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Professor L. von Pastor and the Archives of the Roman Inquisition

In the fifth volume of his magnificent *History of the Popes,* recently published,[1] Professor Ludwig von Pastor gives a brief account of the establishment, by Paul III, of the Holy Roman and Universal Inquisition, on which the great contemporary Cardinal Seripando pronounced this harsh judgment: "At first this tribunal was moderate and mild, in conformity with the character of Paul III; later on, however, when the number of presiding cardinals increased, and the jurisdiction of the judges gradually grew stronger, chiefly in consequence of the inhuman severity of Carafa,[2] it obtained such great importance that it was held that nowhere on earth were more terrible and awful judgments pronounced than the judgments of this body...."[3]

Is this judgment of Cardinal Seripando just? Professor von Pastor confesses himself unable to answer the question. "It is impossible," he says, "for the historian to describe and estimate the activity of the Inquisition as reorganized by Paul III, for the reason that the necessary documents are not available. It is believed that a portion of these documents are contained in the archives of the Sant' Uffizio in Rome, but it is absolutely impossible to get at them. Towards the close of the year 1901 I applied for permission to examine the archives of the Inquisition, and in the course of time twice renewed my application; but the only answer I could get was the information, vouchsafed by the archivist, P. G. M. Van Rossum, that for the pontificate of Paul III the records of the heresy cases tried by the Roman Inquisition are lost, while the *Decreta* are still extant. Though my cause was advocated by persons in very high standing in the Curia, the Congregation absolutely denied me access to these decrees. In adhering to the practice now almost universally abandoned, of keeping its (more than three and a half century-old) historical records absolutely secret, the present Congregation of the Sant' Uffizio not only injures the cause of historical research, but much more its own cause, for under the circumstances

[1] *Geschichte der Päpste seit dem Ausgang des Mittelalters. Mit Benutzung des päpstlichen Geheim-Archivs und vieler anderer Archive bearbeitet von Ludwig von Pastor. Fünfter Band: Geschichte Papst Pauls III. (1534-1549). Erste bis vierte Auflage.* xliv & 891 pp. 8vo. B. Herder 1909. $4.15 net.

[2] Cardinal Carafa, who had been the prime mover in the matter and, with Cardinal Juan de Toledo, was the first president of the new tribunal.

[3] Döllinger, *Berichte und Tagebücher zur Geschichte les Concils von Trient,* I, 7, Nördlingen 1876; Merkle, *Conc. Trid. Diariorum,* II, 405, Friburgi 1901.

people without number will give credence to all, even the worst accusations made against the institution of the Roman Inquisition."

Readers of this REVIEW will remember that Professor von Pastor uttered a similar complaint already in the fourth volume of his monumental *History of the Popes,* which has received such high praise from both Leo XIII and Pius X, not to speak of the universal plaudits from Catholic scholars the world over.

We regret that he has found it necessary to repeat the complaint in much more acrid phrases in the current (fifth) volume, and we can only reiterate what we said almost four years ago:[6]

"To our limited understanding it would seem that pretty much the same reasons which moved Leo XIII to open the Vatican archives, would also render it advisable to make the archives of the Inquisition freely accessible at least to such scholars as Dr. Pastor." In the words of the Rev. Father Ernest R. Hull, S. J., recently quoted in this magazine,[7] "If we leave our enemies to say all the bad things about us, they will make them much worse than they really are; but if we forestall them by saying those bad things ourselves, not only is criticism disarmed, but the charm of novelty and the fascination of scandal is removed. When we have the facts before us, we not only feel the satisfaction of being on safe ground, but the lurking suspicion that things were possibly much worse than we ever imagined gives place to the sounder impression that they were not really so bad after all."

It is likely that the records of the Roman Inquisition are not half so damaging as most non-Catholics, and not a few Catholics, too, believe. But even if their publication should justify the harsh judgment of Cardinal Seripando, it could not damage the Holy Catholic Church, who, no matter what the failings of some of her servants may be, is and always will remain the spotless Bride of Christ, Who said "The truth will make you free."

We trust Professor von Pastor's severe criticism will open the eyes of the over-cautious churchmen who are responsible for the grave mistake of which he complains, or move His Holiness Pius X to complete the policy of his immortal predecessor by throwing open the last of the Roman archives which its custodians guard too jealously.

[4] Pastor, *l. c.*, pp. 712, 713.
[5] *Op. cit.*, Vol. IV, Part I, p. 247, n. 1. See the CATHOLIC FORTNIGHTLY REVIEW, XIII, 9, 292.
[6] CATHOLIC FORTNIGHTLY REVIEW, XIII, 9, 292.
[7] CATHOLIC FORTNIGHTLY REVIEW, XVI, 22, 663.

An Important Legal Decision Touching Assessment Insurance Societies

The case of Dowdall vs. Supreme Council of the Catholic Mutual Benefit Association, which has engaged the attention of the courts for the last four years, has again come under public notice in consequence of the decision lately rendered by the Court of Appeals of the State of New York, wherein the case arose.

Our readers will recall the movement started in the early 90's for the reform of the methods of the various assessment insurance companies doing business throughout the country. The most difficult question involved was that of raising the assessments, which experience showed had to be done in case the companies hoped to continue their business. In order to accomplish this, various of the fraternal associations amended their constitutions or otherwise voted to increase the annual premiums or assessments which the members, old and new, must pay in order to retain their membership and thus remain entitled to the benefit of their insurance certificates. In some cases the members accepted a reduced amount of insurance, as, for example, where a member carried a $4000 certificate, but was not able to pay the new increased rates, he was offered and accepted a new certificate for $2,000. In other instances where a member was unable to meet the increased call, he dropped out and lost the benefit of all he had paid.

In the case under consideration, the plaintiff, Dowdall, had become a member of the C.M.B.A. in 1879 and had taken out a certificate of insurance which entitled his family to a benefit of $2000, payable on his decease. For this he paid assessments at the rate of $1.10 each, until the year 1904, when it was decided by the Association to increase his assessment to $5.56. Dowdall refused his assent to this increase, but paid the increased assessment under protest and then brought suit to restrain the Association from enforcing the new rates against him on the ground that such action was a violation of the contract existing between him and the Association. The case was tried in 1905 before Justice White of the Supreme Court at Buffalo, who upheld Dowdall's contention and gave judgment in his favor. (See Report of this decision in the C. F. REVIEW, Vol. XIII, No. 16, pp. 498 sqq.)

Thereupon an appeal was taken to the appellate division of the Supreme Court, which reversed the decision of Mr. Justice White and sustained the action of the Supreme Council increasing the rates. From this decision an appeal was taken to the Court of Appeals,—the Court of last resort in the State of New York,—and on November 23rd last a decision was handed down reversing the Appellate Court and affirming the decision of Mr. Justice White.

In its opinion the Court of Appeals animadverts severely upon the methods of the Association as disclosed by the evidence in the case, which showed that it had paid nearly $500,000 in benefits upon the death of members whose average duration of membership in the Association did not exceed twenty-two months. Judge Bartlett who wrote the opinion of the Court remarking that such a disclosure "goes far to establish the fact that the peril of coming insolvency is due to a failure to observe the fundamental principles of life insurance."

The law as thus settled rests entirely upon the proposition that the constitution and by-laws to which a member assents on entering such an association, together with the certificate issued to him, constitute the contract of the members with each other, which cannot be varied by either party without the consent of the other. When Dowdall joined the Association, the contract rate of assessment to which he bound himself was $1.10 for each assessment and he could not be compelled to pay more than this without his express consent, which he had refused to give.

As may be seen, the decision necessarily affects a large number of the assessment companies whose members have been deprived of their insurance in consequennce of their inability or refusal to pay the increased rates or, having paid them under protest, as in the Dowdall case, may now compel the refund of the amount of the increase as so much money unlawfully exacted from them.

In line with this decision is another rendered recently by the same Court of Appeals in the case of Wright vs. "The Knights of the Maccabees of the World," another assessment insurance company. There the rates were raised in 1898 and were paid by the member, Wright, without protest until 1904. In that year and without the consent of Wright the by-laws were amended again increasing the rate in the case of all members who were then 55 years old or over and imposing new charges called a per capita tax and a fraternity tax. At this time Wright had passed the specified age limit and he refused to pay the increased amount or the new taxes. He was suspended and his right to participate in the benefit fund was denied. Again the Court of Appeals reversed a judgment of the lower court and declared the action of the society to be unauthorized and directed it to reinstate Wright.

The lesson of these various court decisions is obvious. When nour Catholic benevolent societies of whatever name receive members and issue benefit certificates calling for the payment at death of a specific sum of money, they must realize that they are thus engaging themselves in the business of life insurance and that this cannot be carried on successfully otherwise than on strict business principles. The most im-

portant question is, of course, that of the rates (assessments) or annual premiums to be charged. On this point the experience or mortality tables of regular companies furnish a guide by which the skilled actuary computes the maximum amount of the annual payment necessary to carry the risk. But these rates (speaking of the regular insurance companies) are "loaded" with a percentage for agents' commissions, officers' salaries and other general expenses of management. All such expense is eliminated, or nearly so, in the case of the business done by our benevolent associations, and their problem is to determine how far they may reduce the rates adopted by the life insurance companies by reason of the omission of these expenses. Having fixed their rates and issued a certificate to a member they have entered into a binding contract which, as the courts have had to tell them, they cannot vary without the consent of the holder of the certificate.

Happily by this time most of our Catholic mutual associations have struggled with the problem of increasing the rates originally fixed by them—a step that was inevitable; and in this way, by erecting a reserve fund, have put their insurance business in much sounder condition than it was, say ten years ago, and we do not think that the decision which we have commented on will seriously impair the resources of any of them.

The Danger of State Interference in Catholic Schools

[We are glad to be able to quote from an article by the Rev. Dr. Thomas E. Shields in the *Catholic University Bulletin* (Vol. XV, No. 7), the following arguments in favor of a thesis which we have for many years defended.]

There are many Catholics to-day who are confidently looking forward to the obtaining of support for our schools from the public treasury. The justice of their claim is so apparent that fair-minded men of every shade of belief are forced to recognize it. And yet, before pushing forward this policy, it would be well that we make a careful study of the history of education where it is under State control, and it would be well also to devote a little attention to the figures involved. It has been noticed in many cities that public school buildings cost the city from two to three times as much as equally well built schools cost our Catholic parishes. This comes from the munificence of our public enterprises, from politics and graft, if you will, and on the other hand, from the conscientious care and self-sacrificing devotion of those to whom the erection of Catholic school buildings is usually entrusted. To this consideration we should add another. According to Father

Thornton,[1] "The Board of Education of New York City spends about $50 a year for the education of each pupil in the New York Public Schools."... 70,002 pupils attending the Catholic schools in the Archdiocese of New York for the year 1908 cost $774,420, or $11.06 per capita. If our Catholic children were being educated in the public schools of New York the additional demand made upon the Catholic tax payers would probably exceed by a considerable figure the sum which they now contribute to the support of separate Catholic schools, so that what in reality was intended as a free offering God and the zeal of our Catholic teachers and pastors have turned into a saving. The handing over of our Catholic schools, therefore, to government control would mean not only an added tax upon our non-Catholic citizens, but a greater outlay of money on the part of our Catholics.

Every approach towards State control should be jealously looked into. The history of government interference in the past in all Christian countries shows the danger which is to be found in the situation. Of course the State has its rights in the premises which no intelligent citizen will ignore. She has a right to see to it that the children are properly educated in all those things which lead to good citizenship, but her rights end here. The education of the child is essentially a parental function; as much as the care and protection of his physical being. The parent is the natural provider of the mental food of the child as well as of the physical food. The school's function is, therefore, essentially a delegated parental function. But just as the parent must submit to the legitimate authority of the State in the discharge of his civic duties and to the jurisdiction of the Church in all spiritual mattres, so must the school in like manner, while fulfilling essentially a parental function, submit to the legitimate jurisdiction of both the Church and the State. Experience, however, shows us that the State is seldom content with this, and only in extremely rare cases has it been content with it where it acted as the trustee of the people in supplying the funds to support the school.

In the matter of the Regents' examinations in the State of New York we have an illustration of this State aggressiveness. For some time the pupils of the New York Catholic schools have been taking the Regents' examinations. "In the year 1908," says Father Thornton, "4,998 pupils from the Catholic schools of New York, took 15,006 examinations in the elementary and first year high school subjects, which the Regents found perfect enough, according to their standards, to accept for their counts and pass cards." This is all very well and may serve to show to those amongst us who are benighted enough to need such demonstration

[1] In *Catholic School Work*, Vol. I, No. 1, New York City, 123 E. 23rd Str.

that our Catholic schools are equal in efficiency to the public schools. If they were not more than this it would be an eternal disgrace, for our teaching staff is recruited for the most part from religious who devote their whole lives, from motives of religious zeal, to the work of education, whereas teaching in the public schools is for the most part purely an economic function and the teaching staff is in large measure made up of non-professional teachers.

But this is a digression. It is a very dangerous thing to invite State interference in our Catholic schools. Such interference is a far graver injustice and is fraught with infinitely gravely dangers than is the present situation of the unjust apportionment of the school fund, of which complaint is so often made. However harmless the Regents' examinations may seem at first sight it is but an entering wedge to still further interference. Where the school has to look forward to the time when the children must pass the Regents' examination, no one can reasonably doubt that the whole trend of the school will be modified accordingly both in curriculum and in methods, and the modification in this instance is in the direction of the de-Christianized school. Moreover, Mr. Draper, President of the Board of Regents, has shown where such interference naturally leads to by publishing a regulation, during the past year, by which the children of all schools not recognized under the Board of Regents will have to make seventy-five points in order to pass, whereas all public school pupils and all pupils from Catholic schools organized under the Board of Regents need only sixty points to pass. This is exercising a very decided pressure to compel our schools to organize under the Regents and by so doing to give the State more direct control over the organization and spirit of the school. The folly of educating our people, Catholic and non-Catholic alike, to the spectacle of State interference in the standardizing and methods of our Catholic schools must be apparent to all students of the subject.

Rt. Rev. Mgr. Hallinan, D. D., V. G., in an able article in the *Irish Educational Review,* April, 1909, entitled "State Aggressiveness in Education," says: "Education, in the true sense of the word, is not a mere accumulation of knowledge, but the process of development of the whole man, the intellectual and moral culture which springs from the fashioning of the mind and heart. The right to educate belongs primarily to the parents. It is a domestic, not a civil function. It is an inalienable right, involving a duty. The Church has its rights in education. These are either denied or ignored by outsiders, but must be acknowledged by all Catholics. These rights are, moreover, of divine origin, inherent in its office and constitution. She exercises them directly over the child, who has been incorporated into her by baptism, and for whose

moral and spiritual welfare she thus becomes responsible. As this depends, to a great extent, on the kind of education the child gets, so the Church has an inherent right to such supervision and control over its education as will give her a reasonable security that in no department of education will these interests be imperilled. She exercises this right also, but indirectly, through the parents of the child who are bound in the discharge of this most important natural duty towards their child, the same as in that of every other moral obligation, to follow the directions of the Church—their infallible guide. This right the Church has always claimed and exercised. From the cradle of Christianity up to the revolt of the 16th century the work of education was carried out principally, if not exclusively, under the immediate control and education of the Church. Since then, however, the secular power has been gradually encroaching on the domain of the Church—by either denying her rights or restricting them within the narrowest limits. Latterly, in many countries, the civil power has been legalizing a system of education which seeks to divorce religion altogether from it, and to bring it completely and exclusively under its own control.

The writer then sets forth clearly and concisely the rights of the State in the province of education, after which he continues: "But the trend of modern States is, not to respect the rights of parents or religion, but to monopolize the whole work of education, and ignore or trample on their rights. This is effected either directly, by inhibiting all educational institutions except those under its own immediate control, or indirectly, by unequal treatment of different teaching institutions. Here in Ireland we have been for generations the victims of both kinds of monopoly. We see the sad consequences of it in almost every department of the civil life of the nation; and if, in the higher and spiritual sphere, it has not produced disastrous consequences, it is due to a special Providence of God."

We are more fortunate in this respect than Ireland, since our government does not and cannot constitutionally exercise the first species of control here alluded to, but it can and does exercise the second species, that of "unequal treatment of different teaching institutions." It does this in New York State, with all the boasted liberality and fair-mindedness of the Regents, when it demands seventy-five points in order to pass the Regents' examinations by children from Catholic schools that elect to retain their own distinct character unhampered by the control and interference of the State, while it allows children from State schools and those under State control to pass these examinations at sixty points.

In the last few years this country has witnessed the spectacle of

the State and its universities attempting to monopolize the education of the whole country by its system of affiliations, entrance examinations, etc. Discussing this subject, Monsignor Hallinan says: "Of all monopolies, there is none so dangerous as that of education, and when used by a government regarding the nation, it is a most insidious and deadly attack on the natural liberty of the subject, and becomes one of the most hateful forms of persecution and tyranny." The Monsignor continues to point out that the mere fact of the State's contributing the funds does not justify it in assuming such monopoly, but wherever the State does contribute the funds, as a matter of fact it has the power in its hands to enforce this policy and it usually does so. We may plead against it as we will, but history reveals to us the extreme difficulty or the utter futility of such pleading. Here is Monsignor Hallinan's statement of the case: "Nor does the fact that the monies for the work of education are paid by the State give any title to such monopoly. For the State merely applies the monies, which are supplied by its subjects in taxes, and, consequently, the State is only a trustee or administrator of public funds and becomes guilty of injustice if it applies them for purposes opposed to the public good or in an unjust and partial manner." Nevertheless, as Monsignor Hallinan points out, the State has persistently dealt with the educational system in Ireland in this unjust manner, and the State is probably as fair-minded there as elsewhere.

Wisdom evidently bids us beware of State interference and State control. Even contributing the funds necessary to the support of our schools would be a very cheap exchange for our liberty apart from all other considerations, such as those which we have pointed out in this article. We have built our schools without State aid and have supported them without State aid thus far and it is a very short-sighted policy to sacrifice our advantages now for a very questionable financial gain. All interference in our schools on the part of State institutions should be guarded against with the most watchful care. In Belgium, a Catholic country, and for the last twenty-five years under a Catholic ministry, the Church has refused to accept State aid for its schools and insisted on maintaining them from the voluntary contributions of her children. Why? Because the French Revolution taught the Church in Belgium a lesson never to be forgotten. Those who are advocating State aid for our Catholic schools in this country would do well to study the history of Catholic education in Belgium and its relationship to State control and State support, before placing the Church and the school in a position from which retreat would be difficult or impossible.

The Schoolmen and Evolution

We read in the Antigonish (N. S.) *Casket,* now, as it has been for years, one of the most ably edited Catholic newspapers on this western Continent (Vol. 57, No. 46):

"In 1859 Darwin and Wallace simultaneously, though independently, put forward their theory of evolution as to the origin of species. Wallace asserted the immortality of the human soul; Darwin did not. Yet Wallace received no more lenient treatment from Protestant theologians than did Darwin. The London *Times* now admits that the English Protestant attitude towards evolution in the 19th century was on a par with that of Italian Catholics towards heliocentric astronomy in the 17th century. It is to be hoped, therefore, that we shall hear no more about the case of Galileo. As to evolution, the principle of it was asserted not only by St. Augustine but by the medieval Schoolmen, and by Suarez. Aquinas, indeed, asserts that it is more in accordance with Scripture and better adapted to defend the faith against the attacks of infidels than the theory of special creation of every species."

To prevent misunderstanding it should be added that the evolution taught by St. Thomas was not the phylogenetic evolution of Darwin and Wallace, but what is called ontogenetic evolution.

"The Schoolmen, with Aristotle, believed in abiogenesis, the development of maggots and reptiles and fish out of mud and decaying matter. They believed in the ontogenetic evolution of the human embryo from mere vegetative life to the life of a brute animal, and thence to the life of a rational being. 'The higher a form is in the scale of being,' writes St. Thomas (*Contra Gentiles,* ii, 89), 'the more intermediate forms and intermediate generations must be passed through before that finally perfect form is reached. Therefore in the generation of animal and man, these having the most perfect form, there occur many intermediate forms and generations, and consequently destructions, because the generation of one is the destruction of another. The velopment of maggots and reptiles and fish out of mud and decaying the life of a plant, is destroyed, and there succeeds a more perfect soul, which is at once natural and sentient, and for that time the embryo lives the life of an animal; upon the destruction of this there ensues the rational soul, infused from without.' St. Thomas here teaches what is called ontogenetic evolution, the evolution of the individual perfect animal from a lower form. Of phylogenetic evolution, or the evolution of species, he seems never to have thought." (Rickaby, *Scholasticism,* pp. 47 sq., New York 1909).

It is true that, as the same learned writer observes (*ibid.*), "one

who held abiogenesis, and, with the alchemists, the transmutation of metals, to say nothing of evolutionary potentialities (*rationes seminales*) in primordial matter, which St. Thomas indeed did not hold, but earlier Schoolmen did, such a one could have had no strong *philosophical* prejudice against the possibility of an evolution of species." And he quotes St. Thomas as pointing out, with Aristotle, a static series of gradations, or what has been termed "evolution in co-existence," in *Contra Gentiles,* ii, 68:

"A wonderful chain of beings is revealed to our study. The lowest member of the higher genus is always found to border close upon the highest member of the lower genus. Thus some of the lowest members of the genus of animals attain to little beyond the life of plants; certain shellfish, for example, have only the sense of touch, and are attached to the ground like plants. Hence Dionysius says: 'Divine Wisdom has joined the ends of the higher to the beginnings of the lower.'" St. Thomas here has in view the series: plant, animal, man, angel. But he did not derive plant, animal, and man from a common ancestor.

For a National Catholic Colonization Society

II *(Conclusion)*

The circular from which we have quoted in our first paper, continues in its quaint Anglo-Gallic phraseology:

If the colonists fail, will they not blame the Church? If the society entangles itself in other operations, and gets involved in debt, who will extricate it? The method of the society is thorough and exclusive colony work, and if it is adhered to, there is no danger of failure for the colonists nor for the organizers. A careful investigation of the land and a judicious direction of the settlers will secure them against disappointment. The avoidance of any other function will secure the company against loss or failure.

The first motto is thorough information. Before any place can be adopted as a colony there must be made a most complete investigation by the experts of the society. It must cover a dozen of heads, to-wit: the medical and climatological, the legal and financial, the geological and agricultural, the cattle and fruit, the commerce and industry, the market and transportation, the social and racial, the educational and religious phases of the project. Special attention will be given to the drawbacks that are natural to the country where the place is located, and the places most free from those defects will be taken. In the north there may be killing frosts, in the south all kinds of fever, in the west

lack of water or of market, and in the east worn out soil. No locality will be approved nor endorsed where there are fatal defects that may jeorpardise the future of the settlers. The one note of the approval will be one of safety; the society will never adopt any project unless it deems it absolutely sure.

When everything is found favorable the society gives its official statement and approbation in the very words used by its experts; but it does not allow any one to extend it beyond the very place that was examined.

Each case has to be decided on its own merits for the benefit of the future settlers and not for the advancement of any personal or local interest. No one who may be swayed by private interest will have the deciding voice; such may be home people, i. e., the residents of that section. However high minded the priests and the bishops are they are local patriots and people may suspect them of home love and therefore no colony will be adopted on their sole recommendation. It will have to be verified by the verdict of the colony experts.

But if the society cannot adopt every place which the bishops recommend, it cannot take up any which they condemn, and therein lies a safeguard and an insurance that no undesirable place will ever be made a Catholic colony through this bureau. In fact, they cherish no other interests than the general good and they alone can guarantee the church and the school, which are the necessary complements of a Catholic congregation.

Another guarantee of success in colonization is the judicious direction of people to places that suit them. It is one of the advantages of the national system of colonization that it is possible to give the people a choice of different colonies. If it were only a local colony it would naturally send all the people to one place, whilst now it is free and disposed to send them to the place that suits them the best. To whatever colony the immigrant goes, the aim of the colonization is attained, to-wit, the grouping of Catholics. Consequently the people who go to the colonies will have staying qualities, and they will draw others and the future is assured. As success depends more on men than on land and location, those people that follow the advice of the bureau have every chance of success, provided they stay long enough to reap the benefit of the development of the country.

There is one danger to be avoided in regard to the worthless and thriftless poor, who have to work for others until they are willing to learn how to manage and to economize. If such were put on the land they would not remain. This is not a bureau of charity to relieve the careless, but an organization to bring the thrifty to an

independent, and even to an opulent position. Among those who deserve the best of our efforts are the victims of misfortune, who, by accident, have lost what they possessed and are ready to do anything to regain their standing in society.

However, most of the work is one of the most enlightened charity to help the worthy poor of the cities, and of Europe. For those the question is to find cheap homes. First to avoid the cost of transportation, it is a practical thing to open dairying or gardening colonies in the vicinity of big cities and centers of population. Secondly, the cheap lands of the south are an inviting field for the poor and there are many places that are healthy where a man can live in health and retain his vigor, such as the Piedmont region and generally the cleared land. There is work winter and summer and living is cheap.

Is there any way for people without means to become farmers? There are firms that are willing to recommend, and to advance everything necessary to rent a place, and after a few years to sell on easy terms. However, this society would not go any farther than give the testimony of the pastor or other reliable men, leaving the responsibility to those who ought to know. It could not guarantee that those people will succeed and repay everything; it would never undertake to collect from them, even if it were a place that it has received as donation for colonization purposes. It is safer that such business transactions be done by the ordinary business institutions of the country. If there is unwillingness to pay, the collection can be done easier by the men of law and business than by men whose kindness unworthy people seek to exploit.

The second motto of this society is exclusive colonization work, without entanglement and risks in other operations. It intends to keep out of everything that does not directly promote the grouping of Catholics throughout the United States. It will not go into any business that requires a multitude of agents, or any risky land operation. It will not become an emigration bureau, or a real estate office, or a financial syndicate. These are concerns of the local companies. This society is not an emigration bureau, or a real estate office, possible to a certain locality, in view of a percentage in the selling of land. It will not even accept any commission on the land sold. It will make no other contract than on a salary basis, regardless of the results obtained. Its aim is not to move people away from church and school; but to direct every one towards a Catholic parish. It holds forth the continual warning: "If you are well stay where you are. Do not be always on the move. Do not move before you are sure to better yourself. Never go to a churchless and godless country."

This society is not a real estate agency, and will not enter into the details of parceling out of lands, nor in any other real estate work, which it leaves to the racial or local companies. Such detail work would require an immense office force and can be better done by the local companies.

This society is not a land syndicate. It cannot go into any speculation; it will not buy any land; it will not own any, except what may be given or donated to it. It is a "not for profit society." Consequently there is no necessity of raising any capital, nor risk of losing it. Speculation is barred out of this colonization system, there is no danger of loss and debt, and litigation on that score. There is no suspicion that the other colonies may be neglected to favor the one belonging to this Society. The central bureau would not even conduct its own affairs if it received donations of lands to colonize, for fear of being suspected of favoritism. It would turn over the detail work to the regular business houses, provided reliable ones are found in the new country.

But where will the capital come from to carry on a work of such gigantic dimensions? From the land companies it is going to benefit.

This is a novel method or at least a peculiar one by which the financial operations are left to those who are organized to carry them on; in order to devote every energy to the social work of grouping the Catholics around a church. It is a sound business principle that those who make the profits, furnish the capital, run the risks and bear the expenses. Now this society is not organized for profit; it leaves it all to the land owners but it expects them to pay its running expenses. It enters into a contract with landholders who have desirable land, and who are willing to bear the expenses of the work. Such contracts will be highly advantageous to both the financial and the social organization.

Every land and railroad company that has land for sale or territory to settle is willing to pay high prices to those agencies that bring them settlers. There is no doubt but that a national society, as planned here, can bring people to places of its choice. For it advertises them before fifteen millions of people in America, and more in Europe, who are of the middle or the lower classes, the very ones that have no homes and try to make homes; it places and holds these before the public as the select spots of the continent, and it guarantees them the advantages of complete parish organization. Consequently financial concerns will find it profitable to enlist the services of this great colonization society, and will be willing to pay it at least as much as they do other agencies. In fact many companies are ready to contract at once for the advertising of their lands. Some have offered to pay all the expenses of the society, in order to secure all the patronage for their own holdings.

Here are some of the advantages this plan offers to the colonization and the financial organization. The colonization society finds the means to do its work, it secures the time and the lands necessary to form complete parishes, it has the choice of the very best of lands, and the occasion to multiply the colonies without any risk to itself or any restriction as to capital.

The society finds the means to promote Catholic colonization, as the interested companies pay its expenses. It is worth more than it costs. The colonization work it can do is of the highest value and force—and could bring large sums if it were intended to make profit. This work is then self-supporting and the expenses are assured.

The society secures the territory and the time to form a self-supporting parish in the country, which is calculated at one hundred families. However sure it is to direct people, it will not pledge itself to deliver a certain number in a given time. It pledges its influence and its efforts, and that is sufficient for any one who is acquainted with the power and the magnitude of the Catholic Church in the United States.

The society will have the choice of any lands in America. As it is sure to draw the attention of every prudent landseeker, who wants will be an advantage to every landowner to have the support of such a powerful organization. It will be able to present the very pick of lands that are favorable to colonization in the whole country, and thus it is bound to draw the attention of any prudent landseeker, who wants all the information he can secure before casting his lot in the country.

Finally, the society needs no capital to establish colonies. It is not restricted by its own means, nor in danger of losing the interest of its money, or even the principal. It requires a fortune to buy the lands for one colony, and it would require a million to buy the land for ten colonies. Moreover, it would necessitate an office force larger than that of the biggest business houses of the country. For a colony of 100 farms, at $1,000 each, costs $100,000; and ten colonies would cost $1,000,000. That would start a big bank in Chicago. It would entail an immense amount of labor and of risk; it would simply be an impossible undertaking, if done in the religious and social spirit in which it is planned. Now the society has its hands free to multiply the colonies without any limitation as to capital or any danger of loss, or lawsuits, or debts. It is not necessary to state that it will act prudently and not start several colonies at once.

There are manifold advantages to the landowners, and the most

desirable are the connection with this great colonization society, the appreciation of land value, an endorsement of that country; strenuous advertisement in the Catholic press; active co-operation of the Church Extension, and high favor of the bishops.

It is a great advantage to the land companies to interest in their holdings the only one colonization society which is as broad as the nation, and has the attention of the most healthy and the most prolific people of the U. S. A Catholic colony always fills up.

The very moment that a locality is chosen for a Catholic colony, the land appreciates in value; often it doubles at once, and it is bound to rise higher than the neighboring land on account of the church advantages that are secured for the place and the people that are sure to come.

The endorsement of this society, composed of the leading Catholics of the United States, is a valuable asset to any property, and can be used by every land agent with telling effect. For armed with such documents, they can go before any one and say, "the most conservative society of the U. S. endorses our land, and it is absolutely safe." Not only Catholics, but non-Catholics as well, know what security there lies in such an approbation. It will be an infallible means to draw the attention of careful landseekers to the whole property of the companny. Although the society does not approve anything, not examined, nor comprehended in its contracts, still the adjacent lands will draw more attention as being probably of the same nature as the colony lands.

Suitable advertisements will call the attention of the Catholics of the U. S. to the colonies adopted, and are sure to be responded to by the careful landseekers, who are the most desirable ones. There is no question but many inquiries will be made, and they will be turned over to the firms possessing such lands as are looked for. The original report and adopted resolutions will be printed in the *Extension Magazine*, which penetrates into every Catholic parish of the U. S.

The object of the Church Colonization and the Church Extension Societies is about the same. The latter provides churches for the isolated settlers, the former takes them when they are moving, and tries to group them together where they can be attended to. The former goes to the root of the evil, the scattering of the Catholics. At the beginning it was thought possible to make colonization a branch of extension, but that society has now too much to do to take up any new work and the same effect will be produced when they work together for the same end to take care of the hardy pioneers, the builders of our new states.

Finally it is not an ordinary parish that colonization will build up, but a great center of Catholicity, where the best institutions of charity and learning the church can establish will be erected. That will be secured from the bishops before anything is started.

* * *

Those who are interested in the subject of Catholic colonization in general, and the programme of the projected national colonization society in particular, should communicate with the Rev. Julius E. DeVos, whose address is 2517 Humboldt Boulevard, Chicago, Ill.

In the words of the Mt. Rev. the Archbishop of St. Louis, (in a letter addressed to Father DeVos under date of July 30, 1909), the purpose of this foundation is "most opportune" and an organization of the kind which it aims to provide "should have been in existence for a great many years." Had we had such a society fifty years ago, our much-lamented leakage would have been reduced to a minimum. But it is still possible to redeem many of those who seem lost, and to save others now coming in from Europe. Let us be up and doing! Together with the Extension Society the National Catholic Colonization Society will prove one of the *real* achievements of the Church in America.

MINOR TOPICS

FREEMASONRY AND THE CHURCH

There has recently been published at Berlin the third edition of a work which has created considerable discussion throughout Germany, both among Catholics and Freemasons. It is entitled, *Die katholische Geistlichkeit und die Freimaurerei. Ein kulturgeschichtlicher Rückblick. Mit einem Geleitwort von Dr. D. Bischoff* (Berlin: Wunder. 1909). The author, Reinhold Tante, is a prominent Masonic writer. He attempts to destroy "the legend that Freemasonry is in principle hostile to religion ond the Church" by pointing to the fact that despite the repeated condemnation of the Masonic Order by the popes, it has had among its members a large number of Catholic priests. In a review of this book in the *Kölnische Volkszeitung* (Sunday edition, Oct. 3, 1909) a competent critic shows that the author's historical method is exceedingly questionable. For while he is constrained to admit that the appurtenance of Benedict XIV and Pius IX to the Masonic Order is a myth, he reckons as Freemasons a number of Catholic clergymen of whom it cannot be proved that they had the slightest connexion with Masonry.

But even if Tante could furnish evidence sufficient to prove every one of his assertions, says the writer in the *Volkszeitung,* and conceding, furthermore, that Freemasonry in Germany and certain other countries is not as avowedly anti-clerical as it is e. g. in Spain

and Italy, its condemnation is well-founded and cannot be revoked. For in the first place, the Masonic Order is a secret organization, and, secondly, it is in deliberate opposition to the Catholic Church as the divinely-constituted means of salvation. The Lodge insists on the autonomy of human reason and demands recognition as a society of persons sharing more or less the same religious views. If the Catholic Church would permit her children to join such a society, she would surrender her own essential claims, in other words, she would destroy herself. (Cfr. Bishop von Ketteler's brochure: *Kann ein gläubiger Christ Freimaurer sein?*) Dr. Bischoff is quite right when he says: "I think that Rome's attacks against Freemasonary are at bottom aimed at *the Masonic spirit itself*, which with its humanitarian notions and its insistence on toleration and liberty is diametrically opposed" (to the Catholic world-view.) The Catholic Church would neglect her most sacred duty were she to allow her members to affiliate with an organization whose ultimate aim is the destruction of the Catholic faith and world-view. Therefore no loyal Catholic can be a Freemason, and if a few Catholic priests at various times have disregarded the Church's prohibition and joined the Masons, this fact does not prove Tante's thesis that "Freemasonry is not hostile to religion and the Church," but that the Catholic clergy too sometimes has in its ranks men who are disloyal to their holy Mother the Church.

"WHAT IS MEANT BY GERMAN CATHOLIC?"

Thus reads a query in the CATHOLIC FORTNIGHTLY REVIEW, Vol. XVI, p. 686. In answer I would give the following as my opinion. I consider the nations of the earth as so many national families. When a member of a family emigrates to another country, he and his children still remain members of that family, i. e., the kinship is not changed thereby. I can not see what could sever this kinship for ever so many generations. Changing the name does not change blood relationship.

Now then, I hold, that one born in America—North or South—is an American. Of these Americans there are, however, many who are justly proud of being the children of a noble race with a glorious history of a thousand and more years, and rejoice in this natural kinship. Why should they not? As a well regulated family pride honors both father and son, thus a properly regulated national pride, or better perhaps, national self respect, honors the individual and the nation from which he springs. People express this kinship by calling themselves German-Americans, Irish-Americans, Polish-Americans, etc. They may continue to do so for centuries, just as long as their family tradition is clear on the point of their descent from a particular nationality. Moreover, they should be encouraged to do so, because national self respect indicates a strong healthy character in the nation, as family or individual self respect does in the individual. Not only may they themselves express their national kinship in that way, but anyone else may do so, even contrary to their will, because the fact of their descent does not depend on their predilection.

Father Laux, quoted in the article "German Catholics in the U.

S.", no doubt refers to German speaking Catholics and their descendants. Before judging whether or how far his estimate "from four to seven millions" is out of the way, we ought to consider various causes that prevented a good amount of leakage.

There we find in the first place the old-style home training, administering praise and censure justly and judiciously. As the family was trained within its four walls, so the nation was trained by press and pulpit and private pastoral guidance. Very rarely did a German Catholic hear a word about "our great Christian country" and "the wonderful growth of the Church in America," but he frequently had his attention called to local leakage or to its causes, which fact often prevented more leakage. Catholic reading was particularly taken care of. Books and papers by non-Catholic authors were rarely found in the household, but sermon books and lives of the saints were widely spread, as were also Catholic papers. Non-subscribers borrowed them from their neighbors.

Another cause preventing leakage was the really heroic practice of religion in early, and also in later years. From six to twelve families would erect a church and then start to advertise their parish among friends and relatives in Germany and America. By this method, which was universal, they drew in a short time enough families to their settlement to support a resident priest. In the meantime they would all come every Sunday to church, where one of their number would read Goffine's Epistle and Gospel explanations; they would recite the rosary, sing vespers or some German church songs, and then return home, 5—6 miles away. The winter school (3 months) was taught by one of the farmers, until they had means to employ a teacher. After obtaining a resident priest, or after they had regular services once or twice a month, nothing was too good for their church; all contributed honestly according to their means because they deemed it a part of their religious obligations. All this increased in them and their children the grace of faith. I say *increased,* because many became better Catholics in the out-of-the-way settlements than they had been in their native country. The same religious spirit that took care of the rural population also guarded the city inhabitants.

For these and other reasons I believe that we have many more German Catholics in the U. S. than even the Germans usually suppose and that the true figure lies somewhere between the numbers given by Father Laux. Look about and observe conditions, every one in his own district or city. All new English parishes, and many of the old as well, have a large percentage of German members. — (Rev.) Joseph A. Thie, Troy, Ind.

THE K. OF C. AND THE D. OF I.

The subjoined "poem" (bless the mark!), lifted from the Chicago *Columbian,* official K. C. organ of Chicago (Vol. 41, No. 50), is characteristic of the spirit and tendency of the Knights of Columbus and their women's auxiliary, the Daughters of Isabella:

When my Pa joined the K. of C.
  Ma got as mad as sin.
She wished that he'd be blackballed,
  And never could get in.
This staying out to meetings
  Till twelve o'clock or so,
Was really perfect nonsense
  She wished he would not go.

Then when Pa got elected
To what they call the chair
And spent a little money
She was crosser than a bear.
And so things kept a going
Pa hadn't much to say
But smiled behind his papers
When she carried on that way.

Now things have changed; they got her
To join the D. of I.[1]
She's out sometimes till midnight,
Spends more than Pa by far.
Pa and I stay at home
And play go hide and seek,
Ma's at committee meetings
But Pa is kind of meek.

She then was made Grand Regent
Pa went around the house
For when she was elected
He was as still as any mouse.
He said he thought he'd fix things
So she need have no care
I don't know how she likes it
But then that's Pa's affair.

He says that when I'm older
I'll understand the game,
It's hard to be a K. of C.
I'll be one just the same.
There must be something in it
They're having lots of fun
I guess I'll have to wait though
Till I am twenty-one.

Lest any unsophisticated outsider should doubt that "staying out to meetings till twelve o'clock or so," and "having lots of fun," is the chief aim and object of both these admirable organizations, the *Columbian* remarks:

"The foregoing poem has been dedicated to the young son of 'Sister' John E. Brynes, who has proffered it to the correspondent of Calumet Court with the hope that the members will kindly accept same in the spirit in which it has been drafted. It shows that the good Daughters of Isabella appreciate the grand work being performed in their circles and that the interest is intense."

Quis est homo qui non fleret?! Is Catholic family life to be entirely broken up by these "Catholic Elks"?!?

[1] "Daughters of Isabella."

IS THE RED CROSS SOCIETY SECTARIAN?

The Red Cross Society, against which such grave charges were recently made with regard to the administration of the relief fund for the victims of the Messina earthquake, is now also accused of sectarianism in connection with the Cherry (Ill.) mine disaster. We read in the Chicago *New World*, Vol. XXVIII, No. 14:

"Father Wencel, O. S. B.,[1] in charge of the parish at Ladd, three miles distant from Cherry, is doing heroic work among the unfortunate survivors. Being on the ground, he is thoroughly familiar with conditions. He regretfully notices that the celebrated Red Cross organization is more for show than real Christian charity. Different women have complained to him that they do not get the victuals and other necessaries for their children. According to reports, carloads and thousands of dollars have been contributed, but so far as he can ascertain, they have not yet reached the destitute widows and orphans for whom they were intended. More anxiety is displayed by misguided zealots to wrest children from their grief-stricken mothers for the purpose of placing them under non-Catholic influences, than to relieve their urgent corporal needs."

[1] The pastor of St. Benedict's parish at Ladd, Ill., according to the *Catholic Directory*, is the "Rev. Wenceslaus Sholar, O. S. B., from St. Bede's College, Peru."

These are grave charges, which should be carefully investigated.

A QUESTION OF TITLES

We have received the following protest from a northwestern pastor:

I would call your attention to the title "Venerable," as frequently given at present to religious who are not priests. You may call this minutiae, yet I suppose that you must have found yourself often in the quandary what title to give and not to appear rude. I should not hesitate in speaking of an old, well-merited religious, Brother or Sister, to use this qualification of "Venerable," but for direct address, and even in writing, as a necessary title of official etiquet, I abhor it. Venerable in the official language of the Church, is given as a title to one who has reached the first prong in the scale of the process of canonization; thus we speak of Venerable Joseph Anchieta, Venerable Bellarmin, etc. One accustomed to the use of Venerable in this sense, will scarcely be able to dispel the phantasm of the picture of the addressee on some altar in a private oratory, though in reality, the person can still be reached by U. S. mail.

The use of the title Venerable sins also against the idiomatic spirit of the country. Pertinently, tendency for brevity in the English language and the democratic therefore, and to our point, remarks J. Willis Westlake, A. M., in his manual *How to Write Letters:* "It is quite customary, but abusively so, to call every female superior of a religious order, or house, 'Reverend Mother.' The proper style is as follows: 'Mother' — (name in religion, e. g. Elizabeth)." Therefore, neither Reverend nor Venerable should precede the title of "Mother," and, we may add, that of "Sister." The titles: Father, Mother, Sister, etc. are so beautiful, respectful, and courteous, stating fully the vocation, and even the merits of the addressee, that they need not be disfigured by such additional, in our case superfluous, bombastic qualificatives, as Venerable!—L.

CO-OPERATION AMONG FARMERS

The annual report of the U. S. Secretary of Agriculture for 1908 says that economic co-operation by farmers has developed enormously during the last twelve years, and it is safe to say that at present more than one-half of the 6,100,000 farms are represented in this co-operation; the fraction is much larger if based on the total number of medium and better sorts of farmers, to which the co-operators mostly belong. It is announced in this report that the number of farmers' co-operative economic associations must be fully 75,000 and may easily be more, with a membership rising above 3,000,000, without counting duplicates. Contrary to his reputation the farmer in this country is a great organizer and has achieved success in many lines of co-operation in which the people of other occupations have either made no beginning at all or have nearly if not completely failed.

The lines along which the farmers have more especially developed co-operation are fire, live stock and tornado insurance, with about 2,000,000 policy-holders; butter and cheese making and selling; irrigation; the warehousing of grain and cotton; telephone service, and co-operative buying and selling. The buying is conducted mostly by co-operative stores and more extensively by groups of farmers who buy potatoes, wheat and other products for seed, or who buy from certain merchants and manufacturers under an agreement for discount from regular prices.

Associations to regulate, promote and manage the details of selling products of co-operating farmers are found in all parts of the United States. There is co-operation for selling by the growers of fruit, vegetables, nuts and berries; by live stock men; by the producers of cotton and tobacco, wheat, sweet potatoes, flax, oats, eggs, poultry and honey. Farmers co-operate to sell milk for city supply, to sell wool, cantaloupes, celery, and so on, with a long list.

There is also a large number of farmers' associations of a semi-economic and educational character, devoted to the interchange of ideas and experiences, the assembling of information for common benefit, the holding of competitive exhibits of products, the devising of plans for the common good, and so forth.

THE VAGARIES OF MODERN SCIENCE

We are swinging away at present from a science that goes to extremes far more often than medieval Scholasticism ever did. In the words of a secular contemporary, "the tyranny of the scientist and the scholar is upon us." Modern scientific methods are supposed so thoroughly to have conquered the world that when scientists fall out, the ordinary man is brought to a rather sharp reminder of the limitations on their knowledge. It is a shock, for instance, to be told that recent archæological discoveries in Turkestan may necessitate the reconstruction of the theories of Indo-Germanic philology. Now, Indo-Germanic philology, to most of us who have heard of it, is as firmly rooted as the Copernican system itself, or the law of gravitation. Have not the histories of great nations been written in accordance with what Indo-Germanic philology had to teach? Have not tremendous theories of race supremacy, of Aryan versus non-Aryan, been founded upon the philologian's discoveries? Have not political parties, anti-Semites, Pan-Germanists, Pan-Slavists, and what not, been based in turn upon such theories of race supremacy? And have not Dreyfus campaigns, and Kishenev massacres been brought about in turn by such racial parties? Their champions have not hesitated to call the teachings of Indo-Germanic philology to their aid. Yet an expedition goes out to Turkestan and the root principles of Indo-Germanic philology may have to be seriously modified.

Arguing against science at the present day would be acting like the farmer who saw an elephant for the first time and declared that he didn't believe there was such a beast. But to protest against the exaggerated claims of the scientists is not only legitimate, but useful. For it is certain that reaction will otherwise carry us to the opposite extreme of mysticism, spiritism, and plain charlatanry. Bumptious fighting about electrons and eons will make an opening for the discovery of "psychomeres" or soul-atoms. Evolution itself is growing more modest, as it should. It may be true that biology has piled up millions of facts in its support. But now and then it stands revealed that all the million facts hang one upon the other, and that no one of them is altogether beyond question. Twenty years ago the extreme Darwinians could easily have told us why women have long hair. Primitive marriage was always marriage by capture. The long-haired women could be easily seized and drag-

ged away in the forest. The short-haired women failed to get husbands, and in the course of time died out. But nowadays we should look twice at such an explanation.

BEAUTIFYING RAILROAD STATION GROUNDS

Consul H. C. A. Damm writes from Cornwall that the Canadian Pacific Railroad maintains a floral department for the purpose of beautifying the grounds around its 1,500 stations. 2,000 packages, with about half a million bulbs for indoor and outdoor planting, were sent out last fall. While this system entails a good deal of expense in the purchase of bulbs and seeds, the company gets a rich return in the attractiveness of the station grounds. At some stations miniature parks have been laid out by landscape gardeners. The men in most places take great interest and pride in this work. The applications for seeds and bulbs have been more numerous in 1909 than ever before during the thirteen years of the existence of the floral department. The managements of some of the western divisions offer cash prizes of $50 for the best-kept garden in each general superintendent's division, $10 for the best in each division, and smaller prizes for the smaller districts.

Here is a hint for our American railroads, too many of whose station houses in their surroundings compare unfavorably with a prosperous farmer's poultry-yard.

A RAISE IN CHAMPAGNE

Consul W. Bardel, of Rheims, commenting on the increased exportation of champagne and other French merchandise from his consular district to the United States during the first 10 months of 1909, says:

Shipments of champagne wine to the United States from July 1 to October 16, inclusive, amounted to $3,250,875, against $1,018,518 for the same period of 1908, according to the invoices declared through the American consulate at Rheims. The total value of the declared exports from this district to the United States from January 1 to Oct. 16, 1909, amounted to $7,104,799, against $2,844,510 for the same period in 1908. It is safe to say that the main incentive for this year's heavy shipments was the desire of American importers of champagne to enter the wine at a customs tariff of $6 a case before October 31, after which date, with the termination of the French-American commercial agreement, the rate of duty was increased to $9.60 per case. (*Daily Consular and Trade Reports,* No. 3,644.)

The fact that they got thousands of cases of champagne in under the old tariff rate did not prevent the American dealers from promptly raising the price of champagne on Oct. 31. The bill of fare of a certain prominent restaurant in St. Louis, which we saw the other day, bore rubber stamped upon its first page the legend that owing to the increased tariff the proprietors were compelled to charge twenty-five cents more per pint bottle of champagne than heretofore.

The only consoling feature of this imposition is that it does not affect the poor and the middle classes.

OLD-AGE PENSIONS IN THE UNITED KINGDOM

Consul-General John L. Griffiths, of London, furnishes the following information concerning the working of the old-age pensions in the United Kingdom for the eight months ended August 31, 1909:

The old-age pension law applies to men and women alike who are 70 years of age or over, who, if they fall within the provisions of the law, are entitled to receive $1.21 per week from the General Government. The following statement shows the expenditures necessitated by this law, exclusive of the cost of administration, during the first eight months of 1909:

Divisions	Pensions paid	Number of pensioners	Population
England & Wales....	$15,913,455	410,000	35,736,000
Ireland.....	7,499,276	184,000	4,374,000
Scotland....	2,885,834	73,000	4,877,000
Total...	26,298,565	667,000	44,987,000

It is estimated that an outlay of $38,932,000 will be required for the entire year, being one-fourth more than the original calculation. It was estimated when the bill was passed that there were 173,000 persons in Ireland 70 years of age or over, and that a considerable number in this aggregate would be ineligible to receive old-age pensions, either because they were paupers or had incomes in excess of the designated minimum, while the number indicated above who were entitled to relief is 11,000 in excess of the estimate of the entire number of persons over 70 years of age.

The entire expense of the old age pensions in the United Kingdom is borne by the State, no contribution being required from employers or from wage-earners, as is the practice in Germany and other countries.—

Thus far Mr. Griffiths' report, as printed in the *Daily Consular and Trade Reports*, No. 3,645. It is doubtful whether the British plan will prove feasible. Germany's system of "Arbeiterversicherung" seems far preferable and more practical. The reader will find its salient features set forth by Professor Hitze in volume one of the new (third) edition of Herder's admirable *Staatslexikon* (pp. 318 sqq.)

FLOTSAM AND JETSAM

The Holy See has just taken what seems to the *Ecclesiastical Review* (XLI, 6) to be a decided step toward unifying ecclesiastical discipline in the United States, by referring the renewal of diocesan faculties to the Apostolic Delegation, instead of requiring the bishops to apply individually to Rome, as has been the case heretofore.

*

The Catholic Fortnightly Review has many pages of forceful reading. Apparently the editor does not like to admit that he is ever wrong; and, in his defense, it must be said that he always adduces arguments.—*Manhattan Quarterly*, VI, 3.

No man *likes* to admit that he is wrong. Yet the editor of the Catholic Fortnightly Review has never hesitated to admit that he was wrong when "the other fellow" adduced arguments which were stronger. So long as our arguments are stronger than the other fellow's, we must insist that he is wrong and we are right. We should not deserve the confidence of our readers did we act otherwise.

*

Even benighted Russia is ahead of us in some respects. Thus we read in No 3,644 of the *Daily Consular and Trade Reports:*

" 'Closing-out sales' and the like are being placed under ban in many of the leading cities of

Russia, where strict rules are established governing such sales to prevent an imposition upon the public."

*

The Sacred Congregation of Rites has recently decided that a church edifice built of re-inforced concrete (if we understand "*coementum armatum*" rightly) can be consecrated in the usual way, provided the surface for the twelve crosses and the posts of the principal entrance are made of stone. (For the text of the decision see the *Acta Apostolicae Sedis,* Vol. I, No. 20, p. 797).

*

The Treasury Department at Washington has ruled that books printed in the United States and sent abroad for binding cannot be reimported under the copyright law. Books must be printed from type set in the United States and must be bound here. The ruling was made in the case of several books issued by an American publishing house, which had been sent to Belgium for binding, where the work could be done more cheaply.

*

An English paper quotes a Christian Scientist, who, speaking of a brother believer, said, "He has raised six persons from the dead, but he isn't in the least stuck up about it." "Stuck up" is always smile-provoking, whether it be written of him whose "soul went out of the window," or of a strutting schoolboy, but, says the N. Y. *Times,* not to be "stuck up" after working six miracles of the first class is to be miraculously self-controlled.

*

Under the title, *The Socialized Church* (New York: Eaton & Mains. $1) the Methodist Federation for Social Service has recently published an interesting volume which proves that our Methodist brethren are deeply imbued with the social spirit. The book is composed of eleven papers read at the first national conference held in St. Louis in November, 1908. Among the topics treated are "The Church and the Social Need," by Herbert Welch of Ohio Wesleyan University; "What Workingmen Might Reasonably Expect from the Church," by Edwin L. Earp of Drew Theological Seminary; "The Value of a Social Settlement in an Industrial Neighborhood," by Mary E. McDowell of University of Chicago Settlement; "The Socialized Church," by Fr. Mason North of the National City Evangelization Union, New York.

*

A member of Parliament once introduced a measure framed to ensure the purity of malt liquor with the remark, "The origin of beer is lost in antiquity." The author of *Inns, Ales, and Drinking Customs of Old England* has at least traced the beverage upon the evidence of frescoes, back to the Egypt of five thousand years ago. A thousand years later, Mr. Hackwood tells us, "the Egyptian reformer was demanding a reduction in the number of alehouses then existing in the land," notably in the university city of Pelusium. England has drunk beer for a thousand years, at least. An interesting account is given in this learned book of Saxon mead and the ale of the Norse Valhalla. "Ale," it seems, is the Scandinavian for the drink, "beer," the Teutonic; but nowadays, in the British Isles the terms are popularly interchangeable.

*

A new scheme for raising a church debt has been launched in

Evansville, Ind., where, according to a press dispatch, "the congregation of the Twelfth Avenue Baptist Church has opened a grocery store and meat market in a building near the church, and the proceeds of the sales will be used to pay off the church debt, which amounts to about $4,000. There will be no short weights and the goods will be sold at a small profit. The pastor of the church, the Rev. F. G. S. Burdette, has appealed to the members to patronize the venture."

*

"No surgeon or man of science," it is urged, "has ever yet found the human soul." But where have they looked for it? On the dissecting table? To find the soul we must look for it where it is—not in the dead, but in the living—not as a muscle or joint to be laid bare by the scalpel, but as the vital principle of those spiritual phenomena which this life of ours manifests. It is in a region beyond the reach of sense that man works out his syllogisms, forms judgments, thinks thoughts, responds to the attraction of the ideal, and is made aware of those behests of conscience which, in the exercise of his free will, he either obeys or withstands. Here, then, is where the soul must be sought and not in the mortuary! —Pesch, *The Christian Philosophy of Life,* p. 112.

BOOK REVIEWS AND LITERARY NOTES

—*The Doctrine of the Atonement. A Historical Essay by J. Rivière. D. D., Professor at the Theological Seminary of Albi. Authorized Translation by Luigi Cappadelta* (Two volumes. xiv & 323 and 271 pp. 8vo. London: Kegan Paul, Trench, Trübner & Co.; St. Louis: B. Herder. 1909. $3.75 net). Dr. Rivière in this learned work sketches the main lines of the history of the dogma of the Atonement, from its origin in the Epistles of St. Paul and the Gospel down to what may be considered its final development in the Middle Ages under St. Thomas Aquinas. No more effective method could have been chosen to confute the objection that the Christian doctrine of the Atonement is utterly devoid of traditional basis. The English translation is well done. Altogether we have in this work a fine contribution to that historical study of our beliefs, of the need of which the best minds are now so conscious. May it become the nucleus of an English literature on the history of dogma. If we cannot produce original contributions, let us have at least the best from Germany and France in good English translations.

—Fr. Heinrich Brewer, S. J., has written a book to prove that the so-called Athanasian Creed was composed by St. Ambrose. (*Das sogenannte Athanasianische Glaubensbekenntnis ein Werk des hl. Ambrosius* [Forschungen zur Christlichen Literatur- und Dogmengeschichte IX, 2]. Paderborn: F. Schöningh. 194 pp.). He bases this thesis mainly on the fact that it was St. Ambrose who first affirmed that belief in the Blessed Trinity is necessary for salvation. Other arguments are: the combination of the Trinitarian and the Christological dogma in the man-

ner peculiar to St. Ambrose, certain linguistic and literary characteristics, the use of Greek sources, the fact that this Creed was anciently employed in the Church of Milan, etc. There are two appendixes: one discussing the so-called *Tractatus Origenis,* the other certain manuscript documents relating to the history of the symbolum, found in an old codex at Monza. ($2 net.)

—*Sermon Delivery: A Method For Students. By the Reverend George S. Hitchcock, B.A.* (Benziger Bros. 1909. 75 cts.) This is a neat booklet of some eigthy pages, the second in a series. In his first work Fr. Hitchcock treated the subject of sermon composition: the present treatise is devoted to voice exercise and deportment. The directions for the training of the voice are quite minute, but simple and wise withal. They run through a series of graded exercises in breathing and expression, intended to give ease and endurance to the voice, to increase its power as well as to impart clearness and distinctness of enunciation. In the second part the author treats of deportment in sermon delivery,—attitude and bearing, gesture, etc. The portion devoted to gesture is to us the least satisfactory. The directions as set forth, we should say, smack a bit of the mechanical; but then one must remember that the author is dealing with exercises. The book, as is clear from what we have said, deals not so much with sermon delivery itself as with the remote preparation for such delivery, a work not at all unimportant. If all who are to speak in public were to devote a little time every day to vocal exercises of the kind suggested in this handsome booklet, we should not hear so many hard throaty voices, and public speaking would be more agreeable to all concerned.

—*The Catholic Highlands of Scotland. By Dom. Odo Blundell, O. S. B. Vol. I: The Central Highlands* (229 pp. 12mo. London & Edinburgh: Sands & Co.; St. Louis: B. Herder. 1909. $1.10 net). The districts treated of in this volume are: Strathbogie, Glenvliet, Strathavon, Glengairn, Braemar, Badenoch, Lochaber, and Strathglass. Father Blundell has gathered up much entertaining information concerning the history of the parishes included in these districts and spreads it before us largely in the wording and spelling of the original documents, interspersed with many amusing anecdotes. It is a pity that some of these parishes have lost so many of their former members by emigration, especially to Canada and Australia. The volume is embellished by a map of Scotland showing the districts dealt with, and over thirty illustrations. Altogether it is an interesting and pleasant work and shows the marks of painstaking research.

—It should be noted on the title page of *A Compendium of Catechetical Instruction Edited by Rev. John Hagan, Vice-Rector, Irish College, Rome,* of which the two volumes containing "The Commandments" are before us (573 pp. 8vo. $4.25 net. Benziger Bros. New York), that the entire work is an English adaptation of a series of practical instructions delivered in the Cathedral of Milan by Father Raineri. In a letter accompanying these volumes the Benzigers inform us that Fr. Raineri's

Compendium is the master-piece of a learned and saintly priest who had devoted forty years to the study of the Roman Catechism, to which these practical instructions are adapted. They certainly are practical, and, more than that, they embody, in an English translation, such portions of the *Catechismus Romanus* as deal with the Commandments. Our readers know that Pius X would like to see the *Catechismus Romanus* used as a text-book for catechetical instruction throughout the world. Raineri's *Compendium* in Dr. Hagan's version will promote this object in English speaking countries.

—*The Chronicle of Thomas of Eccleston ("De Adventu Fratrum Minorum in Angliam"). Newly Done Into English with Preface and Notes by Father Cuthbert, O. S. F. C.* (xxxix & 168 pp. 12mo. London: Sands & Co.; St. Louis: B. Herder. 1909. 75 cts. net). Eccleston's *Chronicle* is a contemporary account of the coming of the First Franciscan Friars to England, in the year 1224, and of their activities during the thirty years following. The English Friars were fortunate in having a chronicler of their own. Eccleston's narrative, though meagre, and lacking in that descriptive power which makes the reading of his contemporary friar-chronicler Giordano da Giano so peculiarly interesting, has a charm of its own in its absolute sincerity. These early Friars appear before us as men of wide human sympathies and ceaseless activities. Their greatest glory was their zeal for holy poverty. Of the author himself nothing is known save what can be learned from his *Chronicle*. Father Cuthbert's translation is above praise, and the letterpress of this little volume is exquisite. We heartily recommend it to all lovers of the Seraphic Order.

—*The Principles of Eloquence. Together with Examples Selected from the Works of the Most Famous Orators of Ancient and Modern Times. By Nik. Schleiniger S. J. Translated from the Sixth German Edition by Joseph Skellon. With Preface by F. King, S.J.* (xxix & 367 pp. 8vo. London: Kegan Paul, Trench, Trübner & Co.; St. Louis: B. Herder. 1909. $2 net). The object of this excellent work, which has achieved deserved popularity in the "Fatherland," is "to give a theoretical and practical exposition of the general rules of rhetoric, so that, first, they may be of service to all students; and, secondly, act as foundation to such as intend to specialize in the art of oratory." The author treats especially "arrangement," "the emotions," and the "topics" at length and gives many examples in illustration. In the English version, which is very well done, prominence has been given to British and American requirements, and numerous extracts from the speeches of orators of both countries have been added. The proof-reader, we regret to notice, has overlooked several slips.

—*The Duchess' Baby. By Sophie Maud.* (Benziger Bros. $1.00). The story of an adopted child of unknown parentage, who turns out to be a fine lady and marries a great lord and lives happily *ad infinitum*, but not until many trials and adventures are passed. The scene and machinery are English.

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President Butler and the American College

Any one in touch with contemporaneous thought must be aware of the fact that "the American college is under fire." So is the American university. An amazing amount of adverse criticism has been fulminated of recent years against our higher seats of learning. Every now and then we read of someone appearing on the scene and bringing down the sledge-hammer of condemnation on those products of our civilization. One is under the painful impression, too, that most of the censure comes from quarters that seem to be thoroughly conversant with the actual state of affairs.

As might be expected, the heads of our universities did not all remain silent. In the N. Y. *Evening Post* (Sept. 25) Dr. Nicholas Murray Butler, the well-known President of Columbia University, entered a protest against the "crude criticism" to which our higher schools have been lately subjected.[1] It is not the purpose of these lines to find fault with every statement over the President's name. As is usually the case: bona mixta malis. His views on "college discipline" and "personality plus scholarship," are perfectly sound.

But it is proposed to bring out emphatically that Mr. Butler has made a poor defense from the Christian point of view. If Christian parents took cognizance of the fact, some of the worthy professors at our universities would soon find their lecture-halls empty.

Says Mr. Butler:—

> Two distinct but converging lines of criticism appear to confuse the public mind as to the present position and value of the American college. The one proceeds from those serious-minded and constructive men, within college service or without it, who are jealous for the college and who are anxious promptly to meet and to solve each new problem as it arises, and so to keep the work of the college as nearly perfect as may be. The other is set in motion by the lapping waves of that presently popular tide whose yellow is, as the dictionaries have it, a token or symbol of jealousy, envy, melancholy. Probably through inadvertence, the dictionaries omit to add the word ignorance.
>
> This crude criticism of the baser sort may be first disposed of. Because ignorant, it is impertinent. Nevertheless, it reaches the public and measurably affects public opinion. One of the most important commercial discoveries of recent years is that, in our American Democracy, attack upon the existing order and upon established institutions has a cash value. If it rises to unusual heights of shrill abuse, it is for the moment talked about, and, in so far, important. One thrifty, but hitherto unknown, person recently sold three arti-

[1] The article has since been reprinted in the *Educational Review* for December 1909.

cles to a confiding editor, the purport of which was that conspicuous teachers in American colleges did not teach their pupils things known not to be true, but did inculcate openness of mind and the habit of scientific inquiry. The business of the world went on without interruption.

Soon after, a presumably good bishop, turning for the moment from the faith once delivered unto the saints, announced in stentorian tones that were heard by the newspapers from Maine to California, that he would as lief send a boy to hell as to one of the large American colleges. Within ten days the number of aspiring candidates for the alternative resting place had increased, we were told, by many hundred. At the Denver meeting of the National Educational Association, in July last, one speaker was reported as saying that the colleges of the country were failures, that they exerted a ruinous influence on the secondary schools, and that they constantly did other sad and bad things. And so it goes, through a tiresome round of ignorance, misunderstanding, half-truth, malevolence, and sheer sensationalism. It is within the mark to say that from attacks of this kind no college teacher or college administrator has yet got any helpful suggestion whatever.

The "thrifty, but hitherto unknown person" is Mr. Bolce who contributed to recent numbers of the *Cosmopolitan* three articles under the caption: "Blasting at the Rock of Ages." To many readers those articles were eye-openers. All along we suspected that all was not *comme-il-faut* at our secular universities. That was but natural. But it seemed incredible that rank unbelief and open hostility to Christian teaching should be carried on with such audacity. Nor were the enemy's weapons at all blunt, but sharpened with the edge of "science". We are not aware that Mr. Bolce's statements were contradicted or his honesty questioned. And if Dr. Butler prefers the charge of ignorance, it is not the facts that Mr. Bolce is ignorant of, in the opinion of the President, but rather their interpretation. It was Mr. Bolce's misfortune to be naïve enough to demand a place for the Ten Commandments in these enlightened days.

Right here is where President Butler lays himself open to the severest criticism. Nonsense! he seems to say. The ignorance of that man! Our professors merely inculcate openness of mind and the habit of scientific inquiry! Who dares blame them for that? And if by the processes of scientific inquiry the Decalogue is ruled out, what of it?

We, however, who adhere faithfully to Christ and His Church, who know that His was a Divine message to mankind and a mission to uplift the nations and save them from paganism, intellectual, moral and social—we will not have this matter treated with flippancy, whether intended or accidental. Openness of mind and habits of scientific inquiry have nothing at all to do with undermining the Christian faith. It is by no means always the results of scientific investigation that are laid before the university student. Nor has true science ever been shown to be antagonistic to any of the Church's teachings. It cannot

be. The Christian Revelation and the laws of Nature, both originate in the same infinite Intelligence. Truth cannot contradict itself. Real scientists admit this. Very recently, at a meeting of the British Association for the Advancement of Science, Prof. J. J. Thompson, the well-known physicist, made a notable address. "While so many of the smaller minds," says *America* (I, 24, p. 649), "complacent in their little knowledge of science, are thrusting the Creator out of the Universe, this great leader of scientific thought in the English-speaking world, bows his head to the Lord of all." Catholics bow to science and accept scientific conclusions. But they have no respect for "scientific" vagaries. Rash conclusions, uncertain theories, weak hypotheses, false suppositions, gross misrepresentations are notoriously among the weapons of unbelief in its war upon Christianity. Catholics protest against such pseudo-science. They will not bow to men who stand before them in the sacred name of science to fob off upon them as certain truths the inventions of their misguided brains. To the Bishop of Trenton it was a matter of plain duty to warn his flock against these wolves in sheep's clothing.

To return to Mr. Bolce. It is not a question of personality or motive. The charges of envy, jealousy or melancholy are irrelevant. The only question is: Are his revelations founded on fact, or are they not? If they are, Christian parents know that the American university is no place for their sons. It is imperative that the clergy should emphasize this point. Would they had always done their duty in this respect! Would that Christian parents were brought to realize the enormous responsibility they take upon themselves in sending their sons to schools of unbelief. Says *America* (I, 10, p. 269): "Mr. Bolce's now famous articles 'Blasting at the Rock of Ages,' with their astounding revelations, lead to one conclusion: that many of our large secular universities are undermining the morality as well as the faith of those attending certain lecture courses in their halls. Granting that no accusation was made by the writer, whose honesty and accuracy have not been impeached, against any Catholic college or university, the safer places to send students are those seats of learning conducted under Catholic auspices, where the Decalogue is not regarded as *ancien regime* or relegated to the musty background of practical life." If Mr. Butler believes he can settle this matter of vital import with a lofty wave of the hand and an appeal to "openness of mind" and "scientific inquiry," he stands condemned in the eyes of all whose most precious inheritance in this world is their Christian faith.

Indeed, wherever it is a foregone conclusion that Christianity has

outlived itself, we need not look for habits of scientific inquiry or largeness of view or openness of mind. Modern unbelievers have a neat way of turning deliberately away from the claims of the Christian Revelation. Nothing could be more unscientific. Such men ignore the very canons of scientific research. It is a blow in the face of true science if they blindly and without proof, but with so much the more cocksureness state their belief that the Church of Christ belongs in the lumber-room. Are not the evidences of the truth of Christianity scattered broadcast over the land? One need but face the facts squarely to discover them. The renewal of the face of the earth, ever since the God-man graced it with His divine presence, is so manifest that in it the earnest seeker after truth will see the finger of God. The very air we breathe is saturated with Christian principles. Our civilization, our standards of public as well as private life are Christian to a large extent. Paganism, it is true, both in theory and in practical life, is fast coming in upon us from all sides. Still, redeeming features are by no means wanting in that composite mixture of modern civilization. These are not the work of unbelief. They are the sediment in the process of the world's regeneration. They are the fruit of the Church's toil for the last 2000 years in leavening the world. Wherever the darkness and cruelty of paganism have disappeared, the credit belongs to Christian influences. Savagery followed in the steps of paganism. What else were Greek or Roman but cultivated savages?—worthy epigones, so "science" tells us, of their "probably arboreal" forbears. How ungrateful modern unbelievers are! They bask in the sunshine of Christianity, some of the choicest blessings of the Christian era thrown in their lap—for our Father in heaven maketh his sun to rise upon the good and bad, and raineth upon the just and the unjust—but when the Church comes in for her share of recognition, she is at once disowned and rudely shown the door.

The moral is pointed out by *America* in the paragraph already quoted: Catholics should send their children to Catholic colleges!

A Juster View of the Church's Work in the Philippine Islands

It was to be expected that a careful perusal of that monumental source-work, *The Philippine Islands* (Cleveland: Arthur H. Clark Co.), of which volumes LIV and LV, containing indices and bibliography, have recently appeared, would effect a change in the views of serious students of Philippine history, who had been prejudiced against the Friars and the Church generally by Foreman and other anti-Catholic writers. We are glad to be able to quote an example in point

from the literary columns of the N. Y. *Evening Post* (Dec. 14, 1909), which also appear in the *Nation,* the most scholarly of American weekly reviews:

"Notwithstanding its bulk, this thesaurus does not claim completeness; but it is by far the most distinctly first-hand and serviceable English collection to which the student of the Philippine past may turn. Even more valuable in its way is the prodigious bibliography, which accounts for a vast mass of manuscript and printed material in public and private hands. Besides instructive notes appended as required, the volumes are enriched with a liberal historical introduction by Professor Bourne of Yale, and with acute bibliographical notes by James A. Le Roy, an officer of the Philippine Commission when it was engaged in establishing civil government in the islands. It is particularly noteworthy that Le Roy *in many particulars discredits Foreman,* who has been regarded as the best informed and most impartial writer upon these debatable people and their ways.

"Reviewing these original papers and making all allowance for the interested reports of the religious who zealously accompanied and encouraged the *conquistadores,* and of the official 'relations,' upon both of which so much of our knowledge is based, we must admit that *the non-Mohammedan tribes were distinctly raised to and maintained upon a much higher plane by the Roman Church than other Malays as a body have ever reached;* and, moreover, as Bourne points out, the measures that influenced them were quite similar to those by which the Teutons, for instance, became technically, one may say officially, Christians. One evidence of their progress is the repression of tribal wars, and a vast increase in population has followed a more reasonable mode of life. Thus, from a probable half-million of natives at the time of the conquest, the Christians numbered 830,000 by the middle of the eighteenth century; at the beginning of the nineteenth a million and a half; in 1845 it was calculated that there were nearly 4,000,000, and by 1900 the estimate was 8,000,000 souls. *Slavery, as we have known African slavery, was non-existent under the Spanish rule,* although in the earlier days forced labor, practical bondage of the recalcitrant natives, and cruel treatment were common enough. A variety of feudal villeinage long prevailed, and a form of peonage for debt, hereditary as well as direct, is perhaps not yet extinct, depending upon traditional, not legal, obligation. However mixed the motives of their masters, *these East Indian natives suffered no such atrocities as those of the West Indies;* although at first armor and arquebuses opened the way for the cross, and the non-Spanish stock has, of course, been systematically treated as racially inferior. And notwithstanding that

from our point of view there were oppression, official corruption, and that lethal overlordship of the state itself to which the Roman Church always inclines [?], nevertheless *what may be called the soul of that communion and much of its working spirit were beneficent.* Thus: 'In provision for the sick and helpless, Manila at the opening of the seventeenth century was far in advance of any city in the English colonies for more than a century and a half to come.' For instance, the Hospital San Juan de Dios in Manila intramuros, was in vigorous, although perhaps not perfectly efficient, operation at the exchange of flags in 1898, and had had a corporate existence for hard on 300 years. The Pennsylvania Hospital was opened in 1752, and the Massachusetts General in 1811, the first institutions of their kind in their respective regions."

We are responsible for the italics.

It is to be regretted that the monumental work under discussion has not found the sale it so richly deserves. Catholics the country over should see to it that a set of *The Philippine Islands* is placed in every public library.

Why "Semi-Socialism" Stands Condemned

According to Leo XIII the first and chief task of the State in the department of economy is to promote the common welfare by wise laws, protecting the rights of all, regulating the relations between employers and employees, allowing individuals, families and corporations free and untrammeled action, so long as the rights of others and the common interests are safeguarded. According to Semi-Socialism the first task of the State is to get all the larger means of production into its own hands, leaving to private owners only such industries as can be operated by three or four men, with simple machinery and tools; this done, the State manages all the large plants, by which the small ones are *ipso facto* controlled and kept in bounds. Now the State has nothing more to do except to go on managing and controlling production. General enactments and laws regulating the relations between employers and employees are almost superfluous; the small concerns hardly need any special regulation, and with regard to the large ones laws are, strictly speaking, out of place. For laws are made for subjects only; now the only employer in all the larger industries is the State itself, i. e., the lawgiver. The State, accordingly, has but to manage and superintend production, distribute the work and see that it is properly done.

This may seem, in economic respects, an enviable condition of

the commonwealth, but surely it does not agree with the constitution and functions of the State according to Leo XIII.

Moreover, as regards provision for the necessaries and commodities of life, small industries with three or four hands might go pretty far or even suffice for a very simple and frugal population; but the present world at large, with its advanced culture, would for the greatest part of what people need for themselves and their families, have to be provided for by the State industries. Hence we should have a singular contrast of the new order of things with the old. At present it is only the poorest that have to be cared for by the State, for, as Leo XIII says, "if a family finds itself in very great stress, utterly friendless and without prospect of assistance, it is right that extreme necessity be met by public aid." In the new order, however, all who are better off, the cultured, the wealthy, in a word, the better classes without exception would likewise, though not gratis, nor in every respect, but in very many and, perhaps in most respects be an object of State-providence! Can it belong to the functions of the State to provide for its subjects what they can procure for themselves by their private means and private activity? As the *existence* of the State is based on its *necessity* for mankind at large, so its particular *functions* or duties are based on *their necessity* for the common welfare. To say, therefore, as Semi-Socialism does, that the State should own and manage at least all the larger instruments of production, although they manifestly do not exceed the capacity of private enterprise, contradicts right principles and perverts the functions of the State.

It has been said: "The State may, in the interest of the commonwealth, reserve to itself some particular industry. Why may it not do the same in the case of land and all the large industries, whenever such action would further the interest of the commonwealth individually and socially?.... To restrict the powers and exercise [of private property] in the case of land, and to exclude it entirely from the large industries, is not to violate or destroy the right of individual ownership. The institution remains intact; only its extension and (in the case of land) its comprehension are affected.... As a matter of fact it has been modified in both respects, through the recent 'increase-of-value' taxes in Germany, and through government ownership of railways, telegraphs, express companies, and other public utilities in the majority of civilized countries. To be sure, there is a great difference between these restrictions and those contemplated in Semi-Socialism, but the difference is of degree, not of principle. The principle is the same in both cases, namely, that the right of private property may be modified when and to the degree that the change is

in the interest of individual and social welfare." (Rev. Dr. John A. Ryan in the C. F. Review, XVI, 13, 392.)

We cannot enter upon a detailed discussion of what the State may and what it may not do;[1] the following remarks, however, will be a sufficient answer.

1. As individuals or corporations may own land for private purposes, so the State may own landed property as well as movables for public purposes. It may own such means of communication and exchange as it has established by its own resources or acquired by voluntary purchase from private owners. It may levy taxes on private property, land or land-values included, and also monopolize certain industries or trades inasmuch as they are a source of necessary public revenues. But that the State may own certain kinds of property does not prove that it may *legally expropriate private individuals or corporations that are already in possession of lawfully acquired property.*

2. The first and most important requisite for a well-ordered and peaceful condition of society is that the rights of all be safeguarded. "Iustitia fundamentum regnorum!" In the case of conflicting claims, therefore, the sacrifice of a right can be demanded only when a proportionately greater or more important good, which may justly be claimed by others or the community, would otherwise have to be sacrificed. Hence the State may modify rights and restrict their exercise only *when this is required by the common weal or the prevailing rights of others.* Accordingly, compulsory expropriation, especially if many are involved in it, can never be justified except *when it is morally necessary for the common good.*

3. The principle that "the right of private property may be modified when and to the degree that the change is in the interest of individual and social welfare"—is *false and Socialistic.* At present many have far more property than is good for them and for society, whilst many others have too little; a more equitable distribution of temporal goods would evidently be "in the interest of individual and social welfare." May the State, then, make a new division of all property? Again, that all children should regularly get wholesome and plentiful food and that the State should provide it, would certainly be in the interest of the community; the children would grow up healthy and strong and the parents would be relieved of much care and expense. May the public authority, therefore, make and enforce such enactments?

4. The principle underlying Semi-Socialism being substantially identical with that on which Socialism proper is based, the difference

[1] Cf. *Die Aufgaben der Staatsgewalt und ihre Grenzen.* [The Province of State-Power and its Limits.] *Von Victor Cathrein, S. J.* Supplement XXI to the *Stimmen aus Maria Laach.* (B. Herder).

between the two systems is one of degree only; consequently it is no less in opposition to Semi-Socialism than to Socialism that the Encyclical "Rerum Novarum" proclaims the great truth: "The first and most fundamental principle, therefore, if we wish to alleviate the miserable condition of the masses, must be the inviolability of private property." The universality of this authoritative pronouncement, in which the term *private property,* as we have seen, it used in its full and proper sense, comprising both land and movable possessions, puts an end to the controversy. H.

The Relations Between Buddhism and Christianity

In Vol. XVI, No. 15, of the CATHOLIC FORTNIGHTLY REVIEW we discussed Father Joseph Dahlmann's recent volumes of travel in India, China, Siam, etc.,[1] chiefly for their apologetic value. We dwelt especially on the inferences drawn by Dahlmann from certain Hindu sculptures. The learned Jesuit holds that it was not Christianity that borrowed from Buddhism, but Buddhism that borrowed from Christianity.

P. Dahlmann had noted a marked difference between the old Buddhist memorials from Gandhara in the Kabul. On these differences in the sculptured memorials he based his argument. The Gandhara sculptures betray Western (Graeco-Roman) influence. It is especially in the representations of Buddha from the Gandhara region that this influence clearly appears. In these memorials the great religious teacher is depicted, not "as the placid ascetic, immersed in contemplation, but in the flowing garb commonly worn throughout the Graeco-Roman world during the first centuries of the Christian era." Dahlmann's clever deductions may be very briefly summarized as follows: We have satisfactory proof that the art of India, especially Buddhist art in Gandhara, has been modified by elements suggesting Greek or Roman types. Now if it can be shown that Buddhism was influenced by the Christian Occident in its art-forms, it is at least probable that the religian of Gautama Buddha was also affected by Christian ideals and practices. This conclusion is all the more legitimate, because, as we noted in our earlier paper, "religious art, especially in the Orient, is the reflex of religious teaching." Hence the much discussed similarities between Buddhist and Christian ritual, symbolism, and worship, may readily be accounted for on the theory of Buddhist borrowings from the early Christian communities. As was stated in our last paper, there is "evidence to show that the Chris-

[1] *Indische Fahrten.* 2 vols. 8vo Illustrated. B. Herder. $6.50 net.

tian conception of the Savior, and with it Christianity itself, advanced into Gandhara by means of the Syro-Indian commerce carried on during the first centuries of the Roman Empire."

But why should not the facts be interpreted just the other way? Why not hold that Christianity, in the case of the more striking analogies, owes all to Buddhism? It will be in place, therefore, to bring forward further testimony on this question—testimony which confirms Dahlmann's theories, and which has not yet been pointed out by reviewers of his admirable work.

These new and interesting facts are found in the *Bulletin* published bi-monthly by the Museum of Fine Arts, Copley Square, Boston, Mass.[2] An article in Vol. V, No. 29 of this publication, entitled "The Gandhara Sculptures," begins as follows: "The Museum has recently received several specimens of Gandhara Sculpture, six fragments in all, four as a gift and two as a loan." Two of these specimens are reproduced in the *Bulletin*. The first represents the temptation and victory of Buddha under the Bodhi tree; the second, his death or achievement of final Nirvana.

Now, anyone who has even a slight acquaintance with the general style of Hindu art, will at once observe that these two reliefs differ remarkably from specimens which he has hitherto regarded as genuine examples of Hindu art. He will be reminded of the Greek and Roman groups exhibited in our art museums. The resemblance is striking both in the individual faces and in the contour of the entire group. We read the following pertinent remarks in the *Bulletin*: "Gandhara is the Hindu name of the ancient land in the extreme northwest of India, spoken of by Herodotus (Bk. VII, Ch. 65 and 66) as the land of the Gandarioi..... The sculptures which go by the general name of 'Gandhara', but which are not found within that territory alone, came later, and appear to have had little or no connection with the older form. They probably date from the first five centuries of the Christian era. The present specimens do not show striking proof of Greek workmanship; *but among the numerous pieces of the same type in Calcutta, Lahore, London, Berlin, and other museums, there are those which show convincing proofs of Greek and Roman influence. Moreover, there is a strong resemblance in style between the Gandhara sculptures and the early Christian reliefs in the Lateran Museum.*"[3]

In these sentences we have a remarkable confirmation of Dahlmann's statements. In fact, their wording is almost identical with that of the author of *Indische Fahrten* (Vol. II, p. 100). We beg leave

[2] It is "free to all visitors to the Museum or by mail to any address."

[3] Italics ours.—A. P.

to quote from our review of this work: "At the very entrance [of the Indian Museum at Calcutta] we are surprised by a capital (the upper member of an architectural column) in which we at once recognize richly developed form which the *Corinthian capital* assumed during the period of the Roman emperors..... His [Buddha's] upright figure is clad in the antique garment with ample folds, so frequently found in the later Roman sculptures."[4]

Regarding the two important reliefs reproduced in the *Bulletin,* the writer says: "In both of these Buddha is represented as of much greater size than the surrounding figures, in the same way that in Byzantine painting Christ is usually shown as of extraordinary stature." And again: "The death of Buddha is represented in a way that recalls the picture of the death of the Virgin or the death of St. Francis in Italian art."

As we have just seen, P. Dahlmann found in the "Indian Museum" at Calcutta architectural specimens "in which we at once recognize the richly developed from which the *Corinthian capital* assumed during the period of the emperors." The writer in the *Bulletin* finds similar influence in the third specimen of Indian sculpture now in the Boston Museum and which perhaps represents the so-called "Conversion Scene." "Buddha... is there seated with his hands folded and with a halo. To the right are five niches, somewhat larger than those to the left. In each are two figures, probably holy men discussing Buddha's doctrine. These figures are set in an architectural framing. On the right is a formal diamond-shaped design, on the left an ornamental floral pattern, and beside the figures in the central panel are *columns with capitals suggesting the Corinthian order."*[5]

It is of interest, finally, to hear this writer's[6] explanation of the similarity of the Gandhara sculptures with the early Christian reliefs in the Lateran Museum. He says: "During the centuries in which both were produced, the greatness of Greek art was quite gone, and it is well known that artists wandered far from Greece in search of work, and that they appeared in Rome and in Gandhara."

We are confident that a careful comparative study of the data presented in the little article in the *Bulletin* will lend strength to the line of argument followed by Dahlmann in his *Indische Fahrten* and justify our previous reference to the great apologetic value of his researches. A. M.

[4] C. F. Review, XVI, 15, 438. [5] Italics ours.
[6] He signs himself E. W. F.

Helping to Solve the Football Problem

The *Catholic Universe* of December 17, 1909, prints a letter contributed by President Cavanaugh of Notre Dame University to a symposium of the views of fourteen leading American universities as to whether or not football is worth while. He writes: "High school boys should be sternly forbidden to play football."

But why? If college or university students may be permitted to indulge in a noble sport, why shall the high school boy be barred? "A high school boy has just about as much business playing [to play?] football as a two-year-old colt has drawing heavy burdens." Strange reasoning. Does Fr. Cavanaugh mean that high school boys should be forbidden to play with university or professional teams whose members are twice as old and twice as heavy as themselves? What else can be the meaning of the "heavy burdens" and the "colt"? But this is too evident to need emphasizing. Nor do we remember having heard of a case of that kind. But suppose high school boys are matched against their equals in age and size and weight? Why should *in that case* football be sternly forbidden?

Again, "It practically never happens that the high school boy puts himself in training for a game." Why does this not "happen"? If football is an important factor in the education of youth, why should not the high school lad be encouraged to put himself in training for a game? Does Fr. Cavanaugh mean to say: the high school boy *cannot* put himself in training, because the conditions of training under present regulations would be too hard on his system, and that he could not stand the effects of football? But if training is too hard on the high school boy, the presumption is that it is too hard on any student of average physical strength. As a matter of fact, football is generally considered so rough that only the roughest can rough it with success. Powerful muscle[1] is what counts. This is so true that only a few select young men can be permitted to play. And even so casualties are no uncommon thing.

This being the case, the question arises: What earthly advantage does the *bulk* of the student body derive from the fact that their Alma Mater boast the possession of eleven brawny-limbed men who can put themselves in training for a game—sometimes to win it, sometimes to lose it? Here is one of the cardinal issues of the whole football question: What does a successful team mean for the three or four hundred students who cannot go into training? What *educational* value has it for *them?* What advantage for *their* physical development? Or has it value for the eleven only? But, in that case, why does the *institution* make football its own affair? Until these funda-

[1] Some time ago, a St. Louis paper spoke of "beef-trust" in playful allusion to this fact.

mental questions are satisfactorily answered, all else is fruitless talk. I shall never be convinced of the blessings of football, until someone explains to me its beneficial influence in promoting the principal aims of all true education: viz. the *sana mens in sano corpore* of the students generally.

How is it, one may ask, that football is so widely adopted and so tenaciously clung to by colleges and universities? Waiving the question what purposes our non-Catholic institutions may have in view, our Catholic schools besides seeing in it a source of no small income, seem to consider football as a big advertisement. They cannot be sincere—so it seems to us, but we are entirely willing to be corrected—in their praise of football as an educational factor. But then, they argue thus: Football draws so many students to us who would otherwise flock to non-Catholic schools, that we must keep it up by all means. If this reasoning is to have any weight at all, we should have incontestable evidence and certain data, such as statistics, to judge by. Besides, what sort of students are those that come to us because we encourage football and sports in general? They may be "good boys," but are they also determined to progress in their studies as well as in sport? Finally, granted we draw large crowds to us with the bait of football, are we not in conscience bound to prevent these reckless youngsters from injuring themselves as well as others? Does the fifth commandment not exist for *them?*

"For college men to talk of abolishing the game is absurd," continues President Cavanaugh. Indeed! Only the other day we read in the papers that three Eastern Jesuit university presidents agreed to forbid football "until the game is made less rough" (*Cath. Citizen*, Dec. 18.) But suppose, it is *not* made less rough? In that case, if these men were in earnest, they meant that they were willing to abolish football altogether. So they must have been talking of abolishing the game. Was that "absurd"?

But, says President Cavanaugh, "Such things as sports grow up naturally out of a people's habits and temperament, and no amount of philosophizing or protest will change a people's nature." Is it consistent with the position of a college president, a religious, a priest—to throw up his hands in despair at sight of the football monster? "Such things as sports grow up naturally out of a people's habits and temperament." Of course, they do. The "savages" whom St. Patrick found in Ireland had simply followed the bent of their *nature*. The Spanish bull-fights grew *naturally* out of Spanish habits and temperament. Our American race-suicided practices grow very *naturally* out of our American habits and temperament. Are they on that account justifiable? It is the duty of priest and educator to fight evil wherever

evil is found. If protesting and philosophizing does not avail, a larger measure of divine grace must be brought to bear on refractory human nature. And if—as we fear we must admit—our football elevens, at least in our big universities and colleges, have already set one foot on the inclined plane downward to something like savagery, our young men must be reasoned with and talked to and prayed for, and they must be forbidden to play—"until the game is made less rough."

The prime question is: Is football a dangerous game, or not? Does it help our students to get a better education, or not? If it helps them, keep it and abolish its dangers; if it does not, abolish it, no matter how deeply it is rooted in national prejudices and habits! It is sad to hear President Cavanaugh joke in this connection: "I would rather see our youth playing football with the danger of a broken collarbone occasionally than to see them dedicated to croquet!" If this were not evidently meant as a joke, we might be tempted to ask the President on what chapter of ethics he bases his theory of the broken collar-bone! And then, is there no other alternative besides football and croquet? Will such utterances help to solve the problem of football?

To sum up: Our craze for sports in general is tinged with a streak of the morbid. Any specialist on nervous diseases will tell you so. So will any college man who pays more attention to study than to sport, to the soul than to the body, to thorough education than to sensational claptrap, to self-cultivation than to self-advertisement. But of all games, perhaps none is calculated to grip the attention of an eager throng of 20,000 spectators in the same degree as football. And of all the spectators perhaps none yield themselves more unreservedly to the intense excitement of the moment than our young women, the hope and pride of the country. In view of the undeniable football evils, serious educators ask themselves: What is this enthusiasm over football good for, anyhow? Do we really, as a people, derive such substantial advantages from it, as may be said to counterbalance or outweigh the game's notorious evils? Is there not, perhaps, despite the popularity of football, a huge disproportion between the excitement, both in the field and on the stand, and the real profit to be gained? Would it not be better to clear the college campus of the football dangers, and leave this kind of public amusement to professional players who choose to live by it? One must really hope the news will be confirmed of the decision reached by three Eastern Jesuit universities as to the temporary suspension of football "until it is made less rough." Perhaps this step will mean the dawn of a brighter future for the really educational side of the work of our colleges. At any rate, let the football question be discussed with absolute frankness and impartiality, so that truth and common sense may prevail.

The Root of the Divorce Evil

Periodicals of all colors are teeming with explanations of the divorce evil. None, it seems to me, has reached the true philosophy of the phenomenon.

Man is naturally a polygamous animal; marriage is a straight jacket put on nature to restrain man's animal bent within the bounds of reason and revelation.

So long as the nations (not their rulers) maintained the superstructure of revelation above green nature, the marriage bond was kept sacred, and divorce was not known among the people.

To-day, when every non-denominational school teaches, directly or by innuendo, that Nature is all; and, following Jean Jacques Rousseau, wipes away the entire superstructure above Nature; to-day when "liberal" ideas in religion and in sociology have taken the place of revelation, Nature once more asserts her power, and man approaches his natural condition of polygamist.

Hence in the majority of divorces the phenomenon of another marriage more or less immediately after the dissolution of the first.[1]

This is the real fundamental reason of the divorce fever, which to-day threatens to reduce mankind to barbarism.

Godless schools, rationalistic, or rather materialistic universities, with a philosophy derived from Locke, Haeckel, and Hume, tend to brush away the last vestige of idealism and of the supernatural generally, first by lack of instruction,—negatively,—and later by the Voltairian "Laugh at them,"—sneers and jibes, frequently clothed in catchy *bon-mots,* that sink deeply into the plastic mind of our youth. What wonder if our young people, and often their pupils, the parents, learn to see only Nature, and lose sight of Nature's God!

The first fruit of Rousseauism and Lockeism,—the French Revolution,—ought to call attention to the poisonous character of the tree that brings forth such fruit. But it is within the experience of the world that radical ideas, set in motion, are hard to check once they have attained their momentum downwards. More especially when these ideas are in accord with verdant nature. Look at the grip which Mohammedanism has maintained upon its votaries!

I cannot help remembering the words of the Church-of-England

[1] We notice in the December *Pearson's* a statement by Allan L. Benson to the effect that "two-thirds of those who are divorced never marry again." Mr. Benson says this is a statistical fact. But he does not give statistics to prove his assertion. Mr. Benson's "remedy" for the divorce evil, by the way, is more divorces! His article is characteristic of the flippant and inadequate treatment which this highly important and serious subject is just now receiving in our newspapers and magazines.—A. P.

clergyman who showed me through Westminster Abbey last summer: —"You Romanists are clever; you have your parochial schools, and thereby maintain your numbers, whereas we rely on the old folks only, —the young generation is daily moving farther from our church and from all religion."

The obvious cure for the divorce evil, then, is the religious training of the young, the eschewing by parents of schools whose evident tendencies are towards the "natural" and away from revelation.

A recent *exposé* in one of our popular magazines has shown the trend of our professors in sociology throughout the length and breadth of the land. Mr. Bolce has told but half of the truth; actual conditions are even worse than he paints them.

Many "professors," not only of sociology, seem to have uppermost in their minds the destruction of the supernatural, and lose no opportunity to sneer at the "assumptions" that underlie it. Why they all, or most of them rage with anti-religious fury can only be explained from the fact that it is easier and more natural to go downward, as soon as the underpinning props are taken away. And the main prop is religious education in early youth, continued until the character is ripe. A tree that is in the habit of bringing forth good fruit, will likely continue to do so until the end, and may need no more than an occasional watering and pruning.

Give our children a thorough religious training, give them later on up-to-date Catholic literature, teach them to dispel the phantasmagoria of Naturalism and properly to appreciate specious arguments; educate men—laymen—who will be able to hold positions in our infidel institutions—since there is no room for educated Catholic laymen in our Catholic higher schools, priests and Brothers only being eligible for such professorships,—and gradually Naturalism will diminish and with it all its suite, among them the craze for divorce.

C. E. d'A.

It is only when eternity is taken into account that human existence becomes charged with meaning, and so hallowed as to reconcile us to all the seeming trivialities of life. "As the golden ground," says Hettinger, "on which the old masters painted their pictures, lent dignity and splendor to the figures themselves, so the thought of eternity forms the background of all our actions, and imparts a supernatural value to the least things that we do and suffer; it is the magician's wand which transforms terrestrial into celestial things, and enables us to participate even here in the life of God. As the stars shine down on earth's darkness, so these eternal thoughts stand out immutable over against the ceaseless tide of human affairs, and our spirit seeks them as the eyes of the pilot turn to the pole-star."

MINOR TOPICS

THE "ELECTIVE SYSTEM" DOOMED AT HARVARD

When in the first August issue of the CATHOLIC FORTNIGHTLY REVIEW we quoted Professor Peck of Columbia on the fate apt to befall President Eliot's "elective system," we little dreamed that the prediction would be verified so shortly. Professor Peck's prediction, which originally appeared in the *Forum,* ran as follows: "It is likely that at the end of another fifty years, whatever President Eliot has accomplished will have been swept away with much pain and travail and much dislocation of academic anatomy."

From the *Harvard Bulletin,* of December 15, 1909, we learn that the dismantling of the work of Harvard's President-Emeritus has already begun. Under the title: "The 'Elective System'—Restrictions on the Choice of Studies by Undergraduates," the *Bulletin* records that "Steps towards the modification of the so-called 'elective system' as it has been established in Harvard College have been taken by the Faculty of Arts and Sciences of Government Boards of the University. Last year a special committee of the Faculty was appointed to consider this subject, and early this autumn it reported, recommending certain restrictions in the choice of studies by undergraduates."

The same number of the *Bulletin* comments editorially on this beginning of a return to older and more approved systems of academic training. "The vote recently passed by the Faculty of Arts and Sciences looking toward the restriction of the elective system in Harvard College," it says, "is not, as some have said, the first step in that direction; on the contrary, the tendency for a good many years has been to limit and circumscribe the almost absolute freedom of choice which was once allowed the undergraduates..... And so the pendulum has been swinging back, and the action of the Faculty and Overseers has merely given it a little additional impetus."

No doubt many of those educators who have all along clung to Mr. Eliot will now be disconcerted and forced to cast about for another sponsor of his now shattered theories, and for one of equal fame in the educational world.

TWO BOOKS ON LOURDES

It was our privilege, and a source of pleasure, last year to review in these pages Mrs. Philip Gibb's very able translation of the Abbé Bertrin's noble work on *Lourdes....* The contrast between that contribution to the literature that has gathered round the Pyrenean shrine and the recent work of the Chanoine Justin Rousseil, entitled by Fr. Joseph Murphy, S. J., its translator, *The Glories of Lourdes,*[1] is so glaring that we should never dream of placing this latest effusion alongside its sober predecessor. It is one long hysterical rhapsody of praise of the humble peasant, Bernadette, and of our Blessed Lady, together with outpourings of scorn for the opponents of the apparitions and the miracles of Lourdes. All this could have been

[1] xxiv & 326 pp. 8vo. London Washbourne. $1.50.

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done just as effectively had there been some restraint. We have not seen the original; but we feel sure that even the French would have nauseated us: in English it is simply unbearable. Fr. Murphy has evidently endeavored to adhere closely to his text. Had he availed himself of his right to adapt his material to meet our insular style of expression and thought, the result might have been tolerable and we should have been spared many pages of rant. Some of the qualifying adjectives might well have been omitted: notice that the Blessed Virgin is spoken of as the "clever Lady," the "courteous Lady," and several times as the "glistering Virgin," whereby we seem to be transported to the region of the penny novelette. The Abbé Bertrin's study was a powerful work that inflamed the heart and gripped the attention; but this book, notwithstanding the charming setting given to it by its publishers, creates merely a weariness of the flesh and is an affliction to the spirit... —London (England) *Catholic Book Notes,* Vol. XIII, No. 145.

THE KERENS APPOINTMENT

In appointing Mr. Richard C. Kerens of St. Louis to the important post of ambassador at Vienna, President Taft has manifestly yielded to political pressure. A railroad man and politician, long a business associate of Senator Elkins, three times candidate for Senator from Missouri, Kerens represents a type whose political activity the country has come to look upon with dissatisfaction and suspicion. "The very fact that he was among the largest contributors to the Taft campaign fund," says the N. Y. *Nation,* "ought in common decency to have barred him from any appointive office... This return to the theory that party service can be properly rewarded by an ambassadorship is really disconcerting."

For all really well-meaning and enlightened Catholics it is humiliating to reflect that the "political influence" of the Church seems to have been used to its fullest extent to lift this multi-millionaire politician, who lacks even the primary qualification of a knowledge of the German and French languages, to such an important diplomatic position, for which nothing in his previous career has prepared him, which he has nowise deserved, and which he could never have attained under the administration of a President of the ability and character of a Theodore Roosevelt.

We cannot rejoice over such "Catholic victories" as the appointment of Mr. Kerens. *Sure as fate they will some day return to plague the Church.*

HYPNOTIC INFLUENCE

A case of hypnotism was recently reported in the newspapers, that resulted fatally to the person practiced upon. Death was apparently due to the rupture of the aorta. If death was due to the rupture of the aorta, it was probably directly caused by the experiment which is so commonly made by hypnotists and which was reported to have been used in this case. The patient is put in a state of cataleptic rigidity and is laid between two chairs with his head on one chair and his feet on the other, while the performer or an assistant stands on his body.

A New York physician, Dr. G. F. Laidlaw, says in a letter to the *Evening Post* (Dec. 14, 1909):

"More than twenty years ago,

when a medical student, I investigated and practised hypnotism but never performed this test, thinking it dangerous for the subject. At that time, I did not think of the danger of rupturing a diseased aorta, but rather of injury to the head and neck, as the vertebrae of the neck are very lightly built and not at all adapted for forming one of the piers of a suspension bridge."

Dr. Laidlaw in his letter also deals with the moot question whether crime can be compelled under hypnotic influence. He is quite positive that it can. At a meeting of the Medico-Legal Society, he says, "I exhibited two subjects whom I had used several times. One of these subjects was a business man. To show the possibility of one signing a paper under hypnotic influence, I compelled this man under the hypnotic influences and before the audience to write, sign, and give me a promissory note for one hundred dollars. When he came out of the trance, he acknowledged it to be his signature but had no memory of writing such a note. To show the possibility of crimes of violence being committed under hypnotic influence, I undertook to show the fafmiliar experiment of the paper dagger. I put one subject to sleep, and he sat in a chair oblivious to his surroundings. Then I put the other subject to sleep and, giving him a paper dagger, told him that the man sitting in the chair was an enemy of his and injured him. I do not think that those who saw it soon forgot the stealthy manner with which this man stole around behind his victim, sprang upon him like a cat, and stabbed him in the back. To my surprise, he did not stop there, but caught him by the throat, threw him to the floor and seemed trying to choke him to death. I took the actor out of his trance as quickly as possible, and no harm was done; but it was an exciting moment for us all."

MEMENTO MORI

It would be interesting to trace the origin of the familiar *Memento mori.* Perhaps some reader of the REVIEW can help us. It is curious to note that, wholesome as is the lesson conveyed in the two words, *Memento mori* is thoroughly bad Latin. Paul Harre in his Latin Grammar (Part I, p. 106) points out that *Memento mori* can only mean: Purpose or make up your mind to die. For such is the force of *memento* with the *infinitive;* in the same sense, Greek uses *memnestho* with the infinitive. "Remember thy death or that thou art to die"---*memento te esse moriturum* or *tibi esse moriendum.*

OUR CATHOLIC MEN AND CLUB LIFE

The Catholic clubs and clubhouses which are springing up in our larger cities have this in their favor that they furnish a place where members may indulge in innocent recreation, keeping them from frequenting other rendezvous, where the amusement furnished is directly detrimental to right living.

Yet there is another side to the medal. Admitting the legitimate uses of such institutions, Bishop Dunne of Peoria, at the dedication recently, in his episcopal city, of a magnificent "council home" built by the Knights of Columbus, sharply called attention to the fact that "clubs become sometimes a curse instead of a blessing to the

community in which they exist. They are often," he said, "regarded as one of the greatest foes to family life. The club member who has only to press an electric button in order to have a waiter dance attendance to his every whim and caprice, usually develops into a very egoistic, selfish, intolerable nuisance at home, that is, if he ever finds sufficient time to remain home long enough to become acquainted with his family. Then again there is the danger for some in the average club of falling victims to gambling, carousing and various forms of dissipation. It also happens that excesses are occasionally permitted in so-called aristocratic clubs, which if the ordinary levee saloonkeeper should tolerate in his barroom he might run the risk of having his license revoked."

We have lifted this quotation from the official organ of the Knights of Columbus of Chicago and vicinity, the *Columbian* (Vol. 42, No. 1). Every issue of this same journal bears witness how the home spirit is decaying among the Knights of Columbus, and how the chief occupation of the various councils is becoming more and more to provide pleasures and amusements outside the family circle. The reader will perhaps recall the fearful and wonderful "poem" we reprinted from the *Columbian* in our last issue, together with the significant remarks which accompanied it.

Another bad feature of these club-houses, to which Msgr. Dunne does not seem to have adverted is that through frequenting them many members are led to spend more money for amusements than they really can afford. We have heard more than one Catholic wife and mother complain of the habits of extravagance and dissipation acquired by a husband or son at K. of C. and other club-houses. Comparatively few of our Catholic men, especially the younger men, can afford to gratify the luxurious habits which club life in most instances creates, not to speak of the bad moral effects such habits often have on a man's character.

MODERN WITCHCRAFT

It is under this heading that the *Intermountain Catholic,* of Salt Lake, Utah (Vol. XI, No. 6), discusses the circumstances surrounding the suspension of Mrs. Augusta Stetson from the Church of Christ, Scientist, of New York, to which the daily newspapers have devoted so much space of late. Mrs. Stetson was recently a litigant in a suit over a bequest made to her of $30,000 by one of her former students, and in the trial of the case, as we understand it, she permitted herself by avarice to wander from the strict code of Mrs. Eddy and "projected her mental forces to the injury of another." In Mrs. Stetson's trial before the governing body of the "Mother Church" at Boston, which partook more or less of the qualities of any other trial for heresy, Mrs. Stetson was found guilty and excommunicated for attempting "mental assassination of her enemies and of preaching the false doctrine of a dual existence."

"The difficulties which were developed in the squabble," comments our esteemed contemporary, "served to bring out some of the remarkable beliefs entertained by this latest religious cult. The revelations as to the effects of 'malicious animal magnetism,' 'mental assassination of enemies,' 'mental malpractice' and the 'fourth di-

mension' of the spirit and other extraordinary things read so much like the peculiar beliefs of the people of Cotton Mather's day that a comparison is immediately suggested. It has long been the belief among the people of America that 'witchcraft' was a thing long forgotten, and this latest evidence of its resuscitation has been the cause of much amazement. It has long been accepted by the followers of Mrs. Eddy that they can 'think' a person well when he 'thinks' he is sick, and if this tenet is accepted, it is hard to understand why amazement should be aroused when it is claimed that 'mental assassination' may also be practiced. It ought to excite no more incredulity in the minds of those who do not accept the vagaries of Christian Science than its corollary.

"Men are disposed to be tolerant of the convictions of their fellows in matters of religion and politics, but when 'mental assassination' and 'malicious animal magnetism' are set up for their serious consideration they think of the olden days when the 'evil eye' and the 'Dutch hecks' played so important a part in the religious superstitions of the people, and they become insuperably incredulous. The only feature which redeems the modern witchcraft from that of Salem is that the punishment inflicted upon dissenters consists merely in excommunication from the parent body, rather than the execution of the victims. In this respect the Christian Science witchcraft is only less censurable than that which carried Goody Glover to the scaffold."

A SAYING OFTEN MISQUOTED

It is a common saying among us that in our work we must rely on God's help as though He alone were to do it, and at the same time exert ourselves as though we had to do it all by ourselves. There is nothing that a person could object to in this saying. It is thoroughly orthodox. But a mistake is sometimes made in attributing it *in this form* to St. Ignatius of Loyola. In the "Selectae Sententiae" of St. Ignatius we read: "Haec prima sit agendorum regula: sic Deo fide quasi rerum successus omnis a te, nihil a Deo penderet, ita tamen iis operam omnem admove, quasi tu nihil, Deus omnia solus sit facturus." The idea in both forms is ultimately the same, but the thought as expressed by St. Ignatius is at once less obvious and apparently deeper than the other. He means to say: Trust in God, but let your trust be tempered by utmost self-exertion; put your best foot forward, but let your efforts be inspired by an absolute trust in God.

BISHOP CHALLONER AND HIS AMERICAN JURISDICTION

The name of Challoner has long been a household word among English Catholics, and it is a reproach to them that more than a century and a quarter has passed away since his death before a satisfactory life of him has been produced. This has now been supplied by the Rev. Edwin Burton, who "has given us not only a vivid picture of one who may well be called the father of English Catholicism, but a history of the Church in England at a time when its condition was lowest and its prospects seemed most hopeless." (*The Life and Times of Bishop Challoner (1691—1781). By Edwin H. Burton, D.D.* Two vols. Longmans. $7.50).

It is interesting for us Americans to note that Bishop Chal-

loner's American jurisdiction cost him much anxiety and labor for many years. His power over the Catholics of New England is a further testimony to the influence of his personality. This, as Dr. Burton points out, was the last portion to survive of England's dominion over the United States.

"It is indeed a strange and curious fact to remember, but it is none the less true, that.... his jurisdiction over his American priests and people remained the only remnant of authority in the hands of an Englishman that was still recognized in America. King and Parliament and Ministers had lost their power, but this feeble old man, living his retired life in an obscure London street, still continued to issue his faculties and dispensations for the benefit of his Catholic children in Maryland and Pennsylvania. His wish in their regard had ever been that they might have a vicar apostolic of their own, but this was not to be during his own lifetime; and it was some years after his death that John Carroll was consecrated first Bishop of Baltimore by Dr. Walmesley, the senior English vicar apostolic" (II, p. 148).

THE QUESTION OF CHURCH MUSIC REFORM

The subjoined observations, from *Catholic Book Notes,* published by the English Catholic Truth Society, make interesting reading and, *mutatis mutandis,* apply to the status of church music reform in America:

"The *Gaulois* of October 28th contained a full account of the important Congress on Sacred Music lately held at Pisa under the presidency of Cardinal Maffi. Among the many practical resolutions adopted was one which proposed that a school of Gregorian chant and polyphonic music should be established in all the seminaries of Tuscany; that for this a uniform programme and text should be adopted, and that an examination in such music should be an essential preliminary to sacred orders. The importance of instructing the laity to bear their part in the Church's song was also insisted on: it was stated that the Holy Father was greatly impressed by the singing of *Credo* by the forty thousand French pilgrims who went to Rome on the occasion of the beatification of Joan of Arc, and expressed a wish that such singing should become general in all churches. An important series of rules, mainly devoted to the enforcement of the *Motu proprio* and the adoption of the Vatican Chant, was adopted; and the opportunity was taken to reorganize and solidify the Cecilian Society of Italy.

"That there is great scope in Italy for further compliance with the Holy Father's instructions on Church Music will have been obvious to every one who has visited the churches at high mass. It is to be feared, however, that we in England have not responded to the instructions of the *Motu proprio* with the whole-heartedness which might have been hoped for, if not actually expected. The accounts of musical extravagances in our services do not figure as prominently as they once did in our Catholic papers, but the notices in local journals show that this is not because such extravagances have ceased to exist. It is to be feared that in this as in other matters much of our shortcoming is due to defective education, and that until the general standard of taste has been raised, much im-

provement cannot be hoped for.

"As things stand at present, the absence of anything like continuity in taste is fatal to any permanent advance. It would be easy to mention a number of churches, and at least one cathedral, where the standard of music has been lowered, and where Mozart, Van Bree and the like have reasserted their sway. Father A may encourage liturgical music and insist on its adoption, but it is open to his successor, Father B, to adopt a different attitude, and to render it impossible for the choir set on foot by his predecessor to continue their services. Only lately we heard of a mission in which a voluntary plainchant choir of men and a competent organist, who rendered the common and proper of the mass from the Solesmes books with the sympathy and approval of the priest, were compelled to resign in consequence of the different taste of his successor. Is it too much to hope that in due course the uniform method of action and instruction which is being established in the seminaries of Tuscany may find an analogue in the seminaries of England?" (*Catholic Book Notes,* Vol. XIII, No. 145.)

OUR NORTHERN BOUNDARY LINE

An interesting paper on "Our International Boundary," by Justice J. J. Maclaren of Toronto, appeared in a recent issue of the *Queen's Quarterly,* which is published under the auspices of Queen's University, Kingston, Canada. Justice Maclaren was born near "the line." Of early conditions he says: "Our farm produce was sold and our purchases made at one of the old-time 'line-stores' —built upon the line, with one counter on the American side and the other on the Canadian, the goods of each country being kept carefully on its own side. The iron post marking the boundary, to which we often hitched our horses, stood directly opposite the front door. On the other side of the road the farmer owned land on both sides of the line, and it was no uncommon sight to see him plowing across the boundary in a field partly in each country, or the cattle grazing quietly in such a field. The farmers on both sides patronized the line stores, buying goods indiscriminately from each counter without being harassed by Custom House officers."

After telling of the numerous treaties entered into by England and America to determine the boundary, Justice Maclaren turns to other matters and calls attention to a unique feature of the American-Canadian frontier: "Instead of being flanked by frowning forts and batteries, as is so frequently the case on the frontiers in European countries, one might almost travel from end to end of it, throughout the whole length of the 5,000 miles, without seeing a single soldier in uniform on either side of the line. What an object lesson both on land and water for those nations at present so heavily burdened, and one may say cursed, with militarism!"

It is interesting to note that the boundary line between the United States and the British North American possession is the longest between any two countries in the world.

ORIGIN OF THE PUBLIC SCHOOL SYSTEM

Father Thos. A. Thornton, in the first number of *Catholic School Work,* gathers into a few brief

pages some of the salient points in an intensely interesting and important chapter of the history of Catholic education in this country. The younger generation of our teachers is apt to forget the origin of the public school system in this country. Here is its origin in New York as described by Fr. Thornton:

"The Catholic agitation of that time was directed against the conduct of the trustees of the Public School Society, then in charge of the city's public schools and the medium through which the city's money was dispensed for the support of its schools. In 1840 the public schools of the city contained 13,189 pupils, for whose education, in that same year, $115,799.42 were expended. This society was organized in 1805 by a number of public-spirited men headed by Honorable De Witt Clinton. Its original purpose as set forth in its charter was to provide a free school for the education of poor children in the city, 'who do not belong to, or are not provided for by any religious society.' In 1808 its name was changed to the 'Free School Society of New York,' and again in 1826 to the 'Public School Society of New York,' and its powers widened 'to provide for the education of all children not otherwise provided for.' Year by year, thereafter, this society got further away from its original Christian purpose, until in 1840 it had become a huge sectarian combination against the Catholic school, the only one of the denominational schools which continued to oppose its monopoly of the education of the school children of New York City. In spite of all protest and petition, the Catholics were denied their just and much-needed share of the school appropriations. But some good and lasting results were obtained. The Public School Society was reorganized on a more American plan from which has resulted the present gigantic New York Public School, and the textbooks used in these schools were purged of their calumnious stories against the Catholic Church. Convinced that no aid was to be expected from the State, the Catholics of New York resolved to continue to organize and maintain their own system of free schools, at their own expense. 'Go,' said Archbishop Hughes, 'build your own schools; raise arguments in stone with a cross on top; raise arguments in the shape of the best educated and most moral citizens of the republic, and the day will come when you will enforce recognition.'"

THE SCHOOLBOY OF TODAY

Dr. Thomas Stockham Baker, professor of the Jacob Tome Institute, at Port Deposit, Md., and a lecturer at Johns Hopkins, Baltimore, delivered an address on the topic: "Preparation for College as a Means of Education," at the College of the City of New York, lately. He said in part:

"The schoolboy of today does not do enough work. His school year is not long enough, and the vacations are too frequent and too protracted; the real object of going to school is frequently forgotten. We find the boys getting more restless, an increasing craving for excitement, for diversions. Athletics, schoolboy enterprises—yearbook, newspaper, fraternities, dramatic societies, so-called musical organizations—occupy his attention and drag him away from scholastic work.

"It is the duty of the school-

master to set his face against the present extravagances in time and neglect of opportunities. The prevalent idea that school is temporary, college is the real aim, adds another element of unrest. Whip and spur are applied to drive the boy into college, no matter what the cost. The schools are getting very bad nerves; between the violent exercise and the break-neck educational policy there is little opportunity for repose. Let us stop; let us have our pupils boys again.

"We can only teach proper principles by exacting serious work, and a great deal of it. The greatest benefit to bestow on a boy is not to place him in college, but to teach him how to study.

"We hear a great deal nowadays about the manly boy and about the dangers of his becoming a mollycoddle, but in our efforts to amuse him and to make his school life attractive, we are in danger of developing a race whose later course will be far more disastrous than if it had enjoyed in its youth a vigorous course of plain living and high thinking. And the eternal college entrance question places in one's way a tremendous temptation to help the boy over the rough places instead of placing the responsibilty on him. We coach him, we annotate his texts down to the minutest details, we simplify his tasks, we remove all the inequalities from the highroad of learning, and we are in danger of producing a mental mollycoddle—a type whose intellectual powers are distressingly sickly and stunted. He may be a hero in all that pertains to physical strenuosity, but his mind is strangely sluggish. The mental mollycoddle is not an unusual product of this our forcing process.

"The task of the schoolmaster is to utilize the inexhaustible mental energy lodged in the growing boy. It is, indeed, very exclusive, and its natural course seems away from books. It frequently happens that the very alert and intelligent show excessive stupidity in the class-room. Wonderful transformations take place sometimes; the boy happens to become interested in some topic, it may not be a strictly school subject, but he wins a prize and he is a changed boy. Only a spark was needed to arouse the slumbering mental energy."

The speaker referred at some length to the requirements for entering higher schools, mentioning the lack of Latin requirement in entering technical institutions, which he believed to be a serious defect."

To all of which we most heartily subscribe.

A STRANGE LATIN AND AN INTERESTING PROBLEM

The *Nation,* in a recent issue, devotes an entertaining notice to *The Hisperica Famina. Edited with a Short Introduction and Index Verborum by Francis John Henry Jenkinson* (Cambridge: University Press. New York: G. P. Putnam's Sons. $1.76 net.).

The "Hisperica Famina", says the critic, is one of the wildest things in literature. The strange dialect is a fusion of classical Latin, vulgar Latin, Greek, Hebrew, and perhaps some independently created elements, all cast in a mould that in general is Latin, but not what Cicero would have recognized as such. It is evidently an academic, not a popular product, and may be located on the borderland between esoteric refinement and drivelling nonsense. The subjects treated are simple enough—the praise of the scholar, a descrip-

tion of the daily life at the school, and what appear to be set themes, such as *De coelo, De mari, De taberna,* etc. The name Hisperic, scholars recently have believed, emphasizes the fact that the *Famina,* or diction, is Roman, in contrast with the base vernacular. In the "Glossæ Collectæ" of the Echternach manuscript, *Hisperica* is the last word explained, but, tantalizingly, the explanation is not legible. Bradshaw thought he read *scotica,* but nothing can be made out now. There are approaches to the new style in several late Latin authors, particularly Martianus Capella and Virgilius Maro, but it goes far beyond anything in such authors. Various specimens of it exist, the earliest published by Cardinal Angelo Mai in 1833, and all conveniently assembled in Mr. Jenkinson's book.

His edition is a distinct improvement on that of Stowasser, for more reasons than that it includes more. It contains facsimiles, without the disfigurement of emendation. The text is for the first time printed as lines of poetry, the nature of which has long been recognized by Bradshaw, Zimmer, and Wilhelm Meyer. The manuscripts themselves give a continuous text, but generally mark the ends of verses by punctuation, and their beginnings by capital letters; and Mr. Jenkinson's introduction includes a more careful description of these manuscripts than had before appeared. The complete Index Verborum has also something of the nature of a glossary, including references to the Echternach glosses; this feature might well have been developed still farther.

These curious documents have a peculiar significance, by the way, for one of the most interesting problems in the history of the early Middle Ages—viz., the nature of the contribution made to civilization by Ireland. It was quite generally held, up to a short time ago, that culture, including a substantial knowledge of Greek, flourished in the Isle of Saints from the middle of the fifth to the seventh century, during most of which period the continent lay buried in utter darkness; from Ireland proceeded the enlightening influence that brought learning back to Europe. M. Roger, in his careful but unsympathetic work, *L'Enseignement des lettres classiques d'Ausone à Alcuin* (1905), vigorously attacks this view. He acknowledges a familiarity with Greek on the part of Pelagius at the beginning of the period, and of John the Scot after its termination, but seeks to show that what culture Ireland possessed in the interval was insignificant, and may even have come to it from without.

The significance of the *Hisperica Famina* for this problem is this. If Ireland, as is probable, may be accredited with the invention of Hisperic diction, we have apparent evidence that the knowledge of Greek, which it presupposes, was not altogether at second-hand. Mr. Jenkinson shows that there is no dependence on the Græco-Latin glossaries of the early Middle Ages; he believes that "the jargon represents an isolated growth or tradition of which whatever literary product there may have been has mostly perished." Further, if Gildas, the British historian of the sixth century, was acquainted with Hisperic—and Mr. Jenkinson adds a bit of confirmatory evidence on this disputed point—the existence of the dialect is proved for the very period when, according to Roger, Ireland was destitute of Greek. Finally, may it not be, after all, that the movement had a

more popular nature than we suppose? After we become accustomed to the peculiar verbiage, we find it not inconsistent with poetic feeling. Mr. Jenkinson, after quoting the verse, *"multiformis solifluis: pretenui nubium vapore stemicatur arcus radiis,"* remarks: "We are left to wonder how such a vocabulary came to be associated with such artistic feeling. It is not enough to suppose that behind the Latin expression may stand thoughts conceived in native Irish. That seems likely enough. But apart from that, there is a directness and freedom in the expression itself which, as far as I know, cannot be matched among other remnants of contemporary literature."

It is easy to ask questions on a subject about which we know so little. As most of the fragments have come to light in most unexpected ways, it is not too much to hope that some lucky discoverer may add others still, to supply more evidence on this fascinating subject.

LINCOLN'S ANCESTRY

Dr. Learned's' elaborate and painstaking research into the ancestry of Abraham Lincoln has borne fruit in the issue by William J. Campbell, New York City, of a handsome volume bearing the title *Abraham Lincoln: An American Migration.* It traces the Lincoln family back to the Samuel Lincoln, "servant," referred to in a record in the Office of Rolls in London in 1637, and makes it plain that "Lincoln came by his rugged nature honestly, all of his ancestors being pioneers, constantly on the move in the vanguard of civilization, and growing up with the country." Lincoln himself knew nothing or next to nothing of his family, and it has remained for Dr. Learned to follow the trail, visiting all the places where the Lincolns stopped, examining church and court house records, and manuscripts of all kinds. The result has been the making of a complete history of the Lincolns in America. There seems no warrant whatever for the theory that Lincoln was descended from a German family named Linkhorn, as has been frequently asserted.

A WORD FOR THE SOCIALISTS

One should read Socialist works and listen to Socialist speeches rather in sorrow than in anger, says the Rev. Joseph Rickaby, S.J., in a late C. T. S. pamphlet (*Three Socialist Fallacies,* p. 24). The bulk of Socialists are poor, half-educated, simple-minded people, able to take but a narrow view of life, which view includes much misery and small hope. It is not for a man of education, comfortably fed and well-housed, to get indignant at these poor people. They know of no heaven beyond the grave; they see around them some image of hell upon earth: they have no breadth of mind, no amplitude of knowledge, to furnish tests for distinguishing visionary new worlds from practicable improvements of their condition: they are miserable, and see their comrades in misery, needy in the midst of plenty: what wonder if they readily believe that their misery is all of the rich man's making, that their submersion has been his elevation, and that they can only rise by bringing him down to their level?

We must teach them otherwise, and at the same time labor on their behalf, in the conviction that all the glories of our country are incomplete, and even insecure, till we can establish justice and equity, sympathy and a common interest, between workman and employer.

FLOTSAM AND JETSAM

Poor old Maurice Francis Egan has every reason to be silent now, He was badly caught in the little game played by Dr. Cook. The Danes, who are justly incensed at the gross imposition practiced upon them, blame Minister Egan for his patronage of the explorer. (See the N. Y. *Independent,* No. 3187, p. 1474). It is not impossible that Egan will lose his position in consequence of his imprudent espousal of the impostor's cause. It is a pity that American Catholics who manage to "get up" in politics, so often prove either incompetent or unworthy to represent the Catholic cause and their Catholic fellow-citizens.

*

According to the *Catholic Telegraph* (Vol. 78, No. 51), Notre Dame University is about to establish the first Catholic daily newspaper ever published in the English language. We presume it will be purely a college journal.

*

We read in the *Catholic Telegraph* (Vol. 78, No. 51) that in New York city recently the Elks presented Father Reaney, chaplain of the U. S. battleship Missouri, with "a magnificent gold chalice, to be used in religious service." "To be used in religious service," is good. Probably the donors were "Catholic Elks."

When a preacher can make a great sensation by a sermon on the chances of a prizefighter getting back into form, it is no wonder that the theological students at Chicago University demand that Hebrew be dropped from their curriculum. It does look like a pure waste of time.

*

In Fr. Cavanaugh's letter on football, commented upon at length elsewhere in this issue, the reverend President of Notre Dame University says: "There never was a time when there was so little peril in football."

The *Chicago Tribune* of Dec. 5, 1909, in a review of the recent football season observes:

> The season just closed has been prolific of more deaths and serious injuries than any season since the adoption of the new rules, four years ago. At that time the rules committee was forced to satisfy those who called football a brutal sport. The first two years of the new game pleased every one, but as the coaches obtained better ideas of the possibilities of the changes, injuries and deaths became more frequent until this year the toll has become so great that something must be done for the preservation of the game.

There can be no doubt whatever that Fr. Cavanaugh is wrong and the *Chicago Tribune* is right. Why does the reverend President of Notre Dame deny a notorious fact?!

BOOK REVIEWS AND LITERARY NOTES

—The first volume, just published, of Herder's Collection of the Encyclical Letters of His Holiness Pope Pius X, authorized edition with the Latin text and a German translation, comprises 303 pages, 8vo, and contains the following letters: "E supremi Apostolatus," Oct. 4, 1903; "Ad diem illum laetissimum," Feb. 2, 1904; "Iucunda sane," March 12, 1904; "Acerbo nimis," April 15, 1905; "Vehementer Nos esse," Feb. 11, 1906; "Quoniam in re biblica," March 27, 1906; and "Pascendi dominici gregis," Sept. 8, 1907. These are bound together in an elegant volume as "Erste Sammlung." (*Rundschreiben ...Pius X.* $1.45 net.) The Encyclicals "Haerent animo penitus," (also known as "Exhortatio ad Clerum Catholicum,") of Aug. 4, 1908, and that on St. Anselm of Canterbury ("Communium rerum"), of April 21, 1909, which will form part of a second series, can be had separately in paper covers, for those who cannot wait, at respectively 22 and 27 cts., net.

—*Bishop de Mazenod: His Inner Life and Virtues. By the Very Rev. Eugene Baffie, O.M.I. With Portraits* (xxvi & 457 pp. 12mo. Benziger Brothers. 1909. $1.80 net). This is a translation of Baffie's *Esprit et Vertus du Missionaire des Pauvres, Charles Joseph Eugène de Mazenod, Évêque de Marseille, Fondateur de la Congrégation des Missionaires Oblats de Marie Immaculée.* The author is now Assistant General of the Oblates of Mary Immaculate. His book is not a biography, as he himself is careful to tell us. It is a "treasure-house of instruction and example" specially adapted for spiritual reading in seminaries and religious communities. We hail it as the fore-runner of a real biography of the saintly founder of a Congregation which has supplied so many zealous missionaries to countries of English speech.

—*Dr. John McLoughlin, the Father of Oregon. By Frederick V. Holman, Director of the Oregon Pioneer Association and of the Oregon Historical Society. With Portraits* (301 pp. large 8vo. Cleveland, O.: Arthur H. Clark Co. 1907. $2.50 net). This is a simple narrative of the life of Dr. John McLoughlin, which comprises a large part of the pioneer history of Oregon, beginning in the time of the joint occupancy of the Oregon Country, and continuing until after the boundary treaty dividing the district between the U. S. and Great Britain, the establishment of the Oregon territorial government, and the passage of the Oregon Donation Law. It is a remarkable and romantic story. Dr. McLoughlin was born of Catholic parents and baptized in the Catholic Church, but unfortunately drifted away at a quite early period of his eventful life. It must be said for him, however, that he never harbored against her the hatred so characteristic of the apostate. Archbishop Blanchet (*Historical Sketches of the Catholic Church in Oregon,* p. 68) praises his fairness and the important services he rendered to the French-Canadian Catholics

during the fourteen years he was governor of Fort Vancouver. In 1841 or 1842, at a time when it was most impolitic for him to take this step, McLoughlin had the courage to abjure Protestantism and return to the Catholic Church. In the words of his (Protestant) biographer, "he was not a man to consider policy when there was something to be done, which he thought right, just, or proper." He died a Catholic and lies buried in the Catholic churchyard at Oregon City. Mr. Holman writes with great fairness, and it is to be hoped that his life of Dr. McLoughlin will find a place in every Catholic library.

—The Jesuit Father Peter Vogt's *Stundenbilder der Philosophischen Propädeutik* are designed to meet the peculiar wants of students in the government institutions of Austria. They are divided into two volumes: I: *Psychologie* (xvii & 476 pp. 8vo. $2.15 net); II: Logik (xi & 281 pp. 8vo. $1.30 net). The first volume contains a mass of positive information not usually found in a text-book of Scholastic philosophy. The author has a particular knack of illustrating old truths by strikingly new examples. His treatment of the subject is modern in the laudable sense of the term. Altogether these two volumes form a most useful addition to the literature of that Neo-Scholasticism upon which "depend in great measure the hopes of the Catholic Church ever recovering the ascendancy which she has lost over the intellect of mankind."[1]

[1] Jos. Rickaby, S. J., *Scholasticism*, p. 102. New York. 1909.

Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

LATIN

Sanctissimi D. N. Pii Divina Providentia Papae X in Quinquagesimo Natali Sacerdotii sui Exhortatio ad Clerum Catholicum. (With German Translation). 53 pp. 8vo. Freiburg and St. Louis: B. Herder. 1909. 22 cts. net (Paper).

ENGLISH

A Compendium of Catechetical Instruction. Edited by Rev. John Hagan, Vice-Rector, Irish College, Rome. Ten Commandments. Two volumes. 573 pp. 8vo. Benziger Brothers. 1909. $4.25 net.

Round the World. A Series of Interesting Illustrated Articles on a Great Variety of Subjects. Volume VII. 223 pp. 12mo. With 100 Illustrations. Benziger Brothers. 1909. $1.

The Sacrament of Duty and Other Essays. By Joseph McSorley, Paulist, 284 pp. 16mo. New York: The Columbus Press, 120 W. 60th Street. 1909. $1.08 by mail. (Special discount to those who order more than one copy).

The Chorister's Christmas Eve. A Little Play for the Christmas Days, with a Modern Legend, and the Old Christmas Carols. By Michael Earle, S. J. 62 pp. 16mo. St. Louis: B. Herder. 1909. 25 cts. (Paper).

Trammelings and Other Stories by Georgina Pell Curtis. 580 pp. 8vo. B. Herder. 1909. $1.50.

Bishop De Mazenod. His Inner Life and Virtues. By the Very Rev. Father Eugene Baffie, O. M. I. With Portraits. xxvi & 457 pp. 12mo. Benziger Brothers. 1909. $1.80 net.

Report of the Proceedings and Addresses of the Sixth Annual Meeting of the Catholic Educational Association, Boston, Mass., July 12, 13, 14, and 15, 1909. 477 pp. 8vo. Columbus, O.: The Catholic Educational Association. 1909.

Learning the Office. An Introduction to the Roman Breviary by Rev. John T. Hedrick, S. J. Georgetown, University, Washington, D. C. 93 pp. 4¼ & 6½ in. Ratisbon, Rome, New York, and Cincinnati: Fr. Pustet & Co. 1910. 35 cts. net.

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Library of Popular Instruction. Catholic Belief: or, A Short and Simple Exposition of Catholic Doctrine. By the Very Rev. Joseph Faà di Bruno, D.D..... Author's American Edition, Edited by Rev. Louis A. Lambert.... Two Hundred and Ninetieth Thousand. 387 pp. 32mo. Benziger Brothers. 10 copies $1. (Paper).

Official Year Book and Parish Guide of St.Mary's Church of the Immaculate Conception, Memphis, Tenn. 1910. 184 pp. 12mo. Illustrated.

GERMAN

Das Missale als Betrachtungsbuch. Vorträge über die Messformularien. Von Dr. Franz Xaver Reck, Direktor des Wilhelmstifts zu Tübingen. Dritter Band: Das Commune Sanctorum. — Auswahl aus dem Proprium Sanctorum. v & 610 pp. B. Herder. 1909.

Rundschreiben Unseres Heiligen Vaters Pius X., durch göttliche Vorsehung Papst. Autorisierte Ausgabe. (Lateinischer and deutscher Text.) Erste Sammlung. 305 pp. 8vo. B. Herder. 1909. $1.45 net.

Aretas IV., König der Nabatäer. Eine historisch-exegetische Studie zu 2 Kor. 11, 32 f. Von Dr. Alphons Steinmann, Prof. am kgl. Lyceum Hosianum zu Braunsberg. 44 pp. 8vo. B. Herder. 1909. 27 cts. net (Paper).

FRENCH

La Conjuration Juive contre le Monde Chrétien. Par Copin-Albancelli. Quatorzième Édition. 534 pp. 16mo. Paris: La Renaissance Française, Société d'Éditions, 52, Passage des Panoramas. 1909. (Paper).

Le Pouvoir Occulte contre la France. Par Copin-Albancelli. Quinzième Édition. 427 pp. 16mo. Paris: La Renaissance Française. 1909. (Paper).

SPANISH

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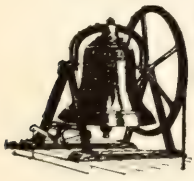

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Father Phelan and the Franciscans

The *Western Watchman* (Jan. 6) says editorially:

"The Holy Father has written a letter to the three Ministers General of the Franciscans urging them a second time to come together and form one great religious family once more. And why do they not do as they are told? This open disobedience to the Pope by [!] religious orders is one of the greatest scandals of Christendom. A writer on religious dissensions, himself a religious, says in a recent work, the word of the Holy Father is always and instantly obeyed by the secular clergy; it is the religious families who offer obstacles."

On what does the Reverend D. S. Phelan base this grievous charge against one of the most deserved among the religious orders of the Church? Disobedience means neglect or refusal to comply with an authoritative command. When and where has the Holy Father positively commanded the three branches of the Franciscan Order to unite under one head? If such a command has gone forth, the general public know nothing of it; and in this hypothesis Fahter Phelan himself is guilty of scandal by publishing to the world without grave cause the sin of a great body of his fellow priests.

Any possible reluctance on the part of the different branches of the Franciscan Order to comply with the Holy Father's earnest wish—it is no more than an earnest wish—that they reunite, is rooted in historic and traditional reasons and in the fact that the spirit of each religious family is peculiarly its own and differs in many ways from that of all other religious families, even though they may originally have sprung from the same parent stem. One needs but to glance through P. Heribert Holzapfel's "History of the Franciscan Order" to understand the situation and to realize the supreme difficulties in the way of reunion,—which, for the rest, has many ardent advocates in all branches of the Order.

Father Phelan says that "open disobedience to the Pope by the religious orders is one of the greatest scandals of Christendom." Does he mean to intimate that there are other great scandals? The greatest we know of in this country is perhaps the notorious disobedience of certain parish priests to the Church law commanding the establishment in every parish of a Catholic parochial school. The bearing of which observation lies in the application of it. Cfr. the CATHOLIC FORTNIGHTLY REVIEW, Vol. XVI, No. 4, pp. 107 sq.

Why the K. of C. no Longer Have a Ritual

As we intimated in our second December issue, "the word has gone out among the brethren [K. of C.] that the Order no longer has a *ritual*, but a *ceremonial*." It will interest our readers to be made acquainted with the motives for this prudent change. We take the subjoined account of them from the editorial columns of the *Santa Maria*, the official organ of the State Council of the Knights of Columbus of Missouri, Vol. II, No. 4:

The National Council, in its wisdom, abolished the word "ritual" at its last meeting when it approved of and adopted the revised form of initiation and adopted the word "ceremonial" instead. It was a happy thought. We have been subjected to much criticism in the past because of the use of the word "ritual." There is but one ritual, and that is the Ritual of the Catholic Church. A rite is a ceremonial, a religious usage, and the word ritual applies to a book of rites. We have no rites. We profess to be faithful and loyal sons of Mother Church, and as such it ill behooves us to make use of any title that should be hers alone. We would not call our Supreme Knight the Pope. Then why should we call our form of initiation ritual? Ceremonial is a good word. It means form, and that is what we have—a form of initiation. The word ritual has come into common usage with societies. Every one wants or has a ritual. They apply the word without possessing a proper knowledge of its meaning, and our Catholic people are more given to its use possibly than others. They speak the word "ritual" and then smack their lips like an Ethiopian who has just devoured a piece of 'possum. If some of our editors who have railed against its use in societies would endeavor to educate their readers, the word would soon fall into disuse; among Catholics, at least.

We of the REVIEW have been persistently endeavoring to educate our readers on this head for many a weary year. It is encouraging to see the truth at last making its way among these same Knights of Columbus who used to rail at our censures and abuse us for daring to utter them. One is almost tempted to hope that the better element is gradually gaining the ascendancy in the Order. We hail this change with genuine satisfaction. No doubt the new "Ceremonial" has been or will be purged of that apery of Masonic symbols and practices which we have so frequently deplored. Tried by the ordinary canons of literary merit and horse sense these society rituals are sorry stuff and mark a breaking away from the instincts and traditions of the Church. No twentieth-century poet or artist can improve on the ritual of the Church, which is the work of God's saints and has been devised through the ages by the best genius and purest devotion of Christendom. By studying it carefully the members of our Catholic societies (or "societies for Catholics") will qualify themselves to assist at divine services with an intelligent and genuine devotion.

A proper appreciation of the Church's ritual will also aid the K. of C. in working another important and necessary reform, viz., to rid their Order of the "Elk" spirit of which the REVIEW has of late years pointed out so many and serious symptoms.

May a Catholic Profess Moderate Economic Socialism?

A SURREJOINDER BY THE REV. DR. JOHN A. RYAN

H's recent contribution to the discussion of this question is as satisfactory as his first paper was disappointing (C. F. REVIEW, XVI, 11, 322—327; and 23, 674—678). He avoids generalities, and compares the specific provisions of Semi-Socialism with the particular declarations of the Encyclical "Rerum Novarum." Nevertheless, I cannot see that he has prove dthem to be contradictory, or demonstrated that a Catholic is not morally free to hold the system,—if it be worthy of that description—that I have defended. Let us consider first his paper on the question of landownership.

1. He cannot understand why "such a confessedly hypothetical scheme is trotted out before the Catholic reading public." Well, the general purpose was to determine, if possible, whether economic Socialism reduced to its lowest conceivable terms, is certainly condemned by Catholic positive teaching or by the moral law of nature. And the motive was partly speculative, inasmuch as I was and am still seeking personal enlightment; chiefly practical, inasmuch as I should like to be certain that a priest is justified in telling a layman that he cannot hold even such a mild form of economic Socialism and remain a loyal Catholic. If the priest is not warranted in making this assertion, then, both justice and expediency suggest that the layman should know how the case stands, and that he should not be left under the impression that he is liable to the condemnation which falls upon believers in complete Socialism.

2. H asks (p. 674): "Does Semi-Socialism admit what the Encyclical "Rerum Novarum" of Leo XIII teaches?"

Yes. The Pope condemns complete Socialism, that is, full common ownership of land: so does Semi-Socialism. The Pope defends private ownership of land: so does Semi-Socialism, which is modified private ownership.

3. But, continues H, the Pope refuted Socialism proper by "demonstrating the lawfulness and necessity of ... *private landownership in the full and universally accepted sense of this term*" (p. 676; italics are not mine).

I admit that the Pope defended private ownership in a general

way; but I deny that he *explicitly* defended that single element of it which Semi-Socialism rejects. Nor can it be proved that he defended that element even *implicitly*. Furthermore, I maintain that Semi-Socialism is not a rejection but a modification, a very important modification, if you will,—of private landownership in the sense of present usage. Let us examine these assertions in detail.

The usual definition of the right of private ownership is, *jus perfecte disponendi de re tanquam sua;* or, to use the briefer form of the Encyclical, "the power of free disposal." In the case of land this right, or power, or control, comprises six distinct elements or features: the use of land for cultivation together with the taking of that part of the product which is specifically attributed to such use or labor; the use of the land as a site for building; the taking of the rent due to land alone; the taking of the rent due to improvements; permanent possession; and the power to transmit or transfer the land. Under complete Socialism every one of these elements or powers would be abolished, and the individual user of land would have no more proprietorship in it than the individual operative would have in the national factory. On the other hand, Semi-Socialism would leave all these elements to the individual, except the power to take the rent due to the land exclusive of improvements. Consequently, it may be fairly called a modification rather than a denial of present private landownership. The excluded element is, indeed, the one that gives land ownership its greatest pecuniary value for the majority of actual proprietors, and which gives it all its value for all speculators, actual or possible; but Semi-Socialism would compensate the actual owners for this value, while the interest of the speculator, that is, the man who wishes to own land for the sake of an expected rise in its price, is not among the important ends and benefits of private ownership considered from the viewpoint of the general welfare.

At any rate, the question whether the power of taking rent from the land alone must be called an essential or merely an incidental and accidental element of private ownership, is mainly a question of terminology. The fact of real importance is that Pope Leo does not enumerate this element among the essentials or the advantages of private ownership. Neither in the citations from the Encyclical given by H, nor in any other part of it, do we find any explicit statement to this effect. The Pope does, indeed, say that the right of property, whether in land or in chattels, consists in the power of free disposal (C. F. REVIEW, p. 674), but he nowhere asserts that this power of free disposal ought to include the power of taking rent from land. In the second and third citations made by H, Leo XIII declares (pp. 674, 675)

that private ownership even of land is a natural right, and cannot be abolished by the State; Semi-Socialism admits both propositions, only it would modify the right. In fact, the only passage that contains even a shadow of support for H's contention is the one which condemns the "obsolete opinions" of those persons who maintain that the individual has a right to use the soil and its products, but "declare it absolutely wrong that one should consider himself the real owner of the land..." (p. 675). Assuming that this sentence was directed against the system and arguments of Henry George, I wish to observe that Semi-Socialism differs in several respects from Georgeism. For our present purpose the most important difference is that George declared private landownership in the full sense, that is, including the rent-taking power, to be essentially wrong, and the existing owners to be undeserving of compensation for the loss of this power, while Semi-Socialism denies both these assertions. Now, it is precisely these two contentions of George that the Pope condemns in this passage; his words do not affect the proposal to purchase the rent-taking power at a fair valuation. To sum up the matter: the Pope apparently intends to enumerate all the arguments in favor of private ownership, and he does mention specifically all the other advantages and elements of private ownership, namely secure possession, power to transmit to one's children, control of the fruits of one's labor and improvements; but he says nothing explicitly of the power to take the rent due to the land itself.

Since private ownership ordinarily includes the rent-taking power, does not the defense of it in the Encyclical reject Semi-Socialism *implicitly?* Moreover, does not the Pope expressly say, in the first passage quoted by H (p. 674), that private ownership of land is the same as private ownership of chattels? Answering the latter question first, I would point out (as Mr. Arthur Preuss observes in his *Fundamental Fallacy of Socialism,* pp. 58, 59) that the Pope is not proving the rightfulness of private ownership in this particular section, but merely indicating its present scope. In reply to the first question two observations are pertinent. Even if it be admitted that the Pope implicitly included the rent taking power in his conception of private ownership, even if he had this in his mind (neither of which hypotheses can be conclusively demonstrated), this implicit and hypothetical teaching is not sufficiently definite and authoritative to warrant us in asserting that the person who excludes this implicitly and hypothetically included element *certainly violates his obligation as a Catholic.* In all other cases of this nature we give the individual the benefit of the maxim, *lex dubia non obligat.* As noted in my last paper on this subject, the question is not, what is most

in harmony with the spirit of the Encyclical? but, what can be imposed upon the individual Catholic as a matter of certain and strict obligation. Our second observation is that, whatever Leo meant implicitly, he surely could not have intended to teach that any modification of the present form of private ownership would be unlawful. If he did, then, the practice which now prevails so widely in Germany of taking in the form of taxes a considerable part of the increases in land values (as much as 25 per cent in some localities) falls under his condemnation. On the other hand, if the practice is not wrong, may not the rate be raised to 50 per cent? or to 100 per cent? If not, why not? Practically speaking, Semi-Socialism would do no more than this; for it would compensate the owners for whatever value the land had when it came into their possession.

4. But, says H, this act of compensation effects a change of owners, and consequently abolishes private ownership in the sense of the Encyclical (p. 676).

We have already dealt sufficiently with the latter part of this assertion. With reference to the other, we admit that there is a change of owners, but owners of what? Of the rent-taking power merely. All the other elements of ownership remain in possession of the individual. The State cannot, therefore, be called the owner of the land in any adequate sense. But, as already observed, this is a question of language, and has no vital significance. The landowners and other owners of the Middle Ages who sold the rent-taking power over their property (*census*, rent charges) never thought that the transaction made the buyers the true owners of the land.

5. The confirmation of his contentions which H finds in the long quotation on page 677, is no confirmation at all; for all the advantages there enumerated would accrue to the private owner under Semi-Socialism. They are to be obtained, says the Pope, through the multiplication of small landholders; but this is precisely what we should expect when the large landholders and the land speculators would be obliged to pay a tax equal to the annual rental value of their holdings. These proprietors could not afford to keep the land out of cultivation, and would not be permitted to rent it to other cultivators. In this connection it must be noted that the owner of improvements on land, e. g., houses, would not be permitted to loan or rent them at a profit, but would be obliged either to use them himself or sell them. While this is one of the present elements of private ownership, it is not explicitly mentioned by Pope Leo among the advantages of that system, and the morality of abolishing it can be dealt with more satisfactorily when we come to treat of the artificial instruments of production, and the abolition of interest.

Are There Living Crystals?

There are two possible ways in which life could appear in the world. The first is that the life which first manifested itself in matter had no antecedent existence in that matter, but was introduced at a given moment by an act of immediate creation. The second is that the life now manifesting itself in matter had an antecedent existence in that matter—the life-principle having been inserted long ago, perhaps at the very first; but in a latent state, and waiting for the surrounding conditions in order to pass over from the latent to the active form. The first of these views is more current amongst us to-day; but in former times the second was also known—having been suggested in the first instance by St. Augustine, and adopted (in some instances at least) by St. Thomas and the Schoolmen. Hence the following discovery (alleged or real) presents no difficulty to the theologian. The only question is, whether it is science or not?

The first part of the account seems to be scientific enough:—

Extraordinary interest is being shown by German scientific men in the discoveries of Professor Otto Lehmann, of Karlsruhe, in the domains of crystallization and biogenesis, between which the Professor finds strongly marked bonds, going even so far as to imply that in crystallization, under certain conditions, may be found the origin of spontaneously generated life. "Fluid crystals" are the basis of the whole new theory. Their discovery Dr. Lehmann ascribes to his own now thirty-seven-year-old invention, the "crystallisation-miscroscope," which, he says, made possible thousands of observations which otherwise would have occupied whole lives. The first fluid crystals discovered date back to 1884, being found in soft-soap, an unromantic enough basis for a new scientific theory. Soft-soap, it appeared, is fluid-crystalline in structure. Fluid crystals, of course, in no way externally resemble the familiar, mathematically true crystals; but their crystalline character is shown by the manner in which they refract light. Generally, they act in a way of their own. If when floating in an alcohol solution they run against any obstacle, such as an air-bubble or an object glass, they stretch themselves in the line of current as if they were themselves part of the solution, and sometimes extend themselves into long threads. When two such threads come into contact they either unite or form "twin-positions." Other fluid crystals run like water and form regularly globular drops. When a fluid crystal comes in contact with a drop of ordinary liquid it sometimes spreads over the surface of the drop, forming in fact a crystalline skin; but where its own mass is too great for this it forms a cylinder, a transition form between drop and crystal, or "myelin-form." It is these 'myelin-forms' which show such remarkable analogies with low forms of organic life. They sometimes resemble bacteria; they can move backwards and forwards, divide, and unite with one another. They take spontaneously worm or serpent shapes, which move mysteriously, and they even sometimes roll themselves into balls.

The second part does not seem quite so scientific:—

Dr. Lehmann, therefore, adopts the title "living crystals" instead of merely "fluid crystals." He asks in what way do they differ from the lowest organism. A biological definition affirms that a living being is susceptible to stimuli from outside, and can adapt its functions to some extent in the interest of self-

preservation. It possesses thus a "soul." This "soul" must be divisible and fusible. Divisibility probably extends down to the so-called "biomolecule," the lowest unit of organic life; but this in turn consists of inorganic molecules, so that in principle every atom or electron must have its "soul". There is nothing illogical in assuming the "myelin-forms" taken by fluid crystals to be practically identical with organisms low in the scale of life. From this it would seem, although Dr. Lehmann does not exactly say so, that any scientific man who can induce soft-soap to take myelin-forms is therein master of the greatest of mysteries, the origin of organic life. What Dr. Lehmann does foreshadow is the construction of "an artificial muscle-motor" operating by virtue of the forces which produce fluid-crystals. Such a machine—if it can be called machine—would "give an imitation of the muscular activity of an organism and produce mechanical work at the cost of chemical energy." Dr. Lehmann thinks such an achievement attainable even without waiting for a satisfactory theory of the strange phenomena he describes.

To observe and record the backward and forward movements of these "myelin-forms," their fission and fusion and their various contortions—says Fr. Ernest R. Hull, S. J., in the Bombay *Examiner* (LX, 22)—is science. Moreover, it is quite scientific to ask what these phenomena signify. But it would be decidedly unscientific to overlook the fact that they may signify one out of three totally different things. The myelin-forms, it appears, exhibit two kind of phenomena—those of crystals and those of bacteria. Immediately there arise three possible inferences: (1) that they are crystals and not bacteria; (2) that they are bacteria and not crystals; and (3) that they are at once bacteria and crystals, or a third thing analogous to both. To notice these three alternatives, to enumerate them, and even to argue in favor of one particular answer out of the three, is still strictly scientific. But what is decidedly *unscientific* is, at this stage of the proceedings, to assume the name "living crystals" as if the question were settled;—when as a matter of fact the question has only just been raised, and will need an immense amount of independent investigation before one can regard it as settled. It is a good instance of the way in which really clever scientific men can spoil their reputations by the cocksure eagerness with which they jump at results. Science proper begins and ends with accurately observed facts, and accurate and indubitable conclusions involved in those facts. Beyond this it is not science but imagination, conjecture, romance, or call it what you will except science.

We Catholics are often unjustly supposed to be against science, because we make a firm stand against such untried and untested theories, and refuse to accept as demonstrated what is at the most only plausibly conjecturable. Our real position, if understood, is a perfect readiness to embrace science when we come across it; but at the same time, a strong objection to having thrust upon us as science what is not science at all, but a hasty and dubious speculation parading itself in the guise of science, and, at least so far, entirely unproved by the facts.

Harvard and the Elective System

Harvard University, for so many years the hotbed of President Eliots' electivism, is preparing to do away with his pet creation. For many a long year, the elective system has been tried at Harvard, and at last found wanting. Now is the time to ask: What about the hundreds of students who were so unfortunate as to study at Harvard under that system? Did *they* get their "money's worth" out of their schooling? The very thought of vivisection draws tears to many a man's or woman's eyes. Are not those students "of more value" than the birds of the air, and the beasts of the field? Are they not intelligent, human beings? Before you experiment on them, make sure your experiment will succeed. The harm that has been done these many years to American youth is incalculable.

If you had predicted, when the elective system was first started, that it would amount to a vivisection—and not *in anima vili* either—, you would have been laughed at. So great was the enthusiasm then. But sober second thought has gradually asserted itself. The New York *Evening Post* (December 10, '09) speaks of *fundamental* defects of the elective system. Due consideration may be given to a student's proclivities and to his prospective education "without the sacrifice of the primary idea of a college education; but that idea is completely lost sight of when mere number of hours in the classroom is regarded, as it has been, as a full measure of value. Even supposing that the choice was made in good faith in every instance, there are a score of fundamental objections. The want of coördination is of itself an almost fatal defect but there are others fully as serious. Most fallacious of all is the notion that one study contributes as much as another to that general development of the mind which must be the primary aim of any college education worthy of the name."

The same paper then speaks of "objections that are not inherent but which experience shows to be of the utmost practical importance. We are confronted with the fact that in thousands of cases studies are chosen with no other measure of their attractiveness than that furnished by their standing in the scale of 'soft snaps.'"

These objections may not be inherent in the system, but they are certainly inherent in the student—taking him as he is *in concreto*. Most of us would have chosen or elected those soft snaps, if we had had a chance to. There seems to be a law of gravitation in the moral, as well as in the physical world. But if all these objections to the elective system are inherent and fundamental, should they not have been foreseen from the start? And again, if these defects are inherent and

fundamental, is it consistent if the *Evening Post* tries to save Dr. Eliot's and his associates' reputation by saying: "their hobby was not a bad thing in itself; but they rode it too hard, as many of us have thought all along, and as almost everybody sees now"? The elective system is "a bad thing in itself."

However, the return to the old system is not to be complete. "A committee of the faculty is to be appointed, with the president as chairman, to 'prepare general rules for the choice of electives, to be approved by the faculty, based upon the principle that a student must take a considerable amount of work in some one field and that the rest of his courses must be well distributed.' This is the kernel of the whole matter."

Speaking of the significance of the step, the *Evening Post* characterizes it as "among the most important events that have come about in the college world for many years, and one which will rejoice the hearts of nearly all who have given serious thought to that 'problem of the college' of which we hear so much nowadays. It means much to thousands of individual young men whose choice of studies it will directly affect; it means more as an assertion of the attitude of the foremost of American colleges toward the underlying questions of college education."

Poor Eliot! It isn't six months since he resigned his office, and behold! the feet of them who have buried him are already at the door to bury his system also. *Sic transit gloria mundi!*

Scholastic Philosophy and Scientific Research

The Scholastic system of philosophy is a synthetic whole, giving a consistent interpretation of the "riddle of the universe," and serving as a basis for our Catholic theology. But this synthesis is never altogether complete, it must constantly be integrated, as it were, from the analytical sciences, which are ever in the making.

Catholics live somewhat isolated in the scientific world. Very often they are satisfied with being apologists of their faith; they fail to catch the ear of the learned, who see in them only soldiers, using borrowed weapons in defense of their creed. Hence the flat refusal to consider their theories objectively and impartially, on the spoken or unspoken pretext that they are a mere plea *pro domo*.

Perhaps we have, to a certain extent, deserved this treatment. We have been satisfied with quoting the discoveries of our adversaries, and showing that they did not contradict our dogmas. We have protested that the Church is not inimical to science, and yet considering

our numerical strength, science in the making has found too few adepts in our ranks. Huxley in one of his "Lay Sermons" some years ago wrote, that although the Catholic Church professes to be friendly to science, yet the Sacred College has never succeeded in founding a single laboratory in the houses of study directly dependent on the Supreme Pontiff. Circumstances have slightly changed since then; but the fact remains that Catholic philosophers have too often limited their activity to pure dialectics and deductive speculations, whilst minute original experiments were sometimes even scorned by men who posed as defenders of Scholasticism. This *a priori* method led them to some extravagant theories, that made their authors an easy butt for ridicule.[1]

The Louvain school has maintained from the beginning that Catholics, in common with the scientific world of to-day, must apply themselves not only to general views, but to the minutiae of investigation and experiment that go to make up the science of to-morrow. Original research, not directly for the sake of apologetics, but as an exercise that will enlarge the mind's grasp on the universe, and be useful in building up a fuller synthesis of the world, must be our aim, as it is the constant aim of the modern scientist.

"An immense field is thus opened to scientific investigation. Man has intensified his power of vision: he penetrates into the world of the infinitely small, and directs his eye towards spheres of which our strongest telescopes do not perceive the limits. Physics and chemistry progress rapidly in the investigation of the properties of matter and the combination of elements. Geology and cosmogony are writing anew the history of the formation of our planet and the origin of our globe. Biology and the natural sciences study the intimate structure of living organism, and embryogeny is giving an account of their origin. Archeology, philology and the social sciences go back into the past history of the human race and its different civilizations! And how many pioneers could be put to work to make all these treasures available! In these different domains we must have investigators, who by their own work conquer the right to speak to the learned world, and to be heard by it. When the old objection is repeated that faith is blinding us, that faith and reason are incompatible, we shall not have to answer with abstract principles, or a passionate appeal to the past; but we shall be able to point to the testimony of actual living facts."[2] While safeguarding the respect due to theology, we may boldly bring to the fore the rights and liberties of human reason. All sound

[1] Cfr. for example, Cl. Besse, *Deux Centres de Mouvement Thomiste*, pp. 31, 32.

[2] D. Mercier, *Les Etudes Supérieurs de Philosophie*, p. 17—18.

philosophy begins by analysis, and the synthesis of the analytical discoveries into a coherent, consistent system is the natural complement of all science.

Hence we can do no better service to the general scholastic principles than to test them by the discoveries of modern science.[3] With this end in view, the Louvain school has equipped for the use of its students complete laboratories of chemistry, physics, and psychophysiology; also "seminars" of history and social science, where investigators can specialize in different branches, and pursue their studies under the most advantageous circumstances. Thus induction and deduction, analysis and synthesis, go hand in hand, and the latter is based on the former and benefits by its progress.

(Rev.) J. B. Ceulemans, Ph. D.

The Surplus Value Fallacy

By the Rev. Joseph Rickaby, S. J.

I will suppose a man, Conon, to have become the owner, legally and honestly, of a vast accumulation of material, capable of being worked up into besoms and brushes. Still he wants ground, buildings, machinery, workmen: all that, however, he will get, if he can only find capital. He meets another man, Callias, legally and honestly rich, and looking for an investment for his money. They combine a firm: Conon and Callias, Besom and Brush Manufacturers. A site is purchased, buildings erected, machinery put in, and a number of workmen are hired. We must suppose that these workmen are treated with that justice which Leo XIII insists upon in his Encyclical of May 15, 1891, on the Condition of the Working Classes. That is, they receive a living wage sufficient to support them in frugal comfort. This is just: for whoever engrosses a man's labor is bound to feed and keep that man up to a decent standard of human life. A just slave-owner of old did as much for his slaves; and surely the labor of a free man should not command less remuneration than slave labor. It is an element of human life to marry and have a family. Conon and Callias, faithful to Leo XIII's teaching, pay their men wages high enough for them to marry on, not indeed in the first month of their employment, but within a reasonable time, long before the gray hairs come. Every week their workman, being a single man, has money over from his wages, without pinching himself, if he does not gamble, nor drink like a sot: he can put that money in the savings-

[3] Cf. D. Mercier, *Origines de la Psychologie Contemporaine*, p. 464—465.

bank, and marry on it ere long. It is necessary to presuppose all this, because otherwise the problem of surplus value, which we wish to come to, will be complicated by an extraneous and irrelevant problem, which we must avoid—the problem of a fair wage.

The firm goes on steadily, and in time does well. In the fifth year we find that they have cleared off all incumbrances, and their besoms and brushes are all over the country. Their gross receipts in the course of that year are quite a handsome sum, which we will call X. X has flowed out again in three streams, x, y, z. Of these, x has gone in channels manifold, to pay raw material, cost of machinery, rates and taxes, and working expenses generally, perhaps including the luxury of a little law; y has gone into the workmen's pockets as wages; z remains. This z is the "surplus value," as Karl Marx calls it. Bolingbroke used to say of the Members of the House of Commons: "They follow the man who shows them the game." Surplus value is the game that Karl Marx has shown the Socialists; and for that they follow him. Messrs. Conon and Callias put this quantity z, this surplus value, into their own pockets. They call it "capitalist's profit." It was in view of that z, and for the sake of obtaining it, that they set up as manufacturers of brushes and besoms. Marx and the Socialists after him call this a process of "exploiting the workman"; they denounce it as un-Christian and unjust: they will have it that this "surplus value" is simply the creation of the workman's labor, and should all be thrown in, at the top of the wages, to complete the workman's share of the proceeds. But Messrs. Conon and Callias would never have put their capital into the business on those terms. Marx and his followers reply that they want no Conon and Callias, nor any other private capitalist, great or small: the State is to be sole capitalist, —a difficult arrangement, as my Moral Philosophy shows. But even on the score of personal labor, and increase of value thence resulting, Messrs. Conon and Callias have a large claim to what we may call wages for the management of their own capital. They organized the labor of the workmen. Workmen without an organizer are as inefficient as an army without a general. The organizer is a master-workman, and must be paid accordingly. Part of that quantity z, therefore, must be paid over to Messrs. Conon and Callias, because they more potently than any other two individuals, have labored to produce it. When that part has been deducted, and paid over, we will call the remainder z'. This is all the surplus value that becomes matter of debate. And the question is not such an easy one to answer: By what right or title do Messrs. Conon and Callias appropriate to themselves that z?

We will construct an argument on behalf of the firm; and, better to appreciate the worth of the argument, we will put it in the form of a syllogism, thus: The fruit of capital belongs to the owner of the capital: but the quantity z' (the final surplus value) is the fruit of capital: therefore it belongs to the owners of the capital, i. e., to Messrs. Conon and Callias. The major premise is only an application of the received maxim, *res fructificat domino* (a thing fructifies to its owner). The flank of an opposing syllogism is best turned by a distinction. So we may out-manoeuvre the above syllogism by thus distinguishing the axiom upon which it is founded. A thing fructifies to its owner—natural fruit, granted; artificial fruit, if the owner himself is sole cause of it, granted again; if he is only the joint cause along with another man, again I distinguish; it fructifies to the exclusive benefit of the owner, denied; it fructifies to the owner to the benefit of the other man, granted. Then it may be pointed out that the firm is not the sole cause of the fructification of their capital, but only the joint cause along with their workmen. Hence would follow two consequences, one against Marx's assignment of the whole quantity z' to the workmen; the other against the owners of the capital taking the whole of the z' themselves, and considering that they have no further duties to the workmen on that account—I do not mean of adding to their wages, but of so administering the profit as that their enjoyment of it may be a benefit to their working people. It is not a duty of strict justice: that the firm has discharged in paying the stipulated wage, provided that it be an ample life-wage: it is a moral duty, not easily definable. We may call it a nucleus of duty with a large envelope of counsel. A moral counsel is not a thing to scoff at, and it may be enforced by law. To scoff at "counsels" is one of the old-fooleries of Protestantism. It would thus appear that capital which has fructified through another's labor should fructify to the common good—both the good of the capital and the good of the laborer; that neither the firm should shut out the workmen, nor the workmen the firm, from the enjoyment of that residual quantity z' that it should turn to the good and the profit of them both. And this conclusion, rightly understood, is I believe correct; and in the honest acceptance of it on both sides lies the hope of pacification and conciliation of Labor with Capital.

(*To be concluded.*)

MINOR TOPICS

WHY THE STAGE IS DEGENERATING

There has undoubtedly been a degeneration of the stage during the past thirty years. "We sit through plays without a protest now," says the St. Louis *Star*, "that a generation ago would have emptied every seat in the theater." This has not been brought about suddenly, nor is it the result of any deliberate plan or policy of the theatrical managers. No class of persons keep their fingers so closely and continuously upon the public pulse and govern their acts so scrupulously by its beatings, as do the purveyors of amusements. Their entire success depends upon pleasing the public. The *utter commercialism of the stage* is responsible for the low moral tone of what it gives the public, because that commercialism responds to the public purse, as does the needle to the pole. Whatever opens that purse the managers will provide—if the public authorities will let them.

More than one star with his company and more than one manager with his ideas about what the public ought to like, has tried clean and wholesome productions only to find them a financial failure. "The Prince Chap," a most delightful and moral play, could not "pull" against "The Blue Mouse." Managers are not responsible for this fact except secondarily. The primal responsibility lies with the public, in a vitiated taste that has its root in the strongest primal instinct of man, which is only subdued and kept in check by elevation of the spiritual above the carnal. Education of the people to an appreciation of love for better things, must be the foundation of stage reform.

FOOTBALL LITERATURE

The football problem is receiving much attention in current periodical literature. *America* (II, 11) announces the determination of three Eastern Jesuit college or university presidents to insist on a change of rules before they will permit their students to play another game. The January number of Dr. Butler's *Educational Review*, under the caption "Returning Signs of Sanity," publishes two editorials of Eastern newspapers dealing with the above resolution of the Jesuit presidents and a similar measure taken by the faculty of Cornell University. The *Ave Maria* of December 18, 1909, denounces football in severe terms, and in particular denies its supposed power of developing manly qualities. In the December number of the *Review of Reviews*, Mr. Albert Shaw deplores "the growth of a furor for exciting public contests that makes the muscular athlete the worshiped idol of college life, and obscures the leader in

brains and scholarly work." In the same writer's view, the influence of women "is even worse than that of men in driving the players to that attitude of false heroism which would make any of them willing and glad, not merely to break his nose or his collarbone, but to lay down his life on the football field."

DEMISE OF THE "O'FALLON HAUSFREUND"

Good old Father Brockhagen has ceased to publish the *O'Fallon Hausfreund,* which he conducted for so many years with rare heroism. It was probably the most original and the most independent Catholic journal issued in America. Like the rest of us, Father Brockhagen has made his mistakes, and perhaps he was a little too gruff at times, and too stubborn in maintaining his editorial opinions against those who assailed them. But his intentions were always pure and upright, and not even his bitterest opponents will dare to deny that the trend of his paper was on the whole thoroughly Catholic and that he fought all his battles with open visor and with a courage which is growing rarer from year to year in this dollar-serving land of ours, where idealism is on the wane and a Catholic newspaper is no longer an *oeuvre,* but merely a business venture not much above the level of a steam laundry or an automobile garage.

Father Brockhagen gives as the chief reasons for the suspension of the *Hausfreund* the following: (1) The American bishops could not bear to see themselves occasionally criticized in public; (2) Many priests disliked the *Hausfreund* because its editor insisted that the negro has equal rights in the Catholic Church with the white man; (3) The Knights of Columbus boycotted the paper because Father Brockhagen insisted that they rid themselves of the odium of being a secret society; (4) The *Hausfreund* was unable to obtain episcopal approbation, which led many pastors to keep it out of their parishes.

There are other reasons which Father Brockhagen fails to mention, among them the general decline of the German language, and consequently also of the German press, in this English-speaking country, and the fact that he himself is growing old and no longer able to do the work of two and three men of average capacity, as he did for so many years.

Altogether we are sorry the *Hausfreund* has given up the ghost. With all its idiosyncrasies it was a journal of refreshing originality—the last of a number of Catholic journals (Oertel's *Katholische Kirchenzeitung* was another conspicuous example) to which the German Catholics of America were able to point with justifiable pride as journals of character and splendid inde-

pendence. The time may come when they will regret the demise of some of their best papers and the degeneration of so many others.

A HAWAIIAN SIDE-LIGHT ON THE EDUCATION PROBLEM

In the *Independent* (No. 3187, pp. 1478 sqq.) Mr. Arthur Floyd Griffiths, President of Oahu College, Honolulu, writes on "Educational Problems in Hawaii." After giving an enthusiastic account of the public school system there, he continues:

> There are two classes of private schools in the Islands. The one is the school primarily for the white children, which has found its origin in the desire to have a school where the children of white parents could be taught in full accordance with Anglo-Saxon traditions free from other influences and associations. The other is the school planned for the various other races in the Islands. These schools are the natural expression of the thinking Christian conscience, which has seen that there were two great needs in the uplifting of the inferior races, the Hawaiians especially—the one was an education in character and morality, the other an education in industry and foresight....

In this country, too, though we are far from considering ourselves an inferior race, there are not a few thinking Christians who are convinced that our children must receive an "education in character and morality," and who have therefore erected, and by dint of great sacrifices support, a system of private, or, rather, religious public schools, in which is centered the hope of all those who have acquired a sufficient knowledge of human nature and of history to know that merely cramming the intellect without training the will and the heart is sure to be subversive of real culture and must ultimately prove fatal to even a highly civilized race or nation.

BISHOPS AND THE POOR

To ninety-three widows made destitute by the recent mine disaster at Cherry, Ill., the Bishop of Peoria, Msgr. Dunne, sent a donation of twenty-five dollars each,—for which charitable act he has received just praise in the newspapers.

There was a time when bishops gave all their income to the poor. "Far from appropriating to any private purpose any portion of his ecclesiastical income," says Newman of St. Augustine, Bishop of Hippo, "he placed the whole charge of it in the hands of his clergy, who took by turns the yearly management of it, he being the auditor of their accounts. He never indulged himself in house or land, considering the property of the see as little his own as those private possessions which he had formerly given up. He employed it, in one way or other, directly or indirectly, as if it were the property of the poor, the ignorant, and the sinful." (Newman, *Historical Sketches,* Vol. II, p. 162, New Impression, London 1906).

MISTAKES OF CATHOLIC JOURNALS

Archbishop O'Connell, of Boston, in a letter to the *America* (Vol. II, No. 11, p. 296) among other things says:

"I have always considered it a mistake in a Catholic journal of any kind to take up its valuable space with joke-columns and recipes for cooking."

It would certainly be a mistake for a journal of the high calibre of *America* to waste space on jokes and recipes. But the ordinary Catholic weekly newspaper, in order to gets its readers to peruse serious articles, is compelled to employ every legitimate means to make its pages interesting to all the members of the Christian family. *Pace* the Most Reverend Doctor O'Connell we venture to think that jokes (if they be not too stale) and recipes for cooking (provided they be tempered to weak stomachs) are perfectly legitimate means towards accomplishing this end. But we should like to see the Archbishop direct his anathema against the "fashion pages" of some of our Catholic weeklies. If these serve any legitimate and rational purpose, we utterly fail to grasp it.

ENGLAND'S CATHOLIC SOCIAL GUILD

We have already informed our readers of the establishment at Manchester, England, last September, of a Catholic Social Guild.

This Guild has recently published "Provisional Statutes," to be submitted to this year's Catholic Conference.

The aim and object of the Guild are: First, to facilitate intercourse between Catholic students and workers; secondly, to assist in working out the application of Catholic principles to actual social conditions; thirdly, to create a wider interest among Catholics in social questions, and to secure their co-operation in promoting social reform on Catholic lines.

The society proposes to secure its ends by promoting systematic and concerted study, by the production and circulation of literature dealing with social subjects, by supplying information, by encouraging the training and provision of lecturers, and generally by co-operation with local effort.

The formation of local guilds in all parts of the country is to be encouraged. The progress of the movement will be for the present recorded in the London *Catholic Book Notes*. Fuller information will be furnished in the *Catholic Social Year Book for 1910*, edited by the central executive.

The movement is a promising one, and there is some talk of transplanting it to America. Perhaps the American Federation of Catholic Societies will take the matter up in its next annual convention, which is to meet at New Orleans in November. We suggest that it be done in connection with the Central Verein's Bureau

for Social Propaganda, which is already publishing a monthly social reform magazine from its headquarters, 16 South Sixth St., St. Louis, Mo.

A TEACHERS' INSTITUTE AT THE CATHOLIC UNIVERSITY

In a circular sent out to the teaching sisterhoods of the United States, under date of Dec. 16th, 1909, Msgr. Shahan brings to their attention a project of establishing at the Catholic University of America a Teachers' Institute in which representatives of the various sisterhoods may pursue such courses of study as are necessary or helpful to them and their schools. The control of the Institute is to rest with the University. The courses of Instruction are to be given by professors of the University or other competent persons appointed by the authorities of the University. All lectures and academical exercises shall be held in a separate building outside of the University grounds, but within easy reach. The sisters may, however, attend public lectures in the University and have access to its libraries, museums, etc. The courses of instruction shall include "(a) professional subjects, viz., philosophy of education, psychology of education, special methods, history of education, general psychology, and school management; (b) academic subjects, i. e., those which are usually taught in parochial schools, academies, high schools and colleges, and particularly those which the Sisters after leaving the Institute will be called on to teach."

The Sisters shall reside in a building adapted to the purposes of community life and shall observe a rule and daily schedule of spiritual exercises which include the religious practices common to the various orders. The house shall be in charge of a non-teaching community, and the superior of the house shall have control of all that pertains to economic management and observance of rules.

Dr. Shahan expresses the conviction that "the work of this Institute will not only benefit our Catholic schools, but will also turn toward the University many of our young women who are now unhappily drifting into non-Catholic institutions."

It remains to be seen how the teaching sisterhoods will regard the plan.

PRESENT POSITION OF THE CAUSE OF JOAN OF ARC

"An expert" writes (presumably from Rome) to one of the editors of the *Irish Ecclesiastical Record* (No. 504):

"The present position of the cause of Joan of Arc is this: She has recently been 'beatified' or declared to be among the Blessed in heaven. Consequently Mass and the Divine Office may be said in her honor. But this 'Cultus' of her is local and limited. There yet remains the final process which is called 'Canonization,'

which requires strict proof that two miracles at least have been wrought through her intercession *since* her beatification. Since this final stage has not yet been reached, we do not speak of her as St. Joan of Arc, but as Blessed Joan. Her position is that of the English Martyrs who were beatified in 1886, that is to say, 'Blessed' John Fisher, 'Blessed' Thomas More, etc. Their *public* Cultus, like hers, is limited, in the one case to France, in the other to England. When they shall have been canonized their Cultus will be extended to the Universal Church."

A NEW ROAD SURFACING MATERIAL

One of the results of recent road-making experiments in Germany is the preparation of a substance called apokonin, which has been pronounced by some technical observers as the best and most lasting road covering yet brought out. The process is secret, but it is known that coal-tar oils are the main ingredients. The heavy, penetrating qualities of the oils give great binding power to the composition. This, together with the pressure applied, produces a formation iron-like in its consistency, making the surface of the road, it is claimed, so smooth and hard that snow and rain water can not penetrate it. Another important advantage is the sanitary nature of the material. It is claimed that the creosote present in the coal tars, together with the high temperature of the composition when applied, combine to destroy all the bacteria in the dirt, thus preventing the spread of disease from particles that may be ground and blown off the surface.

Further information can be had by applying to Mr. Ralph C. Busser, American Consul at Erfurt, Germany.

IS G. K. CHESTERTON A CATHOLIC?

One of our esteemed Catholic American contemporaries corrects Miss Guiney for calling the brilliant London essayist, Gilbert Keith Chesterton, a non-Catholic, and asserts flatly that Chesterton is a convert to the Church. "If he is," rightly observes the *Sacred Heart Review* (Vol. 42, No. 25), "it is somewhat remarkable that the account of his conversion did not get into such papers as the London *Tablet*, for instance, or the Liverpool *Catholic Times, Glasgow Observer,* or any of the better-class English, Scotch or Irish papers. We have seen this report of Chesterton's conversion again and again, but never in any paper with a reputation for knowing the facts. Miss Guiney has lived in England quite a while. Very likely she knows what she is talking about."

We seem to have here an English Brunetière case. Such men no doubt have a mission in the divine economy, but it will be best to let the Almighty recompense them for what good they do. This adulation of Chesterton in the

Catholic press is as disgusting as was the glorification of Brunetière a few years ago.

THE CATHOLIC PAPER IN SCHOOL

Some of our Catholic weeklies are advocating the use of Catholic newspapers and magazines in school with a view of inculcating a love of good reading in early childhood. "If men and women grow up from childhood without ever seeing or reading a Catholic paper," says e. g. the San Francisco *Monitor* (Vol. LI, No. 31), "we can hardly expect to interest them very deeply in such things in later life. We must begin by 'catching youngsters,' and a good place to begin is in the schoolroom. Mr. Desmond, in his *Catholic Citizen,* recently quoted the State Superintendent of Schools in Kansas as saying, 'From ten to fifteen minutes should be devoted in each common school in Kansas each day to the reading of current news from some good daily paper,' and we think the idea will commend itself to our Catholic teachers. We know it to be a fact that in many of our schools the daily newspaper is now regularly used in reading-classes. In Catholic schools, why not the Catholic paper? Such daily papers as we see published nowadays, even at their best, could not be read aloud, in school or anywhere else, without blushes and embarrassment. But a Catholic paper could and should be read in the Catholic schools. The *Catholic Register* quotes a writer as saying: 'Teachers instead of confining themselves to the text books should occasionally bring a newspaper into the class-room and read extracts from it for the instruction of the children. It would help to break the dull monotony of school life. Education is something broader than the four Rs and the curriculum as laid down by the School Board. The Catholic paper will give the children a better idea of the big Church to which they belong. It will suggest intelligent questions and answers. It will help to keep them posted on matters which it is well that they should know from an early age. Better than all, it will set the children to inquiring on their return home why their parents, as often happens, do not take a Catholic paper."

POPULAR ERRORS ABOUT CLASSICAL STUDIES

The latest *St. John's College* (Toledo, O.) *Quarterly* contains a lecture originally delivered by the Rev. Thomas E. Murphy, S.J., of Holy Cross College, Worcester, Mass. In it the author proposes to correct "popular errors about classical studies." The refutation of popular arguments against Latin and Greek is clever and to the point throughout. Of special value is the collection of testimonies of all sorts of men who are conspicuous in the public eye, in favor of the ancient classics. Explaining why the substitution of the

modern for the ancient languages would not be effective, Prof. Ch. S. Hartwell, of Brooklyn, N. Y., says: *"It is more difficult to get real work out of pupils with modern languages* [than with Latin and Greek]—and it is the work that tells" in education. This hits the nail on the head. "Greek is like a grand old tree," the lecturer says, "under whose shade has grown up an immense tangle of shrubs of all varieties, more or less attractive, with perhaps an ephemeral growth of mushrooms. This undergrowth attracts the notice of all who pass by the way, but the life and vigor and grandeur of the old tree are appreciated only by those who turn their gaze higher and take in a broader horizon."

But you must read the lecture itself to see how neatly current popular errors about the ancient classics can be disposed of.

THE CLERGY AND THE SOCIAL QUESTION

The social question is the great problem of the twentieth century. Theory and speculation concerning it will prove abortive unless steps are taken to give them practical shape. The hope of the world seems ultimately to lie in the power of an intelligent Christian democracy. As leaders in this democracy the clergy can do a great deal of good if their energy and zeal be wisely directed. The Church, however, is not bound to find a solution for an economic question, but she is in duty bound to safeguard moral principles and human rights. Nor does she extend her protecting egis to some such principles and rights to the exclusion of the rest. The exponents of her mind, then, would do well to keep this in view in their attitude towards Socialism. To dwell much on the rights of property and to sink other rights equally sacred into the background might prove disastrous. The economic democracy which undoubtedly exists today as well as the political, might be driven, by such conduct, into an attitude of hostility towards the Church. "Consequently," to quote Dr. John Ryan writing in the *Catholic World,* "unless the clergy shall be able and willing to understand, appreciate, and sympathetically direct the aspirations of economic democracy, it will inevitably become more and more unchristian, and pervert all too rapidly a larger and larger proportion of our Catholic population." — The *Casket,* Vol. 57, No. 52.

A TIMELY WORD ON WOMEN'S SOCIETIES

Women's clubs and societies are growing so numerous at present that we do not wonder that a priest in Freeland, Pa., protests against the formation in his parish of a "ladies auxiliary" to a men's society. Most probably the good priest had no particular objection to the fraternal order in question; what he deprecates is

the folly of multiplying organizations which call women away from that society which is the first and most important of all, namely, the *home*. The priest says truly that if women have time for outside activity they may join the societies attached to the Church. There they can find work to do that is worthy of their best efforts, and in line with the nobler ideals of the Catholic wife and mother.

"The fact is," comments the Sacred Heart Review (Vol. 42, No. 25), "that not only have we too many women's societies, but we could well dispense with a great many men's societies also. The home is the important organization. It should be first in the thought of every good man and woman."

GOVERNMENT ANNUITIES IN CANADA

By an act which went into effect Sept. 1, 1908, the Canadian government has placed within the reach of every citizen of the Dominion a simple means of making provision for old age.

The earliest age at which payments on account of an annuity may be made is 5 years. No annuity will be paid until 55 years of age, and no annuity will exceed the sum of $600.

The procedure is extremely simple. Such sums as a person may desire to pay in may be deposited in a money order office or forwarded directly to the Department of Trade and Commerce. These sums are invested so as to bring four per cent. compound interest. At the time when it may begin, an annuity such as the total amount paid in, plus the interest, will purchase, will be paid to the annuitant during the remainder of his or her life. The government merely acts as trustee. No deductions of any kind are made for expenses.

A government annuity cannot be forfeited in any way, nor can it be seized for debt. There are no lapses or penalties, but amounts paid in cannot be withdrawn, otherwise the purpose of the act would be defeated.

Annuities may be purchased for members of one's family, with the stipulation that should the annuitant die before the annuity is payable the payments will be returned to the purchaser or his legal representatives. When the annuity is due it can be arranged that one-half shall be payable to the wife during her life. A last survivor annuity will be paid so long as either is alive. Payments may be completed at a certain age, and then allowed to accumulate so that an increased annuity may be available at a subsequent age, or an immediate annuity may be purchased, payable in quarterly installments, the first installment to be paid three months after the purchase money has been received. Societies or corporations may contract for annuities for their members. Employers may contract

for or assist in the purchase of annuities for their employees. The more closely an employer is related to his employee the better the results. Under the government's plan, a contract would issue to each employee, so that should he leave the service of the employer who was contributing to the payment of his annuity, he would receive the benefit of such contribution to the payment of his service, and that amount would go on improving at 4 per cent compound interest until the annuity was due. The act distinctly provides that the amount so paid in by the employer must inure to the employee's benefit. Should the employee engage with another employer who was unwilling to subscribe to such a scheme, he himself can continue the payments from time to time as he is able, and when the date for payment of the annuity arrives he will receive such annuity as the total amount contributed will purchase.

NEED OF THE ROD IN EDUCATION

In one of the public schools of Manhattan, the other week, an Italian boy was so disobedient that he could not be controlled without punishment, and punishment had been forbidden by the superintendent;—so he was "suspended." Later he was admitted to an industrial school, which in that crowded section takes the public-school overflow. After Giuseppe had spent hours gazing listlessly out of the window during the teacher's explanations in arithmetic, meanwhile watching his opportunity to hurl paper wads as soon as her back was turned, he was promoted to a front seat, the truant officer was sent for, and the parents' presence invited. The mother appeared. In the front entry she heard the facts from the teacher, in the boy's presence. She had brought a stick, which she proceeded to apply vigorously then and there to the person of her offspring, after the orthodox methods of our ancestors. Then she hurled her ultimatum: "Now you, Miss L., you just give him good like me do if Giuseppi no obey you, and be bad some more agin."

From that day on a more obedient and industrious boy does not exist in Miss L's class than Giuseppe.

"That case is typical," comments a writer in the N. Y. *Evening Post,* Dec. 16, 1909. "There are in our city scores of incorrigibles of low moral calibre, to whom the principles of Pestalozzi and Comenius are as meaningless as an Arabic poem, and nothing will reach them but the sort of ministration prescribed in Solomon's code. Theories are fascinating. 'Rule by moral suasion, never by force,' is a charming and attractive principle—until one has tried it. It would apply perfectly to those who had model home training and to the rest if they were gentle fairies or little wingless

seraphs. But how has the principle worked in practice? The improvement is 'in the fourth dimension.' Since the Board of Education, in its Utopian illusion, has abolished the rod, crime has been steadily increasing in our city. Courts of justice have lost convicting power at the top, schools have lost correcting power at the bottom; so, between the two, offenders feel little sense of restraint. The lack of discipline for youth is largely responsible for this state of affairs. The respect and obedience almost universal in our grandfathers' boyhood ought to be maintained in our schools, if not by gentle, then by forcible measures. It is to be hoped that the Board of Education will awaken from its sweet Quixotic dream, awaken to the necessity of giving school officers the power to enforce obedience to law, before it shall be too late, before our city shall be overrun with criminals that our school system has helped to foster."

ODD SLIPS IN A LEARNED WORK

A curious error is to be found on page 198 of that otherwise excellent work, *The Revival of Scholastic Philosophy in the Nineteenth Century by Joseph Louis Perrier, Ph. D.* (New York: The Columbia University Press. 1909 Price $1.75). Dr. Perrier says that Victor Cathrein, S. J., author of *Moralphilosophie* and numerous other works, "died 1899." Father Cathrein, thanks be to God, is not dead, but very much alive; so much so that he was able only a few months ago to publish a new, revised and enlarged edition of his admirable work on the Catholic world-view in relation to ethics.

Another curious slip of Perrier's is to refer to such eminent prelates as Msgr. Gutberlet and Msgr. Commer as "Mr." Gutberlet and "Mr." Commer (p. 199).

FLOTSAM AND JETSAM

Two of the leading German Catholic newspapers of this country, the Philadelphia *Nord-Amerika* and the St. Paul *Wanderer,* are agitating in favor of a German-American Catholic university, for which there already exists a promising nucleus in the Papal Josephinum College at Columbus, O. One of the chief aims of such an institution, in the opinion of its projectors, should be to give us educated Catholic laymen.

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We learn from *America* (II, 13) that the Irish Capuchins are planning to establish a house of their Order (the first in the United States) in the Diocese of Baker City, Ore. The German Capu-

chins have been engaged in missionary and educational work in this country for over fifty years.

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Apropos of the death of Cardinal Satolli, we think it will be best to leave it to the hindsight of later church historians to appraise his career as first Apostolic Delegate to this country. We have animadverted to one feature of his public activity, viz., his judgment in the McGlynn case, in our little work *The Fundamental Fallacy of Socialism* (2nd ed., B. Herder 1909). In the matter of the "school question" Satolli was still more unfortunate. His famous Fourteen Propositions have done a world of harm. No doubt he meant well, and—*De mortuis nihil nisi bene* (not *bonum!*).

*

The famous founder of the very young science which the Germans call *Byzantinik*—i. e. medieval and modern Greek philology, the literature and culture of the Byzantine empire, etc. — Professor Karl Krumbacher, of the University of Munich, was buried at Kempten, Bavaria, Dec. 16. An obituary notice in the *Kölnische Volkszeitung* (1909, No. 1,064) is our first intimation that he was a Catholic. "Only a few weeks before his death," said Prof. Dr. Weyman in a brief panegyric delivered at the grave, "Krumbacher openly professed himself a member of the Church in which he was raised and lived, by receiving holy communion on the first Sunday in Advent." The learned Byzantinist died suddenly of heart failure. R. I. P.

*

The CATHOLIC FORTNIGHTLY REVIEW keeps on insisting that mere denunciation of Socialism will not cure its evils nor stay its advance. And we agree entirely with the learned editor of the REVIEW. Whilst there are many things in Socialism which we are bound to condemn, there is much in it which we may not only accept but welcome. What we need is a consistent and intelligent study of Socialism in order that we may be ready to separate the chaff from the wheat.—Newark *Monitor,* Vol. XI, No. 53.

*

The author of the article in the Quebec *Vérité,* which we summarized in our mid-December issue under the title "A Canadian View of the K. of C.," writes to us to correct a typographical error, for which not the REVIEW, but *La Vérité* is responsible. The first Jacobite lodge was installed in Paris A. D. 1726, not 1826. It should be added that the first Jacobite Scottish lodge (St. Thomas') in Paris was transmuted into an English Orangist Masonic lodge under Lord Montagu, W.·. G.·. M.·. of the Grand Lodge of England in 1732. Later on it became a French Masonic lodge.

*

The Presbyterians, too, are actively engaged in social reform work. On Dec. 1, 2, and 3, they held a sociological conference in New York City, at which such subjects as these were discussed: The Church in its relation to secular agencies, What public questions are moral questions? The Church and the community, Social problems in the city and country, Children in industry, Women in industry, The problems of organized labor, New agents of social control, Socialists at work, Socialism and the Church. At this conference, the daily papers tell us, social problems were frankly and intelligently discussed, and it is hoped that out of the discussion will come a definite social reform programme.

*

Mr. Arthur Preuss is indebted to the *St. John's University Record*, of Collegeville, Minn. (Dec. 1909, pp. 497 sqq. and p. 515) for an intelligent and sympathetic notice of *A Study in American Freemasonry* (B. Herder, 2nd. ed. 1909. $1.50 net). We are hoping that a third edition of the work will soon be called for.

*

Apropos of the Catholic's dislike of the term "Romanist" a writer in the New York *Sun* relates the following incident: During his second visit to England Henry Ward Beecher was introduced to an American Catholic woman of some note. "You are a Romanist, madam, are you not?" said Beecher with tremendous assurance. She bit her lips and knit her brows. "Indeed, no, Mr. Beecher," she rejoined with an iciness and self-possession alike admirable,—"I come from Cincinnati, don't you know."

*

Prof. Charles T. Terry, in the December issue of the *Columbia Quarterly*, in writing of "Law as an Educational Study," has some very sound opinions to utter on the tendency of the elective system at our colleges to equip the student with scraps of knowledge, without endowing him with any true mental training. In this much-discussed matter, the misconception of education has, he writes, "found recent illustration in a statement by a well-known educator that any person may educate himself by spending ten minutes a day on five feet of books, provided he, the educator, were allowed to select the books. This is a good advertisement for the books, but a sad blow at education."

*

The Milwaukee *Catholic Citizen* (Vol. XL, No. 4) takes notice of a public appeal by Mr. James K. Hackett, the actor, in favor of the establishment of Greek Letter fraternities in our Catholic educational institutions. Mr. Hackett says that such societies "bring the boys into closer union and a better knowledge of each other" (the gentleman ought to devote some

of his leisure hours to a study of English grammar!) and that "the secrecy maintained was largely a matter of fun and pleasantry." The *Citizen* remarks that Georgetown University already has several Greek Letter fraternities. We may add that we have it on good authority that the faculty of Georgetown is not at all partial to these societies.

*

Some one has sent us a copy of the *C. T. A. U. Advocate,* the new "official organ of the Catholic Total Abstinence Union of America," published monthly at 55 Eldredge Court, Chicago, Ill. The C. T. A. U. brethren have our sincere sympathy, but we are sorry to see them allying themselves with the Prohibitionists.

*

We shall have a chance to learn Irish now. According to the *Catholic Transcript* (Vol. XII, No. 27) the "College of Irish Gaelic," at Scranton, Pa., has just put out a new method for the study of the Irish language by graphophone.

BOOK REVIEWS AND LITERARY NOTES

—The announcement that this year there will be published a radically revised edition of Mr. Bryce's work *The American Commonwealth,* is a matter of real interest to the student of American institutions. It is scarcely necessary to say that Mr. Bryce's book, which was first published twenty-one years ago, has been accepted as a leading authority in this country as well as in England. Its revision after twenty years, and after its author has had the opportunity to study America and Americans from the high official position which he now holds, means that students of his former volume will be enabled to trace the nation's evolution through two epoch-making decades as that evolution has revealed itself to a scholar and diplomat of rare and impartial judgement.

—Professor George T. Flom of the University of Illinois has printed, privately, a work of research which should prove of value to any who, in the future, seek to study the influence of foreign immigration upon our population. It is *A History of Norwegian Immigration to the United States,* and in it he has put together a re-

—After a sale of 360,000 copies, Dr. J. Faà di Bruno's *Catholic Belief,* in the American edition prepared by Dr. L. A. Lambert, is now sold at the reduced price of 10 cents a copy in lots of ten or more. *Catholic Belief* is one of the best mission books in the English language, and Benziger Brothers deserve credit for placing it within reach of the poorest purse. The chapter on Copernicus, Galilei and Kepler might profitably be rewritten in the light of such recent publications as *Galileo Galilei*[1] and *Der Galileiprozess*[2] by Adolf Müller, S. J.

[1] xii & 184 pp. 8vo. B. Herder. 95 cts. net (paper).
[2] viii & 205 pp. 8vo. B. Herder. $1 net (paper).

markable array of facts concerning the influx of Norwegians down to 1848, and the influence it has exerted upon the country in genedal, and the Northwest in particular.

—The statistical summaries furnished with the current instalment of the Oxford *New English Dictionary* (Prophesy — Pyxis) are unusually interesting. The total number of words recorded by the dictionary from A to P is 264,917. Of this great company 48,870 are marshalled under O and P. Within the limits of these two letters Johnson recorded only 4,485; yet Johnson remains, relatively, the next most copious illustrator with 12,111 quotations. The *Century* with 25,585 words gives 20,340 quotations; *Standard* with 27,097 words gives only 3,243; the Oxford *New English Dictionary,* considerably improving on Johnson's ratio, gives 175,130. The section O has the honor of containing the longest preposition in the language, *of,* which requires eighteen full columns for its display. The article on *put,* a comparatively modern factotum, is next to the longest that has appeared; and printed like a light modern novel—it is more diverting than some we have read—it would require a volume of 60 to 100 pages.

—It is to the Utopian land of the King of Bonhomy and to the Kingdom of Lesser Potamia, which is all table-land, "'Cos you can cover it with a tablecloth," that the Rev. David Bearne, S. J., takes us in his latest novel, *The Romance of the Silver Shoon—A Story of the Sixteenth Century* (Benziger Brothers. $0.85). Has the author done well in forsaking, for the nonce, English town and country life of the present day for the imaginative realms of Utopia and healthy characters of flesh and blood like Jack South and Lance Ridingdale, for such colorless ghosts as Queen Marabout and Old Magus, the Court-jester's uncle? We fear this question will be answered negatively by many readers of Fr. Bearne's earlier works. There is about all this court-life just a trifle of the namby-pamby which even younger readers may not relish. Perhaps in compensation we may have more of the real "Merry England," new or old, in forthcoming books of this clever author. Still the incident of Prince Olaf hanging up his silver shoes in the crib of the Christ-child, so that they may be sold for the poor, lends some solidity and charm to the present romance.

—*Sermons and Moral Discourses for all the Sundays of the Year on the Important Truths of the Gospel. Edited, and in Part Written by the Rev. Francis X. McGowan, O.S.A.*—and *Sermons for the Holydays and Feasts of Our Lord, the Blessed Virgin, and the Saints,* by the same new impression (Fr. Pustet & Co. $3 net). These two volumes contain excellent sermon material for the Sundays and holydays of the year and will no doubt, as the Rev. editor says in the Preface, "prove to be interesting, useful and instructive." What distinguishes this collection from many others is that the subjects developed are of solid import. Too often, unfortunately, in these piping days of glittering platitudes, we are treated to such airy topics as "Uplift through Christ," when instead the preacher should be hammering

at "The Four Last Things." Fr. McGowan's sources are Billot's *Pronces*, the sermons of Perrin and other French preachers, and the Latin discourses of la Selve, St. Thomas of Villanova, and other, older writers. The fact that the material is drawn from such lesser known writers may make them more acceptable to some preachers. In the sermon on The Attributes of Penance, p. 46, the author refers for sake of illustration to the conduct of a subject who refuses to see his king when the latter comes to visit him in prison. The author asks: "Would you not think that the contempt of such an inestimable favor were worthy of all the vengeance of the forgiving ruler?" Now, in the first place, this is hardly a Christian sentiment, and secondly, while they may have been eminently proper and effective "once upon a time," we think that now such illustrations are like salt that "has lost its savor." In the "Short Retreat for a Young Men's Sodality," in Vol. II, more appropriate and practical themes could and should have been chosen than the four offered.

—*Die Ethik des heiligen Augustinus. Von Joseph Mausbach, Doktor der Theologie und Professor an der Westfälischen Wilhelms-Universität in Münster.* (Two volumes, xx & 844 pp. 8vo. B. Herder. 1909. $4.95 net.) St. Augustine has aptly been called "the first modern man." He is perhaps nowhere greater than in his ethical teachings, which are scattered up and down his voluminous works Dr. Mausbach is the first to collect them, to set them forth systematically, and to make them fruitful for the study of modern ethics. In the first volume, on "The Moral Order and its Foundations," after a fine introduction on the conversion of the Saint and his personal character, the author gives a luminous exposition of the fundamental notions underlying Augustine's system of ethics, with special reference to his attitude towards the natural life, higher culture, and ascetics. The second volume, "The Moral Aptitude of Man and its Realization," expounds in detail the Augustinian view on grace, free-will, original sin, and pagan morality. From the whole exposition there results a kindlier and more harmonious conception of St. Augustine's world-view than has been current hitherto. Mausbach's study shows at the same time how vital and how admirably consistent and sufficient is the Catholic conception of life, of which the great Bishop of Hippo was such an eminent exponent.

—*El Nuevo Testamento en Griego y Español. Texto Griego Conforme à la Tercera Edición Crítica de Federico Brandscheid. Versión Española por el Padre Juan José de la Torre, de la Compañía de Jesús* (xxxiv & 753 pp. 32mo. B. Herder. 1909. $2.60 net.) This is the first Greek-Spanish New Testament ever published. The Greek text is that of Brandscheid, Herder, 3rd ed. The letterpress is excellent, but the paper is somewhat too thin.

Herder's Book List

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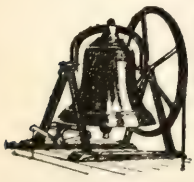

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Gilgamesch

In his presidential address before the recent Congress of Religion at Oxford, Dr. Sanday referred to "the uncritical and agile imaginations" of scholars who showed marvellous ingenuity in constructing on flimsy "principles" their theories as to the relationship of the Christian belief to ancient forms of heathenism. These "principles," he said, "have been made classic by Fluellen: 'There is a river in Macedon, and there is also moreover a river in Monmouth..... 'Tis so like as my fingers is to my fingers, and there is salmons in both.'"

One of the latest noteworthy ("sensational" would be a more appropriate adjective) attempts at reducing the Jesus of the Gospel to a mere myth and relegating "the whole evangelic story" to the domain of the purely legendary, has been made by Professor P. Jensen of Marburg. In a huge tome entitled *Das Gilgamesch-Epos in der Weltliteratur. 1. Band: Die Ursprünge der alttestamentlichen Patriarchen-, Propheten- und Befreier-Sage,* he tries to prove that most of the Old Testament narratives, as well as the whole story of Jesus, are a legendary reflex of the great Babylonian Epic of Gilgamesch. "There is no reason to regard anything told of Jesus as historical.... The Jesus legend is an Israelitic Gilgamesch legend, which was told by a man from Nazareth in Sebulon... Regarded as a Gilgamesch tale the story of Jesus is merely a sister-tale of numerous other, especially of most of the Old-Testament tales."[1]

But these are not the limits of Jensen's "discovery." While Rationalists still admit that Jesus lived on earth, that, if not the Son of God, He was at least a great man who had many followers, Jensen tries to show that Jesus never existed, but is merely an Israelitic Gilgamesch, *i. e.,* Sun-god.[2] In the epic of Gilgamesch we generally recognize a Babylonian Sun-myth, since the travels of the hero are a picture of the daily course of the sun. Hence when we pray to Jesus, we, in Jensen's view, adore a Babylonian Sun-god.

Critical reviews and refutations of these amazing and adventurous theories, by both Catholic and non-Catholic scholars, have already appeared. Our remarks are chiefly based on one which was contributed to the *Katholik*[3] by Professor J. Doeller of Vienna.

From what has just been said, it will be seen that even one who

[1] *Das Gilgamesch-Epos,* pp. 1024—5.
[2] *Ibid.,* pp. 1029 sqq.
[3] 1908, No. 10.

is accustomed to the most audacious flights of the higher critics will be startled at this latest attempt to make of the sacred narrative a mere replica of more ancient myth and legend. There is an utter disregard for the pure and lofty character of the Gospel story. The very attempt to connect the Gospel and Christ with Gilgamesch, places the writer in a category all by himself. For it is an attempt to bridge over the immeasurable chasm between the moral and the immoral, the highest purity and the grossest lasciviousness. In order to find out the real nature of Jensen's Gospel source we have dipped into—we advisedly say merely dipped into—this heap of Babylonian smut and can say that for lewd, suggestive imagery the poem takes a worthy place beside other productions of a degenerate paganism.[4]

The poem derives its name from Gilgamesch, whose deeds it sings. It exists only in an incomplete form and is divided into twelve cantos. Gilgamesch is a despotic ruler in Uruk, the Biblical Erech, and forces his people to work like slaves in the building of the city walls. In their distress the people have recourse to the goddess Ishtar and beg her to create a mighty hero, who might be a match for Gilgamesch so that the attention of the latter would be taken up with other things than the construction of huge work. Ishtar hears these prayers and forms a powerful being, called Heabani, entirely covered with hair. He takes up his abode with the animals of the wilderness, and protects them from a huntsman when they come to slake their thirst at a fountain. The hunter asks his father what to do in the matter and at his suggestion brings a temple-courtesan from Erech and lives with her near the well. This wily creature proves to be the ruin of Heabani, and when he returns to the animals after having lived for a while in the company of the seductress, they recognize him no longer. The courtesan finally prevails upon Heabani to accompany her in a visit to Gilgamesch at Erech, and so the huntsman attains his object. Gilgamesch learns in a dream of the coming of Heabani and receives him as a friend and a companion. With this is connected one of the most revolting scenes of the poem, filled with the grossest sensuality.

Heabani, however, is not content with his new lot. He yearns for his companions of the wilderness and therefore flees to the desert. He curses the huntsman and the courtesan as the cause of all his troubles. Shamasch, the Sun-god, hears his plaints and reminds him

[4] The poem is given in full in the series *The World's Great Classics* (The Colonian Press, New York and London) in the volume entitled *Babylonian and Assyrian Literature*. The translation is by Leonidas Le Cenci Hamilton, M. A. It is called "The Epic of Ishtar and Izdubar," and is divided into alcoves, tablets and columns. This is the older name of the collection. Recent research, however, has shown that it is a misnomer. The proper title is "Gilgamesch-Epic."

how the woman has helped him to his success with Gilgamesch. Heabani then returns to Gilgamesch. The fourth canto or column treats of the expedition of the two heroes against Khumbaba, whom they slay in battle. We then learn how Ishtar, the goddess of love, woos Gilgamesch, but he puts her off by reminding her how inconstant she has been in her former loves and that she has brought destruction upon all who listened to her. The enraged goddess ascends to heaven, in order to complain of the insult thus offered her by Gilgamesch. She begs her father, Anu, to fashion for her a heavenly bull which might kill Gilgamesch in battle. The petition is granted. The strange creature is formidable to man especially on account of his roaring, yet he is despatched by Gilgamesch and his friend. Ishtar breaks out into new lamentations while the two victors cleanse their hands in the Euphrates and make a triumphant entry into Erech, where a great feast is celebrated in honor of the victory.

The eighth column describes the death of Heabani, while the ninth tells of the grief of Gilgamesch for his departed friend. He himself begins to fear death and sets out to learn from his ancestor, Utnapischtim, who has been taken up to the gods, how he can escape death. For he knows that Utnapischtim has obtained immortality. On his journey Gilgamesch meets with many adventures. Utnapischtim tells him to draw from the water a magic herb, which Gilgamesch regards as an antidote against death, but of which he is deprived by a serpent. Finally the god Ea takes pity on him and prevails on Nergal, the god of the nether world, to open a hole in the ground, whence the shade of Heabani issues like a mighty wind and describes to his friend the realm of the dead. We learn nothing more of the fate of Gilgamesch. Jensen believes that he died shortly after this experience.

Such in briefest outline is the epic of Ishtar and Izdubar. In another paper we shall examine some of the parallels which Jensen tries to establish between it and the Bible.

May a Catholic Profess Moderate Economic Socialism?

II

1. In opposing that part of Semi-Socialism which calls for the collective ownership and operation of the larger artificial instruments of production, H admits that the arguments of the Encyclical do not refer "directly and explicitly" to this proposal; nevertheless he maintains that their force is "obviously applicable to movable property of every kind" (p. 719).

Concerning the first point I contend that, inasmuch as the Pope

does not explicitly condemn this particular section of the system, we are not justified in asserting that a Catholic is forbidden by the positive authority of the Church to hold it. We have no right to extend the scope of restrictive legislation or teaching beyond the limits that it expressly touches. In the second place, I deny that the Pope's arguments are "obviously applicable to movable property of every kind." H makes no attempt to prove this assertion.

2. He contends that the individual's natural right of ownership extends not only to land, but *per se* to things of all kinds that the individual may desire to own (p. 719).

If this assertion were true it would make the governments of Germany and of many other countries violators of the individual right of ownership, since they do not allow private individuals to exercise that right with regard to railways and certain other public utilities. Perhaps the phrase, *per se,* is intended to cover cases of this kind; hence the concrete meaning of the assertion would be that the right of individual ownership extends to all sorts of objects, except when the public good or some equivalent interest requires it to be restricted. I might let this interpretation pass, with the observation that, so far as we know, the collective operation and ownership of the greater artificial instruments of production might be as necessary to public welfare as the government ownership of railroads; but I maintain that the proposition enunciated by H is misleading if not formally unsound. Since the individual right of ownership is not justified in itself, but only as a means to an end, it is strictly limited by the nature of the end. Therefore it ought not to be formulated in the unlimited fashion given to it by H. Its proper formulation would be something like this: The individual right of ownership extends to all objects that ought to be privately owned in order to secure individual and social welfare. In its practical implications this statement may not differ notably from that of H, but it is more accurate theoretically, and it avoids the misleading suggestion that the right of private ownership is unlimited.

3. "Nature," continues H, "must have given to man the power of appropriating for himself whatever material, not owned by another, he changes into an instrument or anything else useful to him, lest he be deprived of the benefit of his labor" (p. 719).

Are we to take this assertion seriously? In the present system of privately owned instruments of production, the overwhelming majority of producers (outside of agriculture) neither own nor care to own the things that they produce, or help to produce. The wage-earning producer is satisfied that he gets the benefit of his labor when he is paid a proper compensation; the directors of industry do, indeed,

own the product, but they get rid of it as quickly as they can, as soon as they find a suitable purchaser; while the capitalists, the owners of the instruments of production, have in most cases bought the latter, instead of producing them through other instruments. There are arguments for the individual ownership of artificial productive instruments, but the assumed desire of owning personally produced instruments has no place among these arguments. The producer of capital-instruments is satisfied, and his welfare is sufficiently safeguarded, when he receives a just price for his product.

4. According to H, the only limit that may rightly be imposed to private property in the artificial instruments of production, is "the security of individuals or of the commonwealth." He asks whether "the deviser of Semi-Socialism" thinks that these purposes are endangered "unless private activity and enterprise be confined to the narrow compass he proposes" (p. 720).

What the "deviser of Semi-Socialism" thinks on this question is of no importance; we are discussing the system. However, I do not mind repeating what I have already intimated, that I do not look upon Semi-Socialism as a necessary or an effective remedy for the evils of the present order. But I do not pretend that I could prove to a demonstration the soundness of this view, although I think I could find better arguments against Semi-Socialism than any that H has produced. My main contention is that Semi-Socialism cannot be so clearly shown to be contrary to Catholic teaching or the natural law that a Catholic is certainly forbidden to believe in the system. And the believer in Semi-Socialism clings to it precisely because he thinks that "the security of individuals and the commonwealth" would be better conserved under it than under the present system. He does not deny that the existing régime is better for a minority of individuals, but he maintains that a supposed right which can be realized only to the detriment of the majority, and of society as a whole, cannot be among the "rights granted to man by nature." These contentions have not been conclusively refuted by H, nor by anyone else. The issue involves too many elements of prophecy.

5. H next takes up Pope Leo's declaration that Socialism (that is, complete Socialism) "perverts the functions of the State," and cites two pages from the Encyclical in the attempt to deduce a condemnation of the proposals of Semi-Socialism with regard to the artificial instruments of production. Although he makes a liberal use of italics, he fails utterly to prove his contention. Every one of the italicized sentences, as well as every other portion of the citation, is consistent with the assumption that Semi-Socialism affords the only remedy for

"evils that can in no other way be met," in which case the Pope would call in the intervention of the State (p. 721). In his positive recommendations for State control, Leo XIII does, indeed, assume the continuation of the present system, nor does he anywhere "mention or insinuate that the State should take upon itself the production of material goods so long as it can be sufficiently procured by private activity" (p. 722). Against the inference which H would draw from these facts, I note: first, that the Pope does not pretend to describe all the concrete measures of State intervention that are morally permissable; if that were his intention we should not be permitted to believe in State ownership of railways, since he does not mention it; second, he says nothing against any modification of the present system that falls short of complete Socialism; and, third, his general principle that "public authority must step in to meet evils that can in no other way be met," is precisely the justification that the Semi-Socialist urges in favor of that system. Neither explicitly nor implicitly, therefore, do the Pope's declarations on the functions of the State amount to a condemnation of the proposals of Semi-Socialism with regard to the artificial instruments of production.

Perhaps the nearest approach to such a condemnation is contained in Leo's statement that the father should provide for his family through the exercise of his right to own "productive property which he can transmit to his children by inheritance" (p. 722). Nevertheless, the Pope is here speaking of land, and, as pointed out above, Semi-Socialism would preserve all the advantages of private landownership to which Leo calls attention. Under Semi-Socialism there would be, moreover, full individual ownership of the smaller instruments of production and exchange, and there could be a system of insurance that would be more general and more efficient than any now in existence. As a matter of fact, the overwhelming majority of wage earners do not now provide for the future by property in the larger instruments of production. So far as this kind of productive property is concerned, the tendency is toward concentration, not diffusion of ownership. Complete Socialism does, indeed, "set aside the solicitude of the parents,.... and threaten the very existence of family life" (p. 723); but no such charge is valid against Semi-Socialism. Under it the father would still be obliged to provide for his children, and he would have the right to do so through the limited ownership of land, and through the full ownership of every kind of property except the larger artificial instruments of production.

St. Paul Seminary. JOHN A. RYAN, D. D.

Catholics and the "Yellow" Press

The Newark *Monitor*, in commenting on some recent remarks of ours on the subject of Catholic support of "yellow" journalism (Vol. X, No. 51) declares the CATHOLIC FORTNIGHTLY REVIEW is right in asserting that the "yellow" journals are largely supported by Catholics, but that there are extenuating circumstances.

"It is an interesting enquiry, Why do so many Catholics read the 'yellow' journals? The great bulk of the Catholic people are poor and it is among the poor and the less educated that the 'yellow' press is the strongest. This is true of the poorer classes, also, outside the Church. Our enquiry must lead us among the vast throng that make up the bulk of the people that live and surge in the great centers of population. There are several reasons that have led the poorer classes into reading the 'yellow' journals. These were cheaper in price, to begin with. Then they cultivated a sympathy with the wage-earner that was lacking in a press often called 'monopolistic.' It is only too true that not rarely the appeals of the 'yellow' journal were addressed to the feelings and prejudices of the multitude rather than to their reason or conscience. There was in this method a pleasing, if dangerous, flattery. The argumentation of the 'yellow' journals was always colored to suit its readers and to fit their capacity; even its material make-up, its striking headlines, its exaggerations, pandered to the same effect."

Given the fact that so many of our Catholic people read the "yellow" journals, and the additional fact that, in the language of our esteemed Newark contemporary, it is characteristic of that press today to "sow false and dangerous principles of life and ethics," we need not wonder at such indications of waning morality among Catholics as this one which we clipped from a St. Louis "penny dreadful" evening paper the other week:

"I am a young girl of 21, and have been keeping company with a young man and am engaged to be married. My relatives are against me marrying him. We are both Catholics. He is a divorced man, and we cannot be married in church under these conditions. He is a good man, and has a fine position and has worked there over ten years. He has proven himself a man in every respect. Now, do you think I would be doing wrong in giving up my religion for him, or should I give him up? People say we will never have any luck or be happy. Thanking you for any advice given,...."

The advice given in such cases by the "yellow" mentors is, of course, almost invariably: "Follow your own inclination and put away foolish religious prejudice."

Is it not as plain as a pike-staff that the "yellow" press is intellectually debauching and morally corrupting thousands of Catholic men, women and children?!?

Where are we to look for a remedy for this disheartening condition of affairs?

"The remedy against the 'yellow' journal," says the *Monitor*, "is to guard the young against their pernicious influence and to educate the masses by practical lessons to safer reading."

That is a good deal like saying: The remedy against the white plague is to provide more healthful conditions,—when the sufferers are either unwilling or unable to avail themselves of these conditions.

"A reading circle in journalism," concludes our esteemed contemporary, "might not be an unprofitable experiment in the city parishes."

By all means, let us have such reading circles in our city parishes. They may do some good. But it would be puerile to expect them to correct the taste of the Catholic masses for the pabulum offered by the "yellow" journals. Does not the *Monitor* itself tell us (somewhat ungrammatically, but we think we catch the point), that "the Catholics who read the 'yellow' journals, read them because they best suit their grade of intelligence and because having once drifted into the habit of reading the stuff, they find little taste for more sane and sensible reading."

Another suggestion is: Provide sane and sound Catholic dailies. But these people whose taste is perverted and whose morals are corrupted would most probably not take a Catholic newspaper, even if it were sold for a ha'penny.

The only hope for amelioration which we can see lies in the growth of a healthy, thorough-going Catholic movement for social reform, after the fashion of that which has roused the Catholics of the Fatherland from their deadly lethargy.

Why Converts Relapse

We take the subjoined interesting and timely observations from the editorial columns of the San Francisco *Monitor,* Vol. LI, No. 31:

"Mr. D. J. Scannell O'Neill, who has devoted much time to the study of conversions, sums up the trouble of relapses tersely. Two causes, he says: (1) the haste with which converts are received into the Church; (2) the downfall of their ideals on coming in contact with the actual life of Catholics in this country.

"No doubt there is danger of us inclining to the thought that religion may be treated as a matter of mathematics, a danger of growing

overproud of our 'statistics of converts during the year;'—in short, of being too eager to count up the columns. But we think the Church, always cautious and wise, can be trusted on that score. In fact, so far as haste in accepting converts goes, the complaint generally reads the other way, that the Church is not eager enough to take in newcomers. (We have heard it thus: 'Your Church acts almost as if it did not want us.' But the Church does want you, desires you, yearns for all souls to enter the Fold; only it wishes, above all things, to make sure of the entire surrender to God of heart and mind, before it sets the seal of finality upon the conversion.)

"But what of Mr. O'Neill's second cause, 'the downfall of their ideals on coming into contact with the actual life of Catholics in this country'? There's the rub! He says truthfully that 'a convert who enters the Church with the expectation that he will meet hearty human sympathy from his new co-religionists, will surely be disappointed. If he is not a celebrity he is let alone to stumble along as best he can. He finds his Catholic acquaintances wearing their religion perfunctorily. It is vital, no doubt, but it does not influence their manner of life. As to their morals, that is a different thing; but he sees that they go as far as they can without breaking the commandments. He finds that while the conscience is considered, character is neglected, and that the ideals of the sweetness, the sincerity, and zeal of Catholic life do not, as far as he sees, generally exist. In short, as we would put it, he is made to suffer from bad example, pure and simple. And then, if he relapses, we jump on him and scorn him, as if we had been but waiting for the chance to kick him down the stairs he has so wearily climbed. 'He has come into the Church for peace, but he has brought the same old emotional, yearning heart with him. His mind has been touched only superficially. He finds coldness and indifference everywhere—and he leaves the sacred portal, unfriended, to go back whence he came. Shall we call him names, or shall we learn to save him by reforming ourselves?' "

The point is very well taken, as the editor of the CATHOLIC FORTNIGHTLY REVIEW can testify. I have among my papers a letter written shortly after his conversion to my father, the late Dr. Edward Preuss, by the late Hermann Baumstark, at the time editor of the Cincinnati *Wahrheitsfreund*. Mr. Baumstark had several years before, come over from the same Lutheran sect in which my father had been a teacher of theology. It is a pathetic missive, and I regret that I cannot find it at the moment, in order to print it here. Its trend is: Do not be discouraged by the bad example of Catholics, even among the clergy, nor by the cruel lack of sympathy on the part of many of those from whom

you feel you have a right to expect it. This is the most dangerous stumbling-block for converts and the occasion, if not the cause, of many relapses.

These things should teach us Catholics a lesson.

The Surplus Value Fallacy

By the Rev. Joseph Rickaby, S. J.

St. Thomas Aquinas in his *Summa Theologica*,[1] following Aristotle, has an inquiry into property, which at first sight seems out of date, but on further study appears just what is wanted for modern times. It was not written in face of a capitalist régime, but the principles are eternal and for all time. He discusses first ownership of property in general, and shows that man has such ownership, under God. Then coming to private ownership he draws these very remarkable conclusions: that as to power of administration and management it is lawful for man to have private possessions; nay, that it is necessary to human society, because every man is more careful in looking after his own than in looking after common property, because, again, social order is better preserved by this system of private management, and because the interests of peace are best consulted, every one being contented to look after his own; that at the same time a man ought not to hold exterior goods for his own, but for common goods, to the extent of readily allowing others to share them in their need; that a man sins by indiscriminately excluding all others from the use and benefit of the things that he calls his own; finally, that it is left to the discretion of each possessor to manage his possessions so that the needy may have their relief out of them.

This is an impartial award between capital and labor, between Socialism and private property. On the one hand, it is pronounced that there is to be private property, which in our days means private capital; and that the administration of capital for the public good is better done by individuals than by the State. This I think is a legitimate development of St. Thomas's doctrine. On the other hand, it appears that the rich are not authorized to bear away the good things of life for their own mere private delectation and glorification, simply as so much matter of self-indulgence to gratify their every whim and caprice; that whoever is rich, is, or ought to be, rich for the common good; that the needs of the poor, not their folly and improvidence, but their unavoidable and necessary needs, are chargeable upon the rich.

[1] 2a 2ae, q. 66; *Aquinas Ethicus*, II, pp. 53—58.

All this is particularly true of that bone of contention, z', that surplus value which remains over, after working expenses have been met and all wages paid, including the wage of the capitalist himself as manager. This residual surplus value has labor for its father and capital for its mother. The capital is all of the capitalist; the labor is part master-labor, which is of the capitalist, and part executive labor, which is of the workmen.[2] Which of the two parents is to have the offspring? Naturally, both of them. No, says Socialism, take it away from them both; let it be brought up and managed as the offspring of the State. That plan is unnatural, and, with men as they are, quite unworkable. It would mean the starving and ultimate extinction of the offspring in question. There is nothing for it to leave it in private management. If both its parents, Capital and Labor, manage it together, we have a Co-operative Society. A very excellent thing, but, so far as we have hitherto had experience of it, not the most efficient instrument of production. It would be extremely difficult, not to say impossible, to entrust the whole production of commodities to co-operative societies. It would be also hard to make the man who has brought all the capital into the society a mere manager, dependent on the votes of the rest. Somehow the management of that much-disputed quantity *z'* must still be left, usually at least, to the discretion and conscience of the capitalists.

And finely these capitalists have administered their trust! There is a grim humor and a sad pleasantry in the thing. We may construct in imagination a street, or for that matter a whole city—the juxtaposition only is imaginary, the materials are real enough: put on the one side of the street the houses of the capitalists, and on the other side the houses of the poor who have only their labor to live on; and then tell me, in the name of St. Thomas and living justice, that all the wealth that you see on the one side is held and administered for the benefit of the poor workers across the way! There is room for rhetoric and indignation here, still we must not exaggerate.

In large measure, even as things stand, the profits of capital do go to the common good. Great part of them is capitalized, that is, spent upon productive enterprises, enlarged and improved machinery, and the like, affording more wages and more wealth. Socialists often speak as though the capitalist spent all his profits in enjoying himself.

[2] Hence the saying of Leo XIII (Encyclical on the Condition of the Working Classes): "It is most true that from no other source than from the labor of working men does the wealth of nations take its rise": has its truth in the same sense as if we were to say that not otherwise than of woman is man born. The working man, as philosophers would put it, is total cause in his own order, but not sole cause: there are other orders of causation besides his.

In that case his enemies would also have their enjoyment, in seeing him never becoming any richer. This is not his cue at all. He spends half his profits, and often a good deal more, in extending his business, if markets are open and workmen numerous and willing. If the Government owned the capital, they would apply, let us hope, as large a proportion of the profits in the same way. Else the Government would never grow richer; but Government will need to be very rich indeed to do all that Socialists expect of it.

Then again we must consider in a large city the number of good things that are called "free," and yet cost money. They are paid for out of the rates and taxes, that is, principally from the pockets of the rich; yet rich and poor alike have the use of them, and they use them more who contribute less towards them. If surplus value were distributed in the form of increased wages, the Government and the municipality would find it necessary to lay the burden of taxation and rates heavier upon the laboring classes.[3] The money must be forthcoming somehow, if these public benefits are to be kept up. When there are no rich men to draw upon, the laborer must find the money. Besides taxation, we may mention hospitals and other works of charity and utility, voluntarily paid for and supported by the recipients of surplus profit. It is all very well to say that they ought to do more; let them at least have the credit of their not inconsiderable actual performances. Would a nation of government clerks scrambling for salaries do as much?

The conclusions we have arrived at, then, are these:

(a) The Socialist argument on surplus value does evince this much, that the said surplus ought not to be turned merely to the private emolument and gratification of the capitalist.

(b) But it should be administered by the capitalist for the common good of himself and of his working people.

(c) To some extent already working people do share in the benefits that spring from surplus value.

(d) It cannot be contended that the people's share in these benefits is so full as it ought to be. This is proved by inspecting the poorer quarters of any large town and comparing them, indoors and out of doors, with the houses of the wealthy. Most certainly this disproportion is not to be all put down to industry, and thrift, and public services rendered by the wealthy, and to idleness, wastefulness, and crime on the part of the poor.

(e) State interference to rectify this wrongful inequality is of the nature of a surgical operation, to be dispensed with where not

[3] Or to withhold wages in proportion, which comes to the same thing.

necessary. It exhausts and weakens the commonwealth; and, recklessly applied, the remedy may hinder a recovery which would have gradually taken place without it. *Ne magistratus inferat se importunius,* which we may translate, "let not the magistrate interfere where he is not wanted," says Leo XIII, and he says again: "Let not the State interfere with the inner management and daily routine of associations of workmen: for the life of a living organism depends on an inward principle, and is easily crushed out of it by pressure from without."[4]

(f) There is no heroic remedy to ensure the right application of riches. There is no constitution of society that can guarantee the abolition either of poverty or of oppression of the poor. The utmost that can be done is to make men moral and religious, and then, in the main, surplus value will be rightly employed.

A Fifteenth Century Aviator

The newspapers have lately mentioned one Giovanni Battista Dante of Perugia as a predecessor of our Wrights, Laphams, et al., alleging that he succeeded in flying through the air by means of wings which resembled rudders. Unlike most newspaper stories of the kind, this one is based on good historical authority. In Bayle's famous *Dictionnaire Historique et Critique* we find the following account of this Perugian Daedalus:

"He was an excellent mathematician. One of his most ingenious inventions was a pair of wings, which so accurately corresponded to the weight of his body that he was enabled to fly by means of them. After having flown a number of times across Lake Trasimene, he became emboldened to perform his feat before the whole population of the city. He chose as the most appropriate occasion the wedding day of Bartholomew of Alviani and the sister of John Paul Ballioni. When the multitude of spectators were gathered in the city square, Dante appeared in a dress of feathers and with two large wings, descending through the air from the highest point in the city. He flew successfully across the market-place and greatly astounded the populace. Unfortunately, however, the iron bar by which he governed one of his wings broke; he was unable to keep his balance, fell upon the church of Our Lady and dislocated his hip...."

Bayle admits that the tale sounds improbable, but says it is based on the authority of Oldoini, and that there were other, similar cases on record.

Agostino Oldoini was a Jesuit, who in 1676 published a sort of

[4] Encyclical on the Condition of the Working Classes.

biographical dictionary of famous Perugians under the title *Athenaeum Augustum, in quo Perusinorum Scripta publice exponuntur.* Since his report of Dante's performance possesses documentary value for the history of aviation, we reproduce it in the original Latin:

Io. Baptista Dantius Perusinus, cognomento Dedalus, Mathematics studiis ingeniique acumine praeter multa, quae in hac facultate scriptis suis elucidavit consolidavitque, alarum remigium debita corpori suo proportione [!] composuit illoque ad bene volandum aptato pluries eiusdem in Lacu Trasumeno periculum fecit. Quod cum optime ad eius voluntatem respondisset, de eo publice Perusiae expeiri constituit; ad quod cum magnus summorum Virorum caetus convenisset, ad solemnes nuptias sororis Io. Pauli Ballionis, quae Bartholomeo Alviano nupserat, cumque frequens populus iam ad spectaculum in platea adesset, ecce tibi ex altiori Civitatis parte ex improviso ingenti sibilo per aera volantem Dantium pennis variis involutum et magno alarum remigio supra plateam transeuntem non sine admiratione aspexit. Inter haec ferro, quo ala sinistra regebatur perfracto, cum unius alae auxilio non ita sufficienter corporis molem in aere sustenare valeret, supra tectum S. Mariae cadens crus offendit, quod mox valetudine confirmatum Chirurgorum opera vidit. Venetas inde vocatus dum Mathematicam publice florentissima in Urbe profiteretur, nondum quadragenarius dira febri correptus evolavit in Caelum.

Oldoini fails to inform his readers in what year this happened. Since the Venetian General Bartholomew Alviani was born A. D. 1455 and died A. D. 1515, Dante's erperiment must have taken place either towards the close of the fifteenth or at the beginning of the sixteenth century.

Nil novi sub luna. There is nothing new under the sun.

A Lay Sermon on Preaching

[We are asked to give room to the subjoined considerations by a Catholic layman of culture and social distinction.]

Our people are starving for instruction, for sermons that will raise the sunken spirits and give life to religious thought and practice; the injunction: "Teach them to keep what I have commanded," has a practical significance.

Christ was an indefatigable preacher; He was an orator, who won over his audiences; his sermons were pregnant with deep philosophy, and withal *so* simple!

Catholics here often ask, Why is it that Catholic France tolerates the recent encroachments of an infidel Ministry? The answer is simple: Because her people are not instructed and held together as they should be. In many places the priest simply reads off a written sermon as fast as tongue can articulate, in others he beats the air with an oratorial disquisition, totally over the heads of his audience. So the

people have become lukewarm, they have lost all enthusiasm for their religion. On the other hand clever writers have broken down the respect for religion; and while the "old stock" is not perhaps materially damaged, the younger generation is much the worse for the continuous battering.

This should serve other nations as a warning.

In this country a vast number of Catholic children attend public schools, which, notoriously, are godless. Most of those who enjoy a higher education, and who will form the nucleus of Catholic public opinion, hear religion massacred in the professional schools; even those who once attended parochial schools, mingle in later life with young atheists from the public institutions, and in a measure have the slight Catholic impressions of early youth wiped off by familiar intercourse. Laymen, and latterly even women, by the thousands are compelled daily to wade in the mire of unspeakable immorality, agnosticism, and naturalism, and those that do not leave the home have the filth brought into their houses in the shape of "yellow" newspapers.

Whence, then, the necessary instruction for our people, whence the enthusiastic love for their religion, the unflinching moral fortitude, proof against the gibes and jeers of our "learned" men and the buffetings of daily companions?

We hear much of a "lack of the religious spirit." Where lies the fault?—It is the privilege of our clergy to prepare their charges to meet the thousand and one objections raised against our holy religion, —popular fallacies, that must be met successfully as soon as uttered within our earshot. A Catholic today should be prepared to meet any traducer of truth. He need be afraid of nobody. As our own Dr. Brownson used to say:—"We need not defend truth; it will uphold us." But every Catholic ought to stand well prepared for the inevitable fray.

It is only instructive, timely, practical sermons that can supply the needed weapons of defence; not sermons the burthen of which is money for this and money for that, sermons that so often cause the bulk of our congregations to shirk highmass.

If our congregations once knew that they can learn from sermons what they feel they ought to know, that the foundations of the faith are duly exhibited by their pastors, that they have an opportunity during highmass of viewing the magnificent structure of religion, so different from the despicable thing which they see painted on all sides; that they can learn to right themselves; that holy Church offers the remedy for all our social evils; that in future, instead of slinking to a corner before their companions, who ridicule their faith and laugh

them to scorn, they find in the Sunday sermon in their parish church the wherewithal to maintain their manhood,—I am convinced Sunday high mass all over the land would be attended to overflowing.

Besides instruction sermons should beget religious faith and fire and fervor. A congregation should leave the church on Sundays not with criticism in their hearts, but with Hosannas on their lips, proud to be Catholics, with love for their religion rekindled in their breasts, and ready with palms in their right to follow their King, even should his path lead to Golgotha, after the example of the martyrs of old.

I have often marvelled at the power of divine grace that keeps our Catholic people so pure amid all the mire in which they are compelled by the exigencies of life to wallow. But grace is a delicate plant, and it will wither when too much exposed. A little more rhetoric, painstaking preparation of sermons, would work wonders here. It is so easy to create the required enthusiasm. Read what has been written on the "mob spirit" and realize the power an able speaker has within the palm of his hand.

I know that not every priest is an orator; but every priest should be. Is not lack of oratorical power an indication of a lack of vocation? Certainly, only the fittest are called. At any rate the people need fire of faith, they need instruction, they want moral support from their pastors. As soon as the "old stock" will have passed away, what will remain, unless the Sunday parochial sermon furnishes fuel to keep the fire of religion alive?

MINOR TOPICS

THE NEW DIOCESE OF BISMARCK

Speaking of the erection of the new diocese of Bismarck, North Dakota, a writer in the St. Paul *Wanderer,* far and away the ablest Catholic newspaper published in the north-western States (No. 2,201), says "it is the irony of fate that the first Chancellor of the new German Empire, who waged such a terrific war against the Catholic Church, should now, after his death, be compelled to lend his name to a diocese of that same Church."

The status of the new diocese is given by the same writer as follows: churches with resident priests 25; mission churches 44; stations 49; Benedictine Abbey 1; parochial schools 4 (with approximately 850 pupils); hospital 1; priests—secular 16; regular 17.

The majority of Catholics in the new diocese being Germans, the *Wanderer* naturally looks forward to the appointment of a German-speaking bishop for Bismarck.

THE DOMINICAN YEAR BOOK

The *Dominican Year Book* for 1910 shows a distinct improvement over last year's edition, which we deemed it our duty to criticize. Among the interesting papers for 1910 we mention: Père Lacordaire by Albert Reinhart, O. P., The Dominicans of New Jersey by V. F. Daniel, O. P., Dominican Missions of Mesopotamia by R. Carpentier, O. P., Dominican Sisters in the U. S., and Dominican Sisters in Cuba.

The V. Rev. C. H. McKenna, O. P., in an article on "Progress of the Holy Name Society,"—an organization which is rapidly spreading over the country—points out that the late Stephen Therry is not, as has been claimed, the founder of the Holy Name Society. Mr. Therry established two antiprofanity societies, which were affiliated to the Sodality of the Blessed Virgin. It was not until two years later that the first American Holy Name Society was canonically established in New York City by the Dominican Father Byrne. The Society of the Holy Name owes its origin to Pope Gregory X and is under the direction of the Dominican Order. It now has about one thousand affiliated branches in the U. S. and publishes a monthly organ called *The Holy Name Journal* (Bureau of the Holy Name Society, New York City, 25 cts. per annum).

The *Dominican Year Book* hails from Somerset, O.

GERMAN CATHOLICS IN THE UNITED STATES

We have received the subjoined note from the Rev. J. J. Laux, of Knechtstedten in the Rhine Province, Germany:

"In the first December issue of your excellent REVIEW (XVI, 23, 685 sqq.) you refer to my estimate of the number of German Catholics in the United States as unheard-of and not deserving to be called an estimate.[1] I wish to remark that the estimate of four million German-American Catholics (seven millions is certainly too high) is based on the following passage in *Herder's Konversationslexikon,* Vol. VIII, c. 1118, s. v. 'Ver. Staaten': 'Das deutsche Element kann einschl. der aus Östr.-Ungarn, Schweiz und Luxemburg *stammenden*[2] Deutschen auf etwa 11 Mill. veranschlagt werden.' The statistics of 1900 are the basis of this estimate. In 1909 the German element must have exceeded 12 millions. Now in Germany alone the Catholics constitute considerably more than one-third of the total population, and surely as many Catholics as Protestants (in proportion) have emigrated to America. Hence it is reasonable to conclude that one-third of the total German element in the U. S., or approximately four millions, are Catholics, *or ought to be.* The *Ohio Waisenfreund* has also estimated the

[1] We did not exactly say that; we said it was "mere guesswork."—A. P.

[2] The italics are by Fr. Laux.

number of German-American Catholics at four millions. Besides, the fact that about one-third of the total number of priests is German-American, gives a kind of clue to the number of German American Catholics."

We have already shown up the fallacy underlying the deduction from the number of American priests bearing German, or seemingly German, names. The words "or ought to be," towards the close of Father Laux's letter (*we* have italicized them) point to another uncertain factor in the calculation. The leakage among German Catholics and their descendants in America has unfortunately been large, though probably not quite so large as among certain other nationalities.

So that we must insist that Fr. Laux's estimate, like all others available on the subject, is "mere guesswork," though we readily admit that it rests on a somewhat better basis than most other guesses that have been made of late years with regard to the number of German Catholics in the U. S. What we want is reliable statistics, and the agency that should undertake to gather them is the German Catholic Central Verein.

GRIFFIN ON PULASKI

Mr. Martin I. J. Griffin devotes the whole of No. 1, Vol. VI (New Series) of his *American Catholic Historical Researches* (128 pp.) to an account of the life and the noble services to the cause of American liberty, during the Revolutionary War, of Count Casimir Pulaski, the gallant Catholic Pole who commanded Washington's horse and is justly called "the Father of the American Cavalry." Pulaski's career in America was one of great courage and devotion but full of reverses and disappointments and melancholy in its close. He fell in an attack on Savannah, Oct. 9, 1779. The place of his burial is uncertain. Mr. Griffin holds it "very probable" that the bones deposited under the Pulaski monument at Savannah are not those of Count Pulaski, but that he was buried at sea. A splendid monument to him, for which congress appropriated $50,000, will be unveiled at Washington, in May of the current year. There are now thirteen post offices named in his honor: one each in the States of Georgia, Illinois, Indiana, Iowa, Kentucky, Michigan, Mississippi, New York, Ohio, Pennsylvania, Tennessee, Virginia, Wisconsin. "This is the more honorable to his memory," observes Mr. Griffin, "when we consider that his compatriot, Kosciusko, has but one—that in Mississippi."

It does not appear from Mr. Griffin's account whether Pulaski was faithful to his religion or not, though it is a consolation to know that he died with the sacred names of "Jesus, Mary, Joseph" on his lips.

May we be permitted to suggest to Mr. Griffin that it would be

more conducive to the circulation of his *Researches* if he would issue such monographs as this on Pulaski as separate pamphlets, reserving the pages of his magazine for miscellaneous information of a kind to interest "the man in the street." A general magazine and a monograph are two separate and distinct things and should not be confounded.

THE CENTRAL VEREIN

We are indebted to Mr. Peter J. Bourscheidt, of Peoria, Ill., for two copies of the official minutes of the fifty-fourth annual convention of the German Catholic Central Verein, held in Indianapolis, Ind., Sept. 19—23, 1909. The pamphlet comprises ninety closely printed pages and gives the reader an insight into the various activities of this venerable and zealous body of German American Catholics, especially along the lines of social reform. What the Verein aims at above all, in this regard, is to work out a clearly defined programme of Christian social reform, to create a compact and effective organization to carry it through, and to train competent and reliable Catholic leaders. The Verein rightly insists—a point which needs very special emphasis to-day—that the Catholic Church is not the friend of capitalism and the enemy of labor, but vice versa. If the results of a year's activity can be considered a criterion for the future, the outlook for the Central Verein's social reform programme is certainly most encouraging.

PHYSICIANS' GUILD OF ST. LUKE

A number of Catholic physicians of Greater New York have organized a Physicians' Guild of St. Luke, to be affiliated with similar societies in France, England, and other European countries. The object of these societies is the study of the moral principles involved in the practice of medicine and of the historical data pertaining thereunto. Dr. Charles E. Nammack is President of the newly formed New York branch.

It is to be hoped that the Guild of St. Luke will spread over all the country. Most of our Catholic physicians are sorely in need of instruction on the moral principles underlying the practice of medicine from the Catholic point of view. Occasional discussions of various aspects of the subject, lectures by able theologians and doctors, the systematic study of such helpful works as O'Malley and Walsh's *Essays in Pastoral Medicine,* will go far towards imbuing our Catholic physicians with right views of life and increasing their power for good as physicians and as men.

THE "STIMMEN AUS MARIA-LAACH"

The *Stimmen aus Maria-Laach* has entered upon its seventy-eighth volume (Jan. 1910) in a handsome new dress and with contents considerably enlarged. The *Stim-*

men is far and away the ablest and most diversified Jesuit review published. In the course of the past year it printed valuable and entertaining papers on such important and diverse subjects as animal psychology, modern evolutionism as a world-view, the argument for the existence of God drawn from our need of Him; second sight; telepathy; the care of the feeble-minded; newspaper museums; the lay apostolate; the history of prayer-books; Rationalism in Bavaria; the Messina earthquake; the Inquisition; Silvio Pellico; Catholic belles-lettres and the modern tendency in literature; the cult of degeneraation; fiction and the moral law; Giotto's work at Padua and modern painting; San Marco in Venice; Catholic charity and its enemies; lightning-rods; a radiological institute at Heidelberg, etc., etc. Among the *Stimmen*'s regular contributors are such world-renowned authorities as the Rev. PP. V. Catherin, E. Wasmann, A. Baumgartner, S. Beissel, J. Braun, M. Meschler, J. Bessmer, H. A. Krose (now chief editor), Chr. Pesch, A. Lehmkuhl, J. Knabenbauer, H. Pesch—all members of the German province of the Society of Jesus.

No. 1 of the new volume contains articles on St. Clement M. Hoffbauer by M. Meschler, the Catholic Church and modern literature by A. Baumgartner, contributions to the history of the famous 12th July 1870 by R. von Nostitz-Rieneck, Relative Truth by A. Deneffe, Imperialism, Continentalism, and Internationalism by H. Pesch, a study in modern novels by A. Stockmann; besides a large number of book reviews, literary notes, and a "miscellaneous" article on the literary testament of Wilhelm Kreiten, S. J. The *Stimmen aus Maria-Laach* is issued ten times a year, each "heft" containing about 130 pp. 8vo. B. Herder is the publisher. The subscription price is $3.25 per annum. We heartily recommend this scholarly review to all who read German, in particular to those who follow the literary movement among the German Catholics of Europe. We do not hesitate to say that in the present conflict between the conservative school championed by the *Stimmen,* and the liberal movement headed by *Hochland* and its followers, our sympathies are with the former and against the latter. Fr. Baumgartner's articles in the *Stimmen* are veritable eye-openers.

WHAT ARE OUR PEOPLE READING?

An old French missionary, the Rev. P. Exupère, O. M. Cap., contributes to the Abbé Barbier's fortnightly review *La Critique du Liberalisme* (t. III, No. 31, pp. 373 sqq.) a chapter of interesting reminiscences.

Among other things he tells how, not very long ago, he attended a diocesan congress at Bayonne, at which a young Catholic layman reported the results of an in-

quiry he had instituted in various parishes of the diocese, with a view to ascertaining what kind of newspapers the people were reading.

Fr. Exupère says that he did not copy the figures, but they showed such an enormous prevalence of the "mauvais" over the "bons journaux" (about 150 to 10) that the priests who heard the report were horrified. "And this," he adds, "in the principal parishes of the Basque region, which has such a good reputation."

It seems the young "rapporteur" simply presented his figures without drawing any conclusions or suggesting any measures for improving the situation. Perhaps it was not proper that he, a young layman, should ask such questions as these, which his report wrings from the venerable Capuchin missionary: "How many among the confessors and pastors present at that conference had kept a vigilant eye on this evil, which had for years been spreading under their very noses? What barrier did they strive to raise against it? Did they go to the trouble of interrogating their penitents with regard to the newspapers they were reading? Did they ever think of denying absolution to the canvassers and the subscribers of anti-Christian journals? Did they instruct the faithful from the pulpit on the sinfulness of their conduct and the danger to which they expose their faith by reading bad papers?"

There can be no question, in the light of all we have heard and read, that negligence in regard to the mental pabulum of the faithful is one of the chief causes of the decadence of religion and morality in unhappy France. What a lesson this ought to teach American Catholics, so many of whom day by weary day feed on the husks of secular, not to say "yellow" and anti-Christian, newspapers?

AMERICAN CATHOLIC HISTORICAL RESEARCH

Mr. Martin I. J. Griffin contributes to the current number of the *Records of the American Catholic Historical Society of Philadelphia* (Vol. XX, No. 2, pp. 89—121) a batch of extracts selected and translated by the Rev. Joseph A. Thie from the Cincinnati *Wahrheitsfreund,* the first German Catholic newspaper published in the U. S., covering the years 1839 to 1841. The heading given to these extracts either by Mr. Griffin or the editor of the *Records*—"German Catholic Activity in the United States Seventy Years Ago"—is somewhat misleading, as not a few of the notes refer to matters entirely foreign from German Catholic activity. But they are all interesting, and some of them really valuable.

Such work as this creates an interest in historical research, though it cannot, of course, dispense the future historian from making a personal investigation of the sources,—provided the sources are still extant.

It would be worth while enquiring, in this connection, how many complete files of the *Wahrheitsfreund*, (which paper, by the way, ceased publication only a year or two ago, after an honorable and useful career of over seventy years) still exist at the present time, and where. Our Catholic historical periodicals ought to ferret out all extant source-material concerning the early Catholic history of this country, and list it in a calendar, after the fashion of what the Germans call *Regesten*.

HOW CATHOLIC TEACHING IS MISREPRESENTED

From Brooklyn Tabernacle, whose "People's Pulpit" has been filled by such famous preachers as Henry Ward Beecher and T. de Witt Talmage and is now occupied by Newell Dwight Hillis, there issues every month, since February, 1909 a four-page tract on religious topics. About half of No. 3 of the first volume, which happens to come under our notice, is taken up with various answers to the query: "Where are the dead?" After a short introductory statement on the importance of this question the writer gives first the agnostic's answer, then the heathen's, in the third place the Catholic's, and finally the Protestant's. The first and second replies are not satisfactory "either to our heads or to our hearts." In the supposedly Catholic answer we find some strange mis-statements and misconceptions of the teaching of our Church on the fate of the departed souls. In the first place the writer seems absolutely ignorant of the distinction between Hell and Purgatory. Concerning the former place of punishment we read the following sentences: "We [that is Catholics] might remark, however, that we do not teach that many go to the eternal hell. It is our teaching that only incorrigible heretics—persons who have had a full knowledge of Catholic doctrines and who have wilfully and deliberately opposed them—these alone meet the awful hopeless fate." What hopeless nonsense in these two short sentences! Evidently the writer had never heard that even children of the true Church are cast away forever from God's countenance if they die in unforgiven mortal sin.

Then follows a long paragraph headed "Millions to Purgatory", of which almost every sentence contains a false statement of the Catholic teaching on Purgatory. The writer looks upon Dante as the authorized interpreter of the Church's doctrine on this subject and reminds truthseekers that of his Inferno "you can procure at almost any library an illustrated our hearts." In the supposedly copy." No wonder that after this strange explanation (!) the reader is treated to the following conclusion: "It may seem strange to some theologians, but it is nevertheless true, that the answer of

Catholicism to our question is not much better than the answer of heathendom. Neither our heads nor our hearts are yet satisfied."

We think it would not be misplaced charity if some kind reader were to send a copy of *Catholic Belief* by the Rev. Faà di Bruno, or of Father Bertrand Conway's *Question Box* to the editors of these tracts.

REFLECTIONS INSPIRED BY THE "CHRISTIAN SCIENCE MONITOR"

Every time a copy of the daily *Christian Science Monitor,* of Boston, falls into our hands, we feel chagrined and mortified, and the thought smites us: If the Christian Scientists can support a daily newspaper of the size and character of the *Monitor,* why cannot we American Catholics, who are so much more numerous and command infinitely greater means, found at least one clean, first-class daily newspaper in one of the great population centers where we number hundreds of thousands and build million dollar cathedrals?

The *Christian Science Monitor* is now in its second year, and its "National Edition" circulates throughout the length and breadth of the country. To judge from the three or four copies we have seen, it is a very creditable newspaper, presenting the real news of each day in an intelligent manner, without paying attention to the many things that are "not fit to print." The editorial page, while not exactly brilliant, is conducted with a far saner outlook upon the "dove-tailings and inosculations of current historical facts" than one would be inclined to expect from professional advocates of such an insane system of thought and faith as Eddyism. While it is not likely that the *Monitor* has a large circulation among men and women not affiliated with the cause of "Christian Science," the Christian Scientists themselves are numerous enough to keep it afloat, and we should not be surprised to learn that the paper went regularly into not a few families in and outside of the city of Boston who prefer it to the average daily newspaper which impresses one as written for fools by idiots and which has its proper place not on the family table but in the gutter.

Again we ask, and in all seriousness—if the Christian Scientists can support a daily paper of the size and character of the *Monitor,* why can not we Catholics support a dozen Catholic dailies in different sections of this great and glorious land, where Providence has blessed us far beyond our deserts? We have the money and we have the brains—who will lift from us the fatal incubus of apathy that allows our children to feed on dregs and leaves holy mother Church without a single defender in the daily press, which has not injustly been called the King of democratic America?

THE SERAPHIC WORK OF CHARITY

The Seraphic Work of Charity is an international organization which was founded twenty years ago by Father Cyprian, of the Capuchin Province of Bavaria. The society has for its object the care of destitute and dependent children, the preservation of their faith and morals and their proper education and training in Catholic institutions, or, preferably, in good Catholic family homes.

Since its foundation in 1889 the Society has established seventeen branches—in Germany, Switzerland, Austria, in the Tyrol, in Bohemia, Italy and America. The latest division is the Polish branch recently established at Emsworth, Allegheny County, Pa.

The Seraphic Work of Charity is conducted under the auspices of the Franciscan Capuchin Order, but each branch or division manages its own affairs in accordance with its constitutions, which in all essentials are the same in every branch.

The Seraphic Work of Charity has three kinds of members:

1. Active members, who annually contribute a certain sum (varying in the different divisions) and constitute the Board of Directors of the Branch. They meet four times a year and conduct the business of the Society through the general meetings, and the Executive Committee chosen by them.

2. Subscribing members, who assist the Society by taking one or more of its monthly publications, of which there are twelve at present, edited in the English, German, Slavonian, Polish and Italian languages. The American branches publish the *Seraphischer Kinderfreund* (German), the *Seraphic Child of Mary* (English) and the *Seraficzny Pryjaciel Dzieci* (Polish), each of these three periodicals costing 50 cents a year.

3. Helpers, who contribute at least 10 cents a year.

In all the Seraphic Work of Charity has a membership of over half a million.

During the twenty years of its existence the Society has taken care of more than 10,000 children. These children have some been placed in various institutions at the Society's expense, others in good Catholic families. The Society has also about a dozen institutions of its own.

The various branches of Europe and America effected a permanent international organization at the First General Conference held at Bregenz, in the Tyrol, September 14 to 16, 1908, electing Father Cyprian President-General of the Society and framing a short constitution for the guidance of the various branches. The next International Convention of the Seraphic Work of Charity is to take place at Altoetting, Bavaria, in 1910.

The American branch of the

Seraphic Work of Charity was established in 1899 and reorganized and chartered in 1907. Its headquarters are at Pittsburg, Pa., where it publishes the *Seraphic Child of Mary,* English and German, monthly. It has some fifty-five active members and several thousand members of the second and the third class. Last year it has assisted over one hundred children. In the summer of 1908 the Order of the Knights of St. George joined hands with the Society to promote the Volunteer Probation Work of the Juvenile Court of Allegheny County, Pa.

This Society could be made an important factor in social reform work. We heartily recommend it to our readers.

THE SPIRIT OF COMPROMISE WITH ERROR

A learned priest who is himself a writer of more than ordinary ability, observes in a letter in which he renews his subscription to the CATHOLIC FORTNIGHTLY REVIEW:

"You are not beating the air when you strike at the spirit of compromise with error, which is so strongly influencing the conduct of Catholics in this country. You are the best friend the Knights of Columbus have in this country, because you are doing more to make them realize that they can render no very valuable service to religion, while they cultivate the spirit of compromise with error, which the Holy Father so plainly condemns in his recent letter to the Unione Economica (see *Rome,* Vol. VI, No. 24). Organizations among Catholics are necessary, but if they wish to be of service to the Church, they must be organized on Catholic principles and strictly adhere to them. The Holy Father's instructions are of course based on conditions prevailing in Italy, but they point clearly to the danger of yielding too far to insidious irreligious influences, as is illustrated by the K. C.'s placing themselves individually on the same social level with members of societies that are organized in a spirit of antagonism to Christianity."

FLOTSAM AND JETSAM

No. 1 of the current (fourth) volume of the *Bulletin* of the American Federation of Catholic Societies (Cincinnati and St. Louis) contains some timely and useful "Practical Hints how to Catalogue Books by Catholic Authors in a Public Library."

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Our esteemed friend and subscriber, the Rev. Professor F. Schulze, of St. Francis, Wis., publishes in the fourth *heft* of the *Theologisch-praktische Quartalschrift* (of Linz, Austria) for 1909 (pp. 748—773) a valuable paper on marriage legislation in the Unit-

ed States, based upon a careful study of the statute books. Fr. Schulze notes a hopeful trend in recent manifestations of public opinion on the subject of divorce and expects salutary federal regulation, which, though it will hardly come up to the Christian ideal, will probably do away with most of the current abuses and scandals. The attitude of the Catholic Church towards marriage legislation in the U. S. he promises to consider in a separate paper.

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We are indepted to the Rev. Dr. Henry Becker, of Brussels, Ill., for a copy of a "Perpetual Calendar," which he has designed and copyrighted. It is printed on stiff white paper, 15 by 24 inches in size, and enables one almost at a glance to find: 1. All the full moons of any given year, and hence the age of the moon for any date; 2. All the Sundays of the year, and hence the weekday of any date; 3. Easter Sunday. We have never seen a perpetual calendar arranged so simply and serviceably. Those interested in Dr. Becker's work can obtain a copy of his Calendar free by applying to him at Brussels, Ill., and inclosing a two cent stamp.

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Martin Sprengling, fellow in the New Testament Department of the University of Chicago, has just completed a residence of a year and a half in the Orient, where he has been making a special study of Biblical and Patristic manuscripts in the ancient libraries of Jerusalem, Mt. Sinai, and Mt. Athos. He returns with two newly discovered uncial Greek manuscripts of the Gospels, thus raising the number of the known manuscripts of this class from 166 to 168. These MSS. belong to the seventh and eighth centuries, one being in palimpsest.

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The executive committee of the "Federated Council of the Churches of Christ," at its annual meeting in Louisville, Ky., Dec. 8 and 9, approved a general scheme for a Bureau of Social Service and appointed a subcommittee to consider plans for its organization. The *World To-Day* magazine (Jan.) notes a distinct tendency among Protestant bodies to make the social reform work of the various denominations "broadly Christian." In a broadly Christian social reform movement, it seems to us, Catholics too could and should take part.

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The new tariff advances the price of bibles by 15 per cent., doubtless on the theory that they are luxuries. The N. Y. *Evening Post* thinks that "fifty years from now it may be possible to import them free as curiosities, not competing with any domestic industry."

*

John Bigelow comes unpleasantly near telling the truth when he says that industrial conditions have more to do with the white

slave traffic in this country than any organized scheme which it may be within the province of the immigration officials to obstruct. An industrial condition which compels women to abandon home life for bread-winning occupations, and which even then forces them to work for wages that will not afford them a decent living, is doing more to demoralize society than are the efforts of any or all combinations organized for personal profit and engaged in the business of luring women into immoral lives. But society rises in horror at the minor influence, and fails to recognize the major force which in every city and in every industrial center in the country is tending to tear down the walls of the social structure.

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At the close of a note on the change that has come over medical opinion as regards the tissue degenerations caused by over-indulgence in alcohol, *America* (Vol. II, No. 10) gives utterance to a conviction which has been again and again voiced in this REVIEW in the course of the past sixteen years:

"Most of the teaching of physiology in the public schools concerning what were the accepted conclusions as to the effect of alcohol upon the tissues is quite wrong and must now be corrected. It is this tendency to teach mere scientific opinions as absolute facts that has been deprecated by many scientists who have dwelt especially on the necessity for care in this matter as regards the young, since they will later have to be asked to correct previous false notions, to the serious detriment of what they think of science," and we may add, to the serious detriment often of their conduct and moral character.

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The *World To-Day* magazine (Jan.) quotes a foreign student of American life as saying: "The profound regard for the schools in the United States, so far as the great mass of the people is concerned, is in the nature of superstition. It is not intelligent appreciation." The *World To-Day* agrees with this writer that "the one public institution which surpasses all others in public interest, is that about which the public is least informed." And yet the affection of the people at large for the public school system "amounts almost to idolatry." When will their eyes be opened to its fatal shortcomings?

*

A Benedictine Abbey desires to secure a loan of ten thousand dollars at from four to five per cent. interest. Small sums will be accepted for promissory notes on first mortgage bonds. Address: Benedictine Fathers, care of THE CATHOLIC FORTNIGHTLY REVIEW, Bridgeton, Mo.

BOOK REVIEWS AND LITERARY NOTES

—*Some Notes on Modernism. A Lecture Delivered to the Bournemouth and Boscombe Branch of the Catholic Women's League by Rev. W. D. Strappini, S.J.* (16 pp. 8vo. London: Sands & Co.; St. Louis: B. Herder. Brochure. 5 cts. net). We were going to say that the Catholic women of Bournemouth and Boscombe must be exceptionally intellectual to get a learned Jesuit to entertain them with a lecture on Modernism—of all subjects!—when we found that Fr. Strappini sets forth the underlying philosophical grounds of this modern heresy *par excellence* with a simple directness altogether too rare in the voluminous literature of the subject. This lecture is really an admirable piece of work and can be recommended to the proverbial "man in the street" who has never even dipped into philosophy or theology. We agree with Fr. Strappini in his contention that the fundamental fallacy which underlies Modernist reasoning is the absence of the necessary distinction between absolute knowledge and the knowledge which, though limited, is sufficient.

—*Mother Erin: Her People and Her Places. Described Anew for Children. By Alice Dease.* With 16 Full-page Plates (160 pp. 12mo. London: Sands & Co.; St. Louis: B. Herder. 1909. 75 cts. net). Although this attractive little volume is written professedly for children, we have read it through with genuine pleasure. If it is true, as Miss Dease asserts, that "English remains a foreign tongue to the Celt" (p. 8), she herself shows no traces of it; her English is of the purest, and so simple withal that it must appeal to the youngest child. In sixteen successive chapters she tells of the beautiful Green Isle, her ancient heroes and saints, her cities and industries, her legends, traditions, customs, and superstitions, her round towers and ruins, her lakes and rivers, etc., etc. And despite the fact that she is entirely free from the habit which she ascribes to her countrymen (p. 9), of overloading their style with adjectives, she writes so vividly and sympathetically that one regrets the book has not five hundred pages instead of one hundred and sixty.

—The Rev. James M. Hayes, S. J., has collected a number of his "Sound Readings for Busy People" pamphlets, which we have repeatedly recommended, into a handy volume of 350 pp. 16mo, entitled *The Brief Catholic Readings Series: A Cyclopedia of Sound Readings for Busy People. Volume I.* The work is a continuation of "The Catholic Booklet Series" and, like the different volumes of that series, deserves to be widely circulated among Catholics, and especially among those outside the Church. (Published by the St. Antony Truth Guild, 1080 W. 12th Str., Chicago, Ill. 40 cts., postage free).

—*Die deutsche Nationalkirche S. Maria dell' Anima in Neapel. Beiträge zu ihrer Geschichte von Dr. Michael Toll, Rektor der Anima. Mit drei farbigen Kunstblättern und einem Kupferdruck* (xii & 126 pp. 4to. B. Herder. $2.25 net). This work is sure to captivate any bibliophile at sight. It is no doubt one of the finest speci-

mens of Catholic book-making since the Riverside Press Edition of *The Imitation of Christ*. The thin quarto volume is bound in parchment, with leather strips. The full-page colored illustrations must prove most pleasing to the eye of the art student. In the text Fr. Toll, whom we knew as a student at the Catholic University of America some eight or ten years ago, tells the story of the foundation (in 1586) and development of the German parish S. Maria dell' Anima in Naples, which, at the instance of Msgr. De Waal, he reorganized in 1903. Aside from its artistic features the work is valuable as an important contribution to the history of the Germans in Italy.

—The great Catholic publishing house of B. Herder announces the publication of a series of volumes under the collective title of "Frauenbilder," biographical sketches of remarkable Catholic women, of which the first, *Amalie Fürstin von Gallitzin von Hanny Brentano* (with twelve portraits. x & 153 pp. 12mo. 70 cts. net) is of particular interest to us Americans, because the Princess was the mother of Prince Demetrius Augustine Gallitzin, the first to receive in the limits of the original thirteen of the U. S. all the orders from tonsure to priesthood, and the first American Catholic to enter the lists of controversy in defence of the Church (cfr. the sketch of his life by Kittell in Vol. VI of the *Catholic Encyclopedia*). Amalie (née Countess von Schmettau) was one of the most remarkable women of her time. Miss Hanny Brentano gives us a succinct but very readable account of her career from her irreligious youth to her conversion, and of the ensuing years of her life which she spent at Münster in Westphalia as the center of the famous "Holy Family," which counted among its members such eminent contemporaries as Franz Freiherr von Fürstenberg, Bernard Overberg, and Leopold Graf zu Stolberg, and elicited the admiration of men like Goethe and Hamann. It is a good book, distinctly worth while, and no one will regret having purchased and read it.

—We have before us the third and fourth fascicle (a double number) of Vol. VII of Herder's *Biblische Zeitschrift*, edited by Dr. J. Göttsberger and Dr. J. Sickenberger. It contains among many other interesting things papers on the sacred writers and their sources by Dr. A. Schulz, the Biblical canon of Flavius Josephus by Prof. W. Fell (since deceased), the name Mirjam (Mary) by H. Grimme, the expression "Obnajim" in Ex. I, 16, by Dr. J. Döller, the song of Deborah by Prof. P. Riesler, and the concluding portion of an elaborate historico-exegetical study concerning Aretas IV, King of the Nabataeans (3 Cor. XI, 32 sqq.) by Dr. A. Steinmann. (This study has since appeared in pamphlet form under the title *Aretas IV., König der Nabatäer*, 44 pp. 8vo. B. Herder, 27 cts. net, in paper covers). The bibliographical survey (pp. 359—438) extends over the entire domain of biblical science and is the completest review of its kind in any Catholic magazine. It alone, as we have said once or twice before, is worth more than the subscription price ($3.50 per annum, quarterly), of the *Biblische Zeitschrift*, which both in scholarship and scope excels anything else we know of in German, English,

French or Spanish, and deserves the cordial support of all Catholic savants.

—Catholic social workers are indebted to Dr. Franz Schaub for a work of exceeding interest and value on Catholic Charity. In the first part of *Die katholische Caritas und ihre Gegner* (Volksvereins-Verlag, M. Gladbach, 1909), he gives an exhaustive and scholarly review of the basic principles underlying Catholic charity; treating its religious, ethical and social aspects and importance. In the second and more largely developed part the author analyses and refutes the attacks made upon the Catholic system and practice of charity, by Humanitarianism and Individualism of the Nietzsche type, and by Socialism, which a recent author has called "but another type of egoism." The book is written in a clear, interesting style and furnishes the Catholic social student with a veritable mine of rich historical information. The author is an eminent theologian and economist and has previously published some valuable works on economics and the history of morals. We shall recur to this excellent work later.

Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

LATIN

Ven. P. Ludovici de Ponte S. J. Meditationes de Praecipuis Fidei Nostrae Mysteriis. De Hispanico in Latinum Translatae a Melchiore Trevinnio S. J. De Novo in Lucem Datae Cura Augustini Lehmkuhl S. J. Editio Altera Recognita. Pars IV: Complectens Meditationes de Mysteriis Passionis Domini Nostri Iesu Christi ab eius Ultimo Ascensu ad Ierusalem usque ad Sepulturam Inclusive. xxxviii & 468 pp. 16mo. B. Herder. MCMIX. $1.45 net.

ENGLISH

The Papacy and the First Councils of the Church. By Rev. Thomas S. Dolan, Author of Plain Sermons, The See of Peter and the Voice of Antiquity. xi & 189 pp. 12mo. B. Herder. 1910. 75 cts. net.

The Convert's Catechism of Catholic Doctrine. By Rev. Peter Geiermann, C. SS. R. 110 pp. 18mo. B. Herder. 1910. 10 cts., per dozen 90 cts. (Paper).

The Mission of Labor Unions. By C. E. Arnoux, A. M. 1909.

The Dominican Year Book for 1910. Published by the Dominican Fathers of the Province of St. Joseph in North America. 108 pp. large 8vo. Illustrated. Somerset, O.: The Rosary Press.

The Office of Holy Week according to the Roman Missal and Breviary; with an Explanation of its Ceremonies and Observances. By the Rev. Father Crasset, of the Society of Jesus. New Edition. xiv & 385 pp. 18mo. Dublin: James Duffy & Co.; St. Louis, Mo.: B. Herder. 20 cts.

Some Notes on Modernism. A Lecture Delivered to the Bournemouth and Boscombe Branch of the Catholic Women's League by Rev. W. D. Strappini, S. J. 16 pp. 12mo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 5 cts. net (Paper).

The Catholic Church in China from 1860 to 1907. By Rev. Bertram Wolferstan, S. J. xxxviii & 470 pp. 8vo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1909. $3 net.

History of the Catholic Church in the Nineteenth Century (1789—1908). By Rev. James MacCaffrey, Professor of Ecclesiastical History, St. Patrick's College, Maynooth. Two Volumes. xxiii & 487 and xv & 574 pp. 8vo. Dublin: M. H. Gill & Son; St. Louis, Mo.: B. Herder. 1909. $4 net.

Mother Erin, Her People and Her Places. Described anew for Children. By Alice Dease. With 16 Full-Page Plates. 160 pp. 12mo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1910. 75 cts. net.

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Die kirchlichen Benediktionen im Mittelalter. Von Dr. Adolph Franz. Two Volumes. xxxviii & 646 pp. and vii & 764 pp. large 8vo. B. Herder. 1909. $9.40.

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Die Kirchenbauten der deutschen Jesuiten. Ein Beitrag zur Kultur- und Kunstgeschichte des 16., 17. und 18. Jahrhunderts von Joseph Braun S. J. Zweiter (Schluss-) Teil: Die Kirchen der oberdeutschen und der oberrheinischen Ordensprovinz. Mit 18 Tafeln und 31 Abbildungen im Text. (Ergänzungshefte zu den „Stimmen aus Maria-Laach."—103-104.) xii 390 pp. 8vo. $2.10 net (paper).

Die deutsche Nationalkirche S. Maria dell' Anima in Neapel. Beiträge zu ihrer Geschichte von Dr. Michael Toll, Rektor der Anima. Mit drei farbigen Kunstblättern und einem Kupferdruck. x & 126 pp. 4to. B. Herder. 1909. $2.25 net (bound in parchment).

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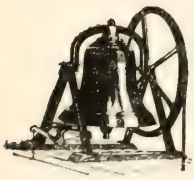

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Now however, as was to be expected, a turn is noticeable in the tide. We are finding out that in the East, life is as stern, as hard and as full of bitter experiences as in the countries of the West. Nay more, we are even beginning to fear a "yellow peril," and those dear people of Japan who once seemed to have so many pleasant surprises in store for us, now loom up as dangerous competitors on the political and industrial horizon.

A writer who deliberately set about the policy of glorifying Japan and all things Japanese, was the late Lafcadio Hearn. His more recent works are all in praise and honor of the country which became the land of his adoption, where he died, and where he was buried with Buddhist rites. Of these books, which had tremendous vogue in their day, we may mention *Kwaidan, Gleanings in Buddha Fields, Kokoro, Out of the East,* and *Glimpses of Unfamiliar Japan.*

But these were books written with a purpose. And that purpose was none other than to dazzle Western minds with the sheen of a pretendedly superior Eastern culture. Hearn was a man who had early in life suffered shipwreck in his faith, and it is little wonder that he eagerly grasped at the mysterious cult of the people among whom he passed the last decade of his life to replace the faith of his youth. But he knew quite well that he was shamming when he sent forth those glorious apologies of Japanese manners and belief.

The proof of this charge is to be found in his private letters, three instalments of which have been published with an excellent commentary by Elizabeth Bisland in the *Atlantic Monthly* for Dec.,

Jan., and Feb. 1910. The letters of a man more than any written record reveal his personality. After all this mass of correspondence has been edited we may perhaps have a volume on "Lafcadio Hearn, the Man." Let us hope that such a volume will help us to form a more charitable, and perhaps, too, a juster estimate of a much misunderstood character.

These letters show us the real Japan as Hearn gradually came to know it during his many years of residence in the country. Their reading must prove somewhat disconcerting to those who have looked on his earlier works as authentic revelations of the spirit of Dai Nippon and its people.

Hearn's favorite correspondent was Professor Basil Chamberlain, one of the greatest living authorities on Japanese language and literature. To him Hearn poured himself out unreservedly. We quote from a rather long letter written to him from Kumamoto, under date, January 17, 1893: "Well, here is another thing. My cook wears a smiling, healthy, rather pleasant face. He is a good-looking young man. Whenever I used to think of him I thought of the smile, I saw a mask before me merry as one of those little masks of Oho-kuminushi-no-kami they sell at Mionoseki. One day I looked through a little hole in the *shoji,* and saw him alone. The face was not the same face. It was thin and drawn, and showed queer lines worn by old hardship. I thought 'he will look just like that when he is dead.' I went in, and the man was all changed,—young and happy again—nor have I ever seen that look of trouble in his face since. But I know when he is alone he wears it. He never shows his real face to me; he wears the mask of happiness as an etiquette."

Again further on in the same letter he says: "This Orient knows not our deeper pains, nor can it ever rise to our larger joys; but it has its pains. Its life is not so sunny as might be fancied from its happy aspect.... Conversely, I detest with unspeakable detestation the frank selfishness, the apathetic vanity, the shallow, vulgar scepticism of the New Japan, the New Japan that prates its contempt about Tempo times, and ridicules the dear old men of the pre-Meiji era, and that never smiles, having a heart as hollow and bitter as a dried lemon."

Once more, at the end of a long rambling letter, dated Kumamoto, May 12th, 1893, which in some paragraphs contains a plea for Japanese civilization, there comes the sudden outburst: "For the first time I feel like saying, 'D—n Japan!' After all, the loss of her nationality might not be the worst fate for her."

Finally, on November 3, 1894, Hearn writes to Chamberlain:

"The finale of my long correspondence with you on Japanese character is frankly this (I know it is unjust; I know it is small.

But I suppose it is natural,—and I am not superior to nature,—besides I see no reason why I should not be in all things frank with you):

"I *hate and detest the Japanese.*

"I refused even to attend a banquet given by a European merchant the other day because there were Japanese present. I wish to make no more Japanese acquaintances. I shall never again be interested in any Japanese of the educated generation. I shall never even receive any of my former pupils. I simply *abominate* the Japanese.

"There's a nice confession for the author of *Glimpses of Unfamiliar Japan* to make. But remember—the book was finished a long time ago; and the illusion had not worn off. I should not like now to trust myself to say what I think of the Japanese in their relation to us. I fear the missionaries are right who declare them without honor, without gratitude, and without brains.

"D—n the Japanese!"[1]

All of which is submitted to those who think that Buddha's precepts can make smooth the rough path of life in this vale of sorrow and that the "world-view" of the pgaan Orient is superior to that of the Christian West. We have in these letters the confession of a troubled soul which wandered far from the lights of home into a land upon which still rest the shadows of unbelief.

May a Catholic Profess Moderate Economic Socialism?

III

6. Turning from the Encyclical to the postulates of the natural law and reason, H asks (p. 677) whether anyone would care to be a landowner when all the rent of the land itself had to be surrendered to the State. "Farmers would soon be in the greatest straits, agricultural pursuits would decline or even be abandoned, and the baneful effects would inevitably be felt by all classes of society."

Our critic seems here to fall into an error that is sufficiently common among those who endeavor to refute new social systems. It consists in failing to appreciate fully the good features of the new system and the bad features of the existing system, magnifying the differences and minimizing the resemblances between the two systems, and consequently comparing the new system at its worst with the old system at its best. In a word, the comparison is misleading and the refutation ineffective owing to false and misplaced emphasis. In his desire to contrast the superiority of full private ownership with the kind proposed by Semi-Socialism, H apparently loses sight of the fact that for cen-

[1] This letter appears in the *Atlantic Monthly* for February, 1910. The others from which we have quoted in the Nov. number for 1909.

turies the overwhelming majority of the cultivators of the soil paid rent to feudal lords, and that the majority of farmers in Europe are still rent-paying tenants. Yet no one asserts that this condition was or is contrary to the moral law. Why should the farmer be any worse off when he pays the rent to the State? True, medieval rents were customary and partial rather than competitive and complete, but under Semi-Socialism the State, we may fairly assume, would expend at least as large a portion of the rent on behalf of the community as did the feudal lord, and would relieve the cultivator of all those other forms of taxation and services which caused the medieval tenant to lose at least all that he gained in the difference between customary and competitive rents. The comparison is even more favorable to Semi-Socialism when it has reference to the tenant of today. As to the cultivators of land who are also owners, and as to those who desire to become both cultivators and owners, the two advantages which these classes have at present which they would not enjoy under Semi-Socialism are: interest on the capitalized value of their land and improvements, and the hope that the land will increase in value during the term of their ownership. The first of these points will be discussed later in connection with the question of capital and interest in general; here I merely point out that the proportion of cultivators affected by this advantage is not so large as we might think. Even in the United States the proportion of farm families that own the land they cultivate is only 64.4 per cent., while only 44 per cent. of these hold their land free of mortgages. The second advantage is not of great importance, inasmuch as agricultural land does not on the whole increase rapidly in value, and the average farmer prizes his position as cultivator rather than as speculator. At any rate, the contingent benefits to be expected from this course would be more than offset by the freedom under Semi-Socialism from taxation on articles of use and consumption, and by the vastly increased opportunities of landownership for the masses who are now neither owners nor cultivators, or only tenants-at-will. All the other advantages of private ownership, namely, the use of land for cultivation and building purposes, enjoyment of the product of labor and improvements (as long as the latter are utilized by the owner himself), the sale of the rent taking power of the bare land at a fair compensation, secure possession, and the power to transfer and transmit both land and improvements,—would remain to all owners, present and prospective.

Evidently the proposed changes in land tenure cannot reasonably be expected to produce the immense evils that H attributes to them. Perhaps he has in mind those small proprietors who can barely earn

a living from their present holdings. Their condition is due to one of two causes, namely, excessively small holdings of good land, or normal holdings of very poor land. In the first case the remedy under Semi-Socialism would be to increase the holding; in the second case the holding would be no-rent land, and consequently would be free from taxation or contributions of any kind to the State.

H says nothing about the effect of Semi-Socialism upon the proprietors of land in cities. Here the proportion of families owning land at present is considerably smaller than in the country districts, and the increase in land values much more rapid and more constant. Hence the benefits to the non-owners through the release of land now held for speculation, and to all classes through the State appropriation of the inevitable large future increases in value, would far outweigh, both socially and morally, the taking away of the increases from the small minority of present owners. In matter of fact, the more progressive countries have already begun to tax the increases in land values, and the movement is bound to grow, both extensively and intensively.

7. H declares that compulsory expropriation would be a crying injustice (p. 678), but he does not tell us why. All governments indulge in this practice to a greater or less extent on behalf of the public welfare. For example, the British government has recently passed a law that will compel obstinate Irish landlords to sell their land to their tenants. If human welfare demands it, why may not the mere sale of the rent-taking power be justified in the case of a whole nation? For private ownership is not intrinsically necessary, either as a whole or in any of its features. Its sole justification is its effects upon human welfare, and H has failed to prove that these are better under the present system than would be the effects of a system of modified private ownership as contemplated in Semi-Socialism.

Finally, H rejoices in the assumption that the State would be unable to raise money sufficient to carry out the program of compulsory compensation (p. 678). But any half respectable government could do this gradually on the security of its general credit, especially of the immense rent-taking power that it would obtain through the transaction. Witness what the British government has done and is doing with the land of Ireland.

St. Paul Seminary JOHN A. RYAN, D.D.

Some new Church Music Publications

Kirchenmusikalisches Jahrbuch. Gegründet von Dr. F. X. Haberl, herausgegeben von Dr. Karl Weinmann. Vol. XXII. (Fr. Pustet & Co. $1.)

The *Jahrbuch* for 1909 has been before the public for some time and should have been noticed in these columns long ere this. As usual it offers a large number of instructive and interesting articles, although some of them appeal more particularly to the archeologist and the historian—such as the study by Dr. P. Wagner on the origin of the hymn in praise of Rome, "O Roma nobilis," the biographical study on Ruggiero Giovanelli (1560—1625), by Dr.W. H. Frey, Dr.W. Scherer's analysis and appreciation of St. Augustine's six books "De Musica," etc.—there are several contributions which have an immediate and practical bearing, such as Dr. Matthias's "The Universality of Church Music," Dr. A. Schmid's essay on "The Musical Mission of the Priest's Seminary in the Past and the Present." Joseph Renner's, jr., study on J. Rheinberger's masses is rather too much of a reflection of a loyal disciple's admiration for his master and his own tendencies, to be of lasting critical value.

Rev. P. Bihlmeyer, O. S. B., furnishes an interesting sketch of the two great recently deceased Benedictine abbots, Benedict Sauter and Placidus Wolter, who, truly animated by the spirit of their order, caused monastic life in accordance with their rule to flourish in its pristine perfection and faithfulness in the houses under their care and incidentally and necessarily restored Gregorian chant to that place in liturgical functions which the Church has assigned to it. What has been and is being done at Emaus and Beuron all the world knows.

These are only a few of the many articles contained in the handsome volume, which will be read with profit and pleasure.

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Gradualbuch. Auszug aus der Editio Vaticana, mit Choralnoten, Violinschl ssel, geeigneter Transposition, Übersetzung der Feste und Rubriken. Herausgegeben von Dr. Karl Weinmann (Fr. Pustet & Co., Price $1.).

This book is destined to take the place of the "Enchiridion" by Dr. Haberl, which enjoyed such wide popularity until the Medicaea was superseded by the Vatican edition. Dr. Weinmann has somewhat simplified the notation—Gregorian notes on five line staff with treble clef—by omitting the use of the porrectus and torculus. The text only of the Tractus and Graduale is given, but the Alleluia in the eight different modes is provided on a loose sheet for the convenience of those who wish to interrupt the recitation of the Graduale by singing the Alleluia, a practice which lends variety and brightness to the performance. The volume is exceptionally well gotten up and will be welcomed by our German speaking choirs. An adaptation in English of this publication would be most desirable.

Cantus Ecclesiastici juxta Editionem Vaticanam ad Usum Clericorum Collecti et Illustrati. Dom Johner, O. S. B. (Fr. Pustet & Co. Price 50 cts.)

Father Johner could hardly have rendered our younger clergy a greater service than by gathering and publishing in such a handy form —the book is small enough to be carried in a side pocket—practically everything a priest has to sing in the fulfillment of his liturgical functions. Would that every priest who can sing in tune were to get this little book, make it his daily companion, study it, practice the various chants contained in it preparatory to his singing them at the altar. Alas! How few among them take account of the fact that the chants allotted to them consist of certain notes and intervals and that no other intervals may be substituted for those proposed by the supreme authority. If many of our clergy would only realize the delight and edification they give their congregation by singing correctly, musically, and beautifully, they would buy this little book and familiarize themselves with its contents.

St. Paul's Cathedral, Pittsburg JOSEPH OTTEN

"Memento mori"—A Question of Latin Grammar

We have received the following from an esteemed professor of St. Francis Seminary, St. Francis, Wis.:

Memento mori is by no means "thoroughly bad Latin".[1] If Paul Harre in his Latin Grammar points out that *memento mori* can only mean: Make up

[1] See C. F. REVIEW, XVII, 2, 51.

your mind to die, he is sorely mistaken. It is true that *memento* with the infinitive has the force of an imperative, or rather of an urgent exhortation. But this rule does not apply here. *Memento* is here followed by an infinitive whose subject-accusative *te* has been omitted for the sake of brevity. This omission of the subject accusative is not at all unusual in short and sententious expressions like the above. It means therefore: remember that you are dying, or, if you will: Remember that you shall die. The latter translation reminds us that both in modern and ancient languages the present often, very often stands for the future. By the way, the Greek equivalent of *memento* is *memneso, not memnestho.* The latter form means: Let him remember.—C. BECKER.

Father Becker is right in saying that memento is in Greek memneso. Memnestho was a *lapsus calami.* When he adds: "It is true that *memento* with the infinitive has the force of an imperative, or rather of an urgent exhortation," he repeats precisely what we said in our Minor Topic. But when he continues: "This rule does not apply here," he makes an assertion which he fails to prove. "*Memento* is here followed by an infinitive, whose subject-accusative *te* has been omitted for the sake of brevity," may be right; but how does Fr. Becker prove his assertion? And especially how does he prove that this omission of *te* is thoroughly good Latin? "This omission of the subject accusative is not at all unusual in short and sententious expressions like the above," is an assertion; what we want is proof, either from grammarians or from Latin authors in good standing. "It means therefore: Remember that you are dying or .... that you shall die." Of course we know what was meant by those who coined *memento mori.* But the question is: Is it good Latin? How would classical writers interpret *memento mori,* if they saw it? In other words, Father Becker has written a neat little note in answer to our invitation: "Perhaps some reader of the REVIEW can help us;" but in point of fact he does not help us, because he advances no proofs whatever for his assertion. We do not say he is wrong, only he does not prove *quod est demonstrandum.*

Now to prove that we were justified in submitting our *dubium:*

1) We substantiated our assertion that *memento mori,* in the sense mentioned, is thoroughly bad Latin, by a quotation from Harre's *Lateinische Schulgrammatik* (5. Auflage, Berlin 1906, § 103): "*Memento mori* konnte nur heissen [d. h. in klassischem Latein] nimm dir vor zu sterben; oft fälschlich gebraucht statt *memento te esse moriturum* oder *memento tibi esse moriendum.*" Harre is a grammarian who is recognized as standard in the Fatherland.

2) Harper's Latin Dictionary says s. v. *Memini....* "With acc. and inf. a) with present infinitive (so usually of the direct memory of an eye-witness).... [follow many quotations]. So impersonally

memento with infinitive, remember to, i. e. be sure to, do not fail to.... [example]." If, then, *memento mori* is used in the sense of, Remember that thou art dying, this is medieval but not classical Latin; *quod erat demonstrandum.*

3) The famous *Antibarbarus der lateinischen Sprache, von Krebs-Schmalz* (6. Auflage, 1888, s. v. *meminisse*) says: "Unser bekanntes *memento mori* würde, wenn es bei den Alten vorkäme, nichts anderes bedeuten als: Denk daran zu sterben, wenn es z. B. die Ehre erfordert, während der moderne Sinn von *memento mori* durch *memento te moriturum esse* oder (wie Servius bei Cicero, Fam. 4, 5, 4 sagt): *hominem te esse natum* zu geben wäre."

Could anything be more apodictic? Harre and Krebs-Schmalz are leading Latin grammarians. They are not infallible, but certainly their authority carries much weight, and can not be lightly set aside.

Dr. Gairdner's Reply to a Critic

Beginning in Vol. XVI, No. 8, the CATHOLIC FORTNIGHTLY REVIEW published a series of papers on Dr. James Gairdner's authoritative work *Lollardy and the Reformation in England.* In these two volumes, which are based to a large extent on the original sources, Dr. Gairdner, who is justly considered the highest living authority on the history of the Reformation in England, showed that the breaking away of the English Church from Rome was not a mere development of Lollardy. He also proved that religion at the time of the separation was not at so low an ebb as some writers would have us believe and that in the monasteries especially, despite popular opinion to the contrary, there were to be found men and women of most exemplary lives. These conclusions, based on the unquestionable authority of contemporary sources, have not found favor with those who are accustomed to look upon the Church of Rome as the mother of iniquity.

One critic, a certain Rev. G. Monroe Royce, took Dr. Gairdner to task for being entirely too lenient with the Church of Rome in his account of the suppression of the monasteries. He published his dissenting views in the June (1909) number of the *Nineteenth Century and After* in an article entitled "Henry the Eighth and the Religious Houses of London."

Answering this charge in the July number of the same publication, Dr. Gairdner says that Mr. Royce's article is "written in a pleasant popular vein, somewhat too discursive perhaps to be strictly accurate, but on the whole both interesting and useful. But the writer, to do justice to his general ideas, thought it necessary to make some

comments on a recent book of mine, called *Lollardy and the Reformation in England,* in which he not only ventured to express disagreement with my views—a thing which I can take very easily—but expressly to accuse me of 'religious or party rancor' in upholding my theme. If I am guilty of this it is a serious fault; and my difficulty in meeting the charge, I must confess is aggravated by the consciousness that Mr. Royce, though he is the only writer, I think, who has used the word 'rancor,' is not the only writer who has accused me of bias. And so, in replying to him, I feel that I must reply to other critics also, though that makes my task a little more complicated."

Mr. Royce is much incensed against Dr. Gairdner for having given proofs that the suppression of monasteries by Henry VIII found no favor among the English people. Dr. Gairdner is not at a loss to account for his opponent's unhistoric position. "The reason is that Mr. Royce has really a great admiration of Henry the Eighth's conduct in dissolving the monasteries. He confesses at the beginning of the article that both his sympathies and his better judgment, 'are strongly drawn in support of the King,' whose conduct and motives in this matter, he is convinced, 'have both been grossly misrepresented." Royce tries to argue from the fact that because the suppression of religious houses by King Victor Emmanuel in our day was cheered by the revolutionists, the abolition of religious community life must have been equally acceptable to the masses in the day of Henry VIII. Concerning which line of argumentation Dr. Gairdner quietly reminds his critic, that "the lapse of centuries really does produce, generally, very considerable changes in social life and institutions; and I am not going to deny the popularity of what was done by Victor Emmanuel. But I do deny the popularity of what was done by Henry the Eighth, not only in this matter but in many others. Mr. Royce professes only to discuss the suppression of religious houses in London; and I do not believe his view is fully justified, even with regard to them. But what he says, if true at all, has a much wider scope; for he wants us to believe that the wholesale suppression of religious houses all over the kingdom was justified, and was generally felt to be so. This I have no hesitation in denying, for it is the direct contrary of the truth."

Dr. Gairdner neatly disposes of another statement of Mr. Royce's, viz., that the English monasteries were justly dispersed. "As to monasticism, I cannot altogether agree with Mr. Royce, whose argument seems to take this form: 'We can do very well without monasteries nowadays—in fact, they would be a nuisance and must have been terribly in the way of progress even in Henry the Eighth's time. Therefore it was quite right in that king to put them down.' Surely

there is a little too much generalizing here.... What need had they [the friars] of bequests? They were bound to poverty, and lived upon alms, hand to mouth. In fact, strictness was increasing in some Orders.... But when Henry the Eighth was impelled by his passion for Anne Boleyn to launch out into a new career, the Observant Friars spoke too plain truths for his taste, and they were the very first Order that he determined to get rid of.... It was really the most virtuous of all the Orders, whether friars or monks, that were most severely dealt with, just because they were the most steadfast in adhering to their rules."

Another pet theory which Mr. Royce could not bear to see shattered by the crushing weight of Dr. Gairdner's facts, is that the Reformation originated in a democratic movement. For the full refutation of his view we must refer the reader directly to Gairdner's work. We quote, however, a few words of the eminent historian bearing on this point which are taken from a larger extract from Gairdner's work in the afore-mentioned series of papers in the CATHOLIC FORTNIGHTLY REVIEW (XVI, 9, 267): "Was there anything like a general dislike of the Roman jurisdiction in Church matters before Roman jurisdiction was abolished by Parliament to please Henry VIII? Or did the nation before that day believe that it would be more independent if the Pope's jurisdiction would be replaced by that of the king? I fail, I must say, to see any evidence of such a feeling in the copious correspondence of the twenty years preceding." In his answer to Mr. Royce in the *Nineteenth Century* the eminent historian puts the whole matter in one sentence: "To look upon the English Reformation as originating in a democratic movement seems to me to the last degree impossible."

In this last point we see the highest living authority on the Reformation period in England running counter to popular theory and prejudice. In concluding a review of Dr. Gairdner's book in the *Month* for December, 1908, the Rev. Herbert Thurston, S. J., rightly says that the author deserves the thanks of Catholics for having once for all done away with the calumny that the English monasteries of Henry's time deserved suppression on account of the vice and idleness of their inmates. His words are applicable also in the present case where Dr. Gairdner, while replying to his critic overthrows deep-seated and prejudiced convictions with the strong weapons of historic facts. "For this and for many other matters upon which we have had no room to touch, it seems to us that we Catholics owe a debt of very deep gratitude to the veteran historian for the fearlessness and honesty of purpose with which he has identified himself with an unpopular cause."

Some "New" Educational Schemes That Are Quite Old

The attentive student of the proceedings of recent educational conventions, and of late educational literature, may have noted that not infrequently suggestions are thrown out and plans proposed by pedagogues which they themselves look upon as new and untried, but which in reality are old,—some of them as old as the art of teaching itself. This observation is called forth by the utterances of two distinguished schoolmen in two recent numbers of the *Educational Review*. Both of them see deficiencies in our present educational system; both suggest remedies, but, though both apparently flatter themselves that they are coming to the aid of their suffering fellow-teachers with an entirely new remedy, it is not hard to show that the method suggested was already known and practiced by the pedagogues of yore.

The first suggestion to which we refer was made by Professor N. M. Butler in an article in the September number of the *Educational Review*. Its very title must have arrested the attention of teachers who have not yet solved the problem to the solution of which the article professes to be a contribution. The title is "A New Method of Admission to College." It is not easy to show in what this "new method" consists by quoting one or two sentences from Professor Butler's paper. But it may be set forth briefly as follows. In the first place, much dissatisfaction has been voiced over the old way of admitting to college by certificate or entrance examination. Injustice may be wrought by these methods upon really worthy students, who, for one reason or other, find the college closed to them for failing to meet some petty requirement for admission. Hence Professor Butler pleads for the introduction of the "human element" into this as well as into all other educational matters. By this he means that due attention should be paid to the pupil's special aptitude, his previous training, his environment, his needs and aims, etc. He believes that thereby happy results will be achieved by those engaged in teaching.

Now, we make bold to say that there never was a time when a teacher, who really deserved this honored name, and who properly understood the duties of his calling, did not in some way or other call in the aid of this "human element" to second his efforts. From the days of the Peripatetics, nay more, from the days of that Indian prince, many centuries before the Christian era, who called upon the wise men of his realm to write a "book of salutary counsels" for the benefit of his wayward son—this human, personal touch has character-

ized all teaching and educating that was such in reality and not only in name. Consciously or unconsciously, but most of all by force of habit, the real teacher adapts himself to the wants and special needs of those under his care. In his questions, in his examinations, oral and written, in his whole method of carrying on his work, he must, and always did, if he looked for success, pay due attention to individual needs.

The very name "Socratic method"—teaching by question and answer—shows how old the method which regards the "human element" really is in the history of education. The instruction books for teachers which have come down to us from the fifteenth and sixteenth centuries also prove that the educators of that time were not supposed to teach those before them *en masse,* but looked to the ability, previous training, and requirements of each particular scholar.

The one or other of our readers may wish to see Professor Butler's own statement. Hence we gladly quote the following paragraph of the article, which like almost everything the author has written on his favorite subject, well repays a careful reading. "In bringing about this transition from school to college, it is important that we should deal with it as a human problem. We should take into consideration not only the individual's scholastic achievement, but his temperament, his home environment, and such hopes and plans for future life as are already forming in his mind, or have perhaps been formed for him. It is this human aspect of the problem which most interests me, and I wish in particular to tell you what we are now proposing to undertake at Columbia in this regard. We think we are at work upon the application of a sound educational principle, and we shall be only too glad if our example is widely and speedily followed by other colleges."

Speaking especially of Columbia's former examinations "as a final and absolute test of fitness to enter college," Prof. Butler says: "We discovered that by the strict application of our form of rules we would keep out of college almost as many good and well prepared students as we would let in. In other words, if a college fixes a hard and fast entrance requirement and rejects every one who does not comply with it strictly, that college will do as much damage to education as if it had no standards at all. Human beings can not be measured as to their attainments by the laws of mechanics. They must be measured by laws which spring from human nature itself."

Another "new method" is suggested to teachers in the November number of the same review, by Professor Henry E. Armstrong, President of the Chemical Section at the recent meeting of the British Association at Winnepeg. The *Educational Review* prints a part of this address under the caption "Chemistry and Character."

Professor Armstrong said: "Five and twenty years ago I made my appearance as an advocate of what has been dubbed the heuristic method—the method which entails putting the learner in the attitude of the inquirer, in training the pupil to inquire always into the meaning of what is learnt. I believe it to be in principle the only true method of learning."

Even though the Professor seems to intimate that the so-called heuristic method—the method which requires the student to "find out" reasons and origins, etc., for himself—dates back only a quarter of a century, it can easily be shown that even in past centuries the tyro was encouraged to inquire "into the meaning of what is learnt." True this method is of more frequent application today in natural science and also in research courses at the universities. But the principle whence it has received its name was well known to the philosophers and schoolmen of old.

All this goes to show that it is not so needful to excogitate new plans for conveying knowledge to the mind, as to perfect and improve those that have stood the test of ages. A maxim that might profitably be inscribed over the halls where our educators meet for the discussion of pedagogic methods is—*"Tene quod habes."* Hold fast to the precious experience of the past!

"Gilgamesch Monomania," or Panbabylonism Gone Mad

In a previous paper* we have sketched the contents of the famous Babylonian Gilgamesch Epic. Now for some of the parallels, which Jensen tries to establish between most of the Old Testament narratives, as well as the story of Christ, on the one hand, and the Epic of Gilgamesch on the other.

Most of the persons mentioned in the Old Testament, as, for instance, Abraham, Jacob, Moses, Joseph, Samson, are all either Gilgamesch or Heabani. The history of Moses, for example, is based upon the poem. The inhabitants of Erech—a city celebrated in Column II and III, Tablet I, of Hamilton's version of the Ishtar and Izdubar poem—are compelled by their king to build up the city walls: the Israelites are forced to similar work. "The fact that the men of Gilgamesch toil for their own king while the Hebrews slave, not for Moses, but for a foreign oppressor, is of course, insignificant when taken in connection with the continued parallelism of the stories of Gilgamesch and Moses."[1]

"In order to free Erech from tyranny the shepherd Heabani is

* Catholic Fortnightly Review, Vol. XVII, No. 4, pp. 97 sqq.

[1] Jensen, *Das Gilgamesch-Epos*, p. 125.

created. With a maiden who has been sent to entice him from his desert cave, Heabani proceeds to Erech and meets Gilgamesch, with whom he forms a close friendship. So, too, Moses, the shepherd of the tribe of Levi, in order to liberate the Israelites from subjection, goes up to Egypt with his wife of the desert, he meets his brother Aaron, who is to become his companion and helper, and proceeds to the latter's home in Egypt.[2]

Gilgamesch and Heabani set out for the Mountain of the Gods in the East, conquer the Elamitish king Khumbaba, and bring back the Goddess of Love, Irnina-ishtar, from Elament. Moses and Aaron journey with the people of Israel to the Mountain of God, Horeb, conquer the Amalekites to the South of Palestine, and after the battle Jethro brings back to his son-in-law, Moses, his wife Sephora, who had been separated from him. Gilgamesch finds fault with Ishtar on account of her former escapades. At Haseroth Moses is blamed by Mary and Aaron because he had taken a woman of Gusa for wife. The sending and the killing of the heavenly bull answer to the sacrifice of the red cow without blemish.

Gilgamesch crosses the desert where no bread is to be had and where he lives only on the flesh of tabooed animals. He comes to the gates of the land Amurru, which two gigantic scorpions prevent him from entering. On their march through the desert the Israelites complained of the want of bread and of the disgusting food and arrive at the domain of two kings—Sehon, ruler of the Amorrhites, who wishes to prevent their passage, and Og, the Giant, king of Basan. But Moses is also indentified with Heabani. Heabani who sets out for the well in the desert is Moses who flees to the wilds and settles by a fountain. Heabani protecting the animals at the well from the hunter, is Moses who at the spring defends Jethro's daughters and their cattle against the shepherds. Heabani meeting the courtesan at the fountain and taking her for wife, is Moses who meets Sephora at the well and takes her for wife.[3]

In the same way Jacob is now Heabani, now Gilgamesch. But these comparisons are stretched to their utmost when Jensen applies his "principles" to the life of Christ. The Son of Mary is Eabani. For like this character of the pagan epic, he returns from the desert and dwells at Capharnaum "before the storm at sea like a Xisuthros (Utnapischtim) before the flood, the same Jesus previously dwells at Nazareth, like a Gilgamesch living at Erech."[4].... As Xisuthros [a character of the poem] on the eve of the Deluge boards a vessel, in which with his people he meets a terrible storm, so Jesus of an

[2] *Ibid.*, pp. 126 sqq.
[3] *Ibid.*, pp. 133 sqq.
[4] *Ibid.*, p. 840.

evening enters a boat in order to cross over to the other side of the Sea of Galilee with His disciples." The swine to the number of two thousand—unclean animals—which at the command of Jesus rush into the Sea of Genesareth and are drowned, represent humanity destroyed by the Deluge.

It would be tedious to retail here all the marvelous "coincidences" spun from Jensen's fantastic theory. Suffice it to add that in the Crucifixion of Christ Jensen finds a reflex of the battle with Khumbaba. "Jesus is a Gilgamesch, who is betrayed in an unfortunate Khumbaba expedition and is captured by his political enemies."[5] Nor would it be worth while to offer other examples of these bizarre "comparative studies." In the Preface of his book[6] Jensen plumes himself upon a "very powerful imagination—that daughter of the gods, who winging her flight over high mountains, can discover new lands and seas, while good common-sense, disgruntled and inactive, must stay at home." Professor Döller aptly comments on this bit of self-laudation: "No one who glances even cursorily at this book of Jensen's, containing upwards of a thousand pages, will deny that its author has imagination; on the contrary, only too often has he allowed his imagination to get the better of him—*den Tatsachen zum Trotz.*"

Jensen bases his far-reaching conclusions regarding the relationship of the Epic of Ishtar and Izdubar with the Biblical narrative, on entirely trivial circumstances of almost every-day occurence. If, for instance, some one meets a woman—especially at a well—no matter whether there be question of his betrothed (e. g., Moses and Sephora, p. 133), or of his mother (Marriage at Cana, p. 956), or of women friends (Jesus at Bethania, p. 980), or of an unknown widow (Sarepta, p. 586), we are to see in all only a "Hierodulenszene," a picture of Heabani enticed by the two women.

Another serious fault is the frequent change of characters, whereby different persons now appear as Xisuthros, now as Gilgamesch, now as Heabani. A very typical instance of this change is found on page 866 of Jensen's book, where Jesus appears on one side of the sea as Gilgamesch, whereas on the other He is said to be Xisuthros; at other times again He is Heabani. By this process it might be shown that any novel is an offshoot of the Gilgamesch Epic. According to Jensen all that is told of the life and passion of Christ is merely a reflex of the story of Gilgamesch. The discourses of Jesus as recorded by the Evangelists do not fit into the Gilgamesch scheme. Hence, in Jensen's view, they are not genuine, "they hang entirely in the air, they are the work of one *unknown* to us and date from a time at least not *definitively known* and from a place *unknown*."[7] It is

[5] *Ibid.*, p. 907. [6] *Ibid.*, p. 9. [7] *Ibid.*, p. 1026.

statements of this kind that betray the animus in which the work is written. "It is," says H. Schmidt, "not the result of calm, historical research, but an impassioned polemic, based on preconceived opinions, against the historic groundwork of Christianity."[8]

Jensen's book is a striking example of how far from sober truth a blind adherence to "Panbabylonism" may carry its victims. Shortly after the appearance of this work, we pointed out in a note in the CATHOLIC FORTNIGHTLY *REVIEW*[9] the misleading and destructive results of the reckless, unscientific methods of this school. "The new school [of Panbabylonism] is remarkably prolific. Prof. Peter Jensen, of Marburg, has issued a volume of 1000 pages on the Gilgamesch Epic of the Babylonians, and he finds the hero of it to be the prototype not only of many Old Testament characters, but even of Jesus Himself.... It is, of course, only a question of time when this new school of 'higher criticism' will be annihilated and replaced by some other, possibly more destructive still." The prediction here expressed was soon verified. For two years after the publication of Jensen's book and about the same time this note was written a certain M. Virolleaud, not to be outdone by his gifted German colleague, announced at Lyons in 1908, an at least equally startling "discovery"; viz., that the life of Jesus Christ is only the allegory of Mithra, the Sun-god of ancient India, an allegory woven into historic form by the so-called "Evangelists."[10]

In concluding this paper let us quote from a review of Jensen's work by Professor Berthellet of Basle in Harnack's *Theologische Literaturzeitung*.[11] "Even from the standpoint of most advanced science the book is of unequalled destructiveness.... an amazing proof of what (under the spell of a dominant idea) a fortunately most vivid imagination, a splendid power of combination, and an acute perception (which, strange to say, is never at a loss for an explanation) together with deadly perseverance, may accomplish. It is really comforting to see the phrase 'Gilgamesch-Monomania' once used (p. 333) by the author himself." With Professor Döller we may wonder "what attitude 'science' will take in regard to the second volume of Jensen's work, in which the author promises to explain similarly, by means of the Gilgamesch Epic, the legends and the history of classical antiquity."

[8] *Theologische Rundschau,* Tübingen, 1907, [x] 231.

[9] XV, 4, p. 117.

[10] See Le Roy, *La Religion des Primitifs,* page 10 (Paris, Beauchesne, 1909). We take this occasion to again call the attention of all those interested in these studies to this splendid volume which is not the work of a man blessed with a powerful "Phantasie", but the result of prolonged, patient and accurate inquiry and observation among the Pygmies of Africa of whom perhaps no man living can boast of a more scientific knowledge than Msgr. Le Roy.

[11] 1907, No. 22.

MINOR TOPICS

INCREASING CRIME—WHO IS RESPONSIBLE?

Ten thousand persons are murdered in this country every year, and of the murderers only two out of every hundred are punished, while the remaining ninety-eight escape scot-free, according to Hugh C. Weir, writing in the *World To-Day* (Jan.). "And our crime and wickedness are steadily increasing. *There are four and a half times as many murders for every million of our population to-day as there were twenty years ago.*"[1]

Mr. Weir blames the American police, who, he says, utterly fail to do their duty. We are not holding a brief for the police—the Lord knows they are bad enough nearly everywhere—but does not the cause of our terrible crime conditions lie deeper?

Mr. Weir says in another part of his article: "We spend each year $175,000,000 to maintain our public schools, that our children may become good citizens. We spend $190,000,000 each year to punish those citizens who have failed to profit by our teachings."

Whence this abject failure of our public schools? Are not our public schools quite as much "on trial" as the police??!

[1] The italics are Mr. Weir's.

"SCIENTIFIC MOTHERHOOD"

Scientific motherhood was carried to a high pitch, indeed, by the lady who forms the subject of Frances Maule Björkman's eulogistic article in the February *Van Norden*. The chart upon which little Leonard's daily history was recorded, with its lines, curves, dots, dashes, letters, and numerals, almost removes the boy from the category of childhood and puts him into a class with Kansas's wheat yield during the last forty years or the fluctuations of the gold reserve in the Bank of France. We learn from little Leonard's documentary history that on the fifty-second day of his life he passed an average of four hours between meals, and that he devoted $4^2/_{15}$ minutes to each meal, which, according to the calculation of the *Evening Post*, is considerably less than the lunch-counter record for all New York below Chambers Street. His regurgitation that day was 1 tbs, whatever that may signify; his behavior was also 1, his skin was R, and something else was Y. That day he did not cry, but the next day he cried fifty minutes, and the day after thirty-five minutes. The average for the week was thirty-seven minutes per day.

"The future of the race will evidently continue bright," comments the *Nation*, "so long as card in-

dexes are with us."

The only trouble is that if race suicide continues to spread, there will soon be no subjects left for these psycho-physical experiments to which "scientific motherhood" devotes itself so self-sacrificingly.

CONCERNING BIRETTAS AND RABATS

A Missouri pastor sends us the following: It has been asserted that there is nothing new under the sun. But here we have it at last. H. E. Schwartz & Co., of Milwaukee, in a circular of which I enclose you a copy, advertise a "patented, one-piece biretta, strictly orthodox" (ye gods and little fishes!). This biretta "was invented by a Jesuit Brother" and, to judge from the accompanying illustration, has an extra long tassle, which may be worn jauntily behind, or threateningly over the brow.

The same circular offers for sale cashmere, gross grain silk, and silk warp cashmere "rabbis." For several decades we American priests have been described as wearing rabbis suspended around our necks. Every—I say deliberately *every*—Catholic firm dealing in religious articles, from the oldest established to the latest newcomer, has charged and continues to charge us with this strange and gruesome practice. I have been waiting a long time for some one better versed in matters philological to protest against this calumny and set the dealers aright. I come out against it at last for sheer fear that this wholesale suspension of rabbis should perchance find its way into volume R of the *Catholic Encyclopedia*. As my weak voice is heard only within the confines of a small country parish, and this is a matter of national import, will you not, dear Mr. Preuss, do me the favor to state in the pages of your widely read REVIEW, that the word, if used, should be spelled rabat (Fr., pronounced rabat) and means turned down, from *rabattre*.—Thus far our correspondent.

We note that the *Standard Dictionary* defines the word thus: "**Rabat'**, rabá, n. 1. Eccl. A neckband with flaps falling in front over the habit, worn chiefly by French ecclesiastics. 2. A collar with a piece of cloth falling in front on the breast, and having a band of white linen fitted to the stock."

A rabbi, in modern English usage, is "a person holding a pastoral relation to a Hebrew congregation."

THE RED CATECHISM

In England the Socialists are surreptitiously propagating their pernicious errors among schoolchildren by means of a little pamphlet entitled *The Red Catechism*. The *Month* (No. 548) gives a few specimen extracts which show that the root-and-branch Socialism which this *Catechism* preacher is thoroughly anti-Christian. Our esteemed London

contemporary concludes with these profound reflections:

"Mingled with all this false doctrine is no doubt a great deal of truth which gives it much of its plausibility. The un-Christian elements of our social system—the grinding of the faces of the poor, the callous selfishness of many capitalists, the unfair incidence of what should be common burdens, the tax which many landlords lay on the industry and thrift of their tenants, the degrading conditions of slum life, and chronic unemployment—all these and other forms of hardship and injustice, which every true Christian should bewail and seek to remedy, provide abundant material for Socialist denunciation. Once more, the lesson is borne in upon us that the practice of the corporal works of mercy is *the* test and the token of our possessing the spirit of Christ. We simply cannot deny, in our practice, claims founded on the Brotherhood of all men without practically denying the All-Fatherhood of God. The corporal works of mercy, we say, and, of course, also the spiritual, especially that of instructing the ignorant. It is pitiable to think that materialistic Utopias, such as *The Red Catechism* sketches, should be held up as ideals before beings created to know, love and possess God for eternity. There seems to be great need of a *White Catechism* which should contain in simple and intelligible form the ethical and economic teachings of Christianity concerning the rights and duties of man as a social being. Perhaps the *Catholic Social Guild* will presently supply this want."

WHY ARE THE COAL MINES UNSAFE?

The Cherry mine disaster has inspired many benevolent articles in the press calling for more and better laws to protect the mine workers against the greed of inhuman employers. But, as the *International Socialist Review* (Vol. X, No. 7) points out, "the remedy for the unsatisfactory situation [in the coal mines] does not lie in enacting more legislation.... The only manner in which the coal miner can put a stop to the wanton slaughter of men in coal mines and other industries as well, is by active, aggressive, revolutionary [?] organization of the workers in the mines that will determine when the works are unsafe and will at once close down the mine that does not keep its workings in a safe condition. An organization that will educate its members to know that in case of fire the men shall be taken to the surface at once, and it will be the duty of the engineers, who are a part of the organization, to see that this is done. After the last man is out, it will be time enough to consider what steps should be taken to save the employers' property. An organization that will be able to enforce conditions in the coal mining industry so that school boys do not have to go to work in the

mines; an organization that will enact legislation to govern the operation of the industry in its own meetings, and will enforce its enactments with every member of the organization."

The miners are organized in the United Mine Workers of America. Why do they not enforce their rights by means of this organization? The *International Socialist Review* asserts that the workers are being shamefully betrayed by the officers of their organization, who for the privilege of being permitted to collect dues and fines through the company's offices, lend the mine officials their aid in keeping the membership in subjection.

We do not know how true this accusation is. On the face of it it seems improbable. After all it is the membership who elect the officers, and if the officers fail to do their plain duty, the members can vote them out. There is no need of revolutionary measures or organizations. Let the workingmen use the power they wield through the U. M. W. A. wisely and firmly, and employers will soon find it to their advantage to operate their mines with a proper regard for the safety of their employees.

NEWS FROM THE FOOTBALL FIELD

Under the caption "Football and Bull-fights," the Milwaukee *Catholic Citizen* (Feb. 5) prints the following item:

> The Rev. Joseph Himmel, president of Georgetown university, compared the American game of football to Spanish bull fights, in an address before the Georgetown Alumni association in New York, January 25th. "The most delicate ladies, knowing nothing of the rules of the game," he said, "take great interest in seeing tackles knocked down, crushed and almost slain if not killed outright, very much as the Spanish women like to see a bull fight. Georgetown has already given two lives to football. And I have seen broken membranes and bones, dislocated joints and bruised bodies carried from the gridiron. The bloodshed has been altogether out of proportion to the athletic benefits."

At the same banquet, Fr. Himmel stated "that the continuation of football at the University depended on the proposed reform of the rules. If it was to remain as a mere commercial sport with all its present brutality, the faculty would have no more of it; but if it became again a gentleman's game, then Georgetown would have a team with old-time strength and enthusiasm." (*America*, Feb. 5th.)

Our western colleges and universities seem slow to follow suit. The *Wanderer* is authority for the statement that the faculty of St. John's University, Collegeville, Minn., has decided to abolish intercollegiate football. No more outside teams will be permitted to play at St. John's nor will the University team any longer go abroad to enjoy the football sport. This decision was made last December and the reason alleged was that most of the students took more interest in football than in their

books (*Wanderer,* Feb. 3). *Vivat sequens!*

CAN A BISHOP PROHIBIT AFTERNOON MARRIAGES?

Professor Sägmüller of Tübingen, in his excellent *Lehrbuch des katholischen Kirchenrechts,* which has recently appeared in a second edition (xvi & 932 pp. 8vo. B. Herder 1909), gives it as his opinion that a bishop has no right to forbid afternoon marriages (p. 577, n. 5). P. Joseph Laurentius, S. J., a canonist of equal renown, in a review of Sägmüller's work in the *Stimmen aus Maria-Laach* (1909, 10, 10. Heft, p. 555), says that in view of the action taken by the recent Latin American Plenary Council, held in Rome, there can scarcely be a doubt that bishops do have the right denied them by the Tübingen savant. He also calls attention to the fact that the Fathers of the Plenary Council of Maynooth, held in 1900, earnestly insist that all marriages be performed in the fore-nooon, and says that this mandate could not be carried out, unless the bishops possess the right to make afternoon marriages a matter depending upon episcopal permission.

AMERICAN TOURISTS ABROAD

Here is another fine example of the barbarous manners displayed by so many American tourists abroad,—all the more reprehensible from the fact that they do not blush to plume themselves upon their illbreeding when they return home. Describing a visit in the mosque of St. Sophia in Constantinople, Albert Bigelow Paine says in the *Outing* magazine (Feb. 1910, p. 570):

"Some kind of ceremony was in progress when we arrived, but as usual in such places we did not mind. We went right in just the same, and our guides, too, and we talked and pointed and did what we could to break up the services. Old turbaned sons of the prophet were kneeling and bowing and praying here and there, and were a good deal in the way. Sometimes we fell over them, but we were charitably disposed and did not kick them—at least, I didn't, and I don't think any of the party did. We might kick a dog—kick at him, I mean—if we tripped over one, but we do not kick a Moslem—not a live one. We only take his picture and step on him and muss him up, and make a few notes and go."

Again: "We went to other mosques.... And everywhere, whether it was prayer time or not, there were old bearded men prostrated in worship or bowed in contemplation. Quite frequently we sat down on these praying men to rest a little, but they were too absorbed to notice it."

It is bad enough to be guilty of such misconduct; to boast of it publicly is the height of barbarism.

ZOOPHILY OR ZOOLATRY?

The subjoined paragraphs are from the editorial pages of the London *Month* (No. 548):

"If there were anything radically wrong and immoral in the traditional human attitude towards the lower sentient creation, He who said, 'Ye are of more value than many sparrows,' would surely have set it right. Sympathy with all God's creatures, in the spirit of St. Francis, should certainly be the mark of every Christian, but not on the false evolutionist hypothesis that we are one in nature with them.

"We fear that this unsound view runs through much of the movement of which a quarterly periodical, the *Herald of the Golden Age,* is the eloquent exponent. With vegetarianism as a medical theory we have nothing to do: let it stand or fall with the decision of experts. But vegetarianism advocated on the grounds that flesh-eating is morally indefensible, becomes at once a mischievous doctrine, which no Christian can tolerate. Let us deplore by all means, and do our best to prevent, whatever unnecessary pain is connected with the slaughter-house or the field of sport or the traffic in pelts, but let us do so on true principles of reason and faith, which justify us in making the lower creation subserve our various exigencies. Zoophily, unregulated by sound common-sense, easily passes into zoolatry."

In this country we have such periodicals as *Our Dumb Animals,* of Boston, that are vitiated in tendency by the unsound view so justly censured by the *Month.* Catholic papers, in approving of the undeniable good done by the humane society movement, are not always sufficiently careful in warning their readers against this underlying fallacy.

THE "PAROCHUS" OF THE TRIDENTINE MARRIAGE DECREE

Until very recently the Tridentine prescription regarding the presence of the pastor at marriages was understood to refer to the "parochus proprius," *i. e.* the parish priest of the parish in which at least one of the contracting parties resides. In certain commentaries on the new marriage legislation of Pius X a different interpretation has been favored. We note that Dr. J. B. Sägmüller, in the second edition of his excellent *Lehrbuch des katholischen Kirchenrechts* (B. Herder 1909, p. 569, n. 4), adheres to the traditional interpretation as against Boudinhon (*Le Mariage et les Finançailles*), and P. Joseph Laurentius, S. J., himself the author of a standard text-book on Canon Law, in a review of Sägmüller's work in the *Stimmen aus Maria-Laach* (1909, Heft 10, p. 555), says that this reserve is thoroughly justified and prudent. "The text of the Tridentine decree, upon which Sägmüller bases his attitude, distinctly favors the traditional interpretation, as does also the circumstance that this text was for several centuries, ever since the time of the Council of Trent, understood to refer to the 'parochus

proprius.' Moreover, the assertion that the opinion which has hitherto been current, is founded upon a misunderstanding, implies a severe reproach against the Sacred Congregation of the Council and against those canonists who have interpreted the Tridentine decree strictly during the past three hundred years. Such a reproach would need to be based on a firmer foundation than the one on which it actually rests."

AN EARLY CASE OF "GRAFT"

Professor Faust in his new work, *The German Element in the United States* (Houghton Mifflin Co. 2 vols. $7.50) brings before the general reader one of the earliest cases of "graft" recorded in our annals. In May, 1777, Congress appointed one Christopher Ludwig superintendent of the baking for the continental army, directing him to furnish "one hundred pounds of bread for every one hundred pounds of flour." By this exaction our forefathers thought to prevent the baker from making any illicit profit. Former superintendents had kept their better information to themselves, and grown rich, but the honest German Ludwig proclaimed that "out of one hundred pounds of flour one gets one hundred and thirty pounds of bread (through the addition of water), and so many will I give." One of Ludwig's greatest achievements was baking 6,000 loaves in one day (on twenty-four hours' notice from Gen. Washington) to supply Cornwallis's army on the day after Yorktown.

FLOTSAM AND JETSAM

Lombroso somewhere informs us, "as a proof of Schopenhauer's lunacy, that that philosopher refused to pay his debts to any who spelled his name with a double *p*." In perusing the Rev. John T. Driscoll's otherwise excellent work, *Christian Philosophy: God* (Benziger Brothers) the other day, we found ourselves wondering whether Schopenhauer, were he still alive, would deign to reply to the strictures pronounced upon his system by Father Driscoll, who persists in calling the great protagonist of Pessimism "Schoppenhauer." The error is consistently carried through to the very index of the volume.

*

An American doctor has recently been quoted in the papers as giving a pessimistic account of the Holy Father's health. "He is quite mistaken," acording to the Rome correspondent of the *Tablet* (No. 3,633), who says "His Holiness is, perhaps, better now in health than he has been any time since he entered the Vatican over six years ago."

*

We have not read *The Roman Catholic Church and its Relation to the Federal Government by Francis T. Morton* (Boston: Richard G. Badger. $2), but gather from a brief notice of the work in a non-Catholic literary journal that "Mr. Morton would *disband the parochial schools* and *make education in the public schools ...compulsory for all.*" Here we have another gust indicative of a coming storm. Books of this kind (*The Decadence of the Church of Rome by* [ex-priest] *Joseph McCabe* is another recent example) are on the shelves of many of our public libraries and are read widely by non-Catholic Americans. Even Catholics sometimes get their minds poisoned by them. *Videant consules!*

*

St. Clement Mary Hoffbauer, C. SS. R., who was solemnly canonized last year, is the first German who has been raised to the altars since 1746, when Pope Benedict XIV canonized Fidelis of Sigmaringen. He is in every good sense of the word a modern saint. Fr. Meschler, S. J., depicts him as such in a beautiful article in No. 1 of the current volume of the *Stimmen aus Maria- Laach*. Especially on account of his social work and his active interest in the spread of good literature St. Clement is a special model for us twentieth-century Catholics. We trust the Central Verein will reprint Fr. Meschler's article in pamphlet form.

*

A curious incident in President Taft's recent western trip, which has not, so far as we are aware, come to the knowledge of the general public, is thus told in a personal letter which we received the other day from Mr. M. J. Riordan, of Flagstaff, Arizona:

"At Prescott, President Taft went to the Masonic lodge-room, put on his apron there, and gave the head of the lodge an 'at sight' card of admission to the White House in remembrance of his 'at sight' reception into Freemasonry."

*

The Chicago *New World* (Vol. XVIII, No. 23) shows conclusively, in a long article, that the Red Cross Society did *not* do its duty at Cherry, Illinois. (Cfr. the CATHOLIC FORTNIGHTLY REVIEW, XVII, No. 1, p. 22).

*

A pastor in one of the smaller cities of Missouri sends us a cutting from a local newspaper, which tells of a K. of C. initiation taking place in the lodge-room of the Freemasons. "The question suggests itself," writes our reverend correspondent,—"Even assuming that without some esoteric mystification tomfoolery our Catholic men and young men cannot be 'knighted,' is it *de rigeur* that the initiation 'ceremonies' be gone through in the lodge-room of the Freemasons?.... It appears to me that to the more or less unsophisticated, initiation *in* a Ma-

sonic lodge may easily become the final step to initiation *into* it."

The danger is even greater when, as in some cases that have come to our knowledge, Masonic fixtures and paraphernalia are employed in initiating K. of C. candidates.

*

Nord und Süd (Berlin, 1909, second November issue) publishes a number of letters written shortly before the death of Oscar Wilde by one of his faithful companions, Mr. Robert Ross, to a mutual friend in London, Mr. More Adey. On the day before Wilde's death Mr. Ross called in a priest. Father Cuthbert Dunn, of the English Passionists, came and baptized the dying man and gave him extreme unction. Wilde was no longer able to receive holy Communion. "You know," writes Ross to his London friend,[1] "I had always promised him to call a priest when the end came, and I felt somewhat guilty for having always dissuaded him from becoming a Catholic."

*

At the Toronto convention of the American Federation of Labor the Rev. Charles Stelzle, of the Presbyterian Bureau of Church and Labor, made an eloquent address in favor of establishing temperance societies among workingmen. The convention did not deem it wise to carry out the suggestion in the form proposed, but it passed a resolution recommending central labor bodies in all cities to undertake the construction of labor buildings in which union meetings can be held free from saloon influence. It is a wise and promising movement, this movement for temperance among our workingmen. The sooner they shake off the saloon influence, the better it will be for the cause of labor, and of social reform generally.

*

The wife of an actor secured a divorce from him the other day. It came out in the trial that they were married at the Little Church around the Corner, a Protestant church in New York which people of the players' profession are popularly supposed to attend. There is not much new or strange in this item, except that the actor in the case is a man of whom a certain Catholic organization was making much, a little while ago,—going out of its way, in fact, to boast about his membership. It is astonishing how pliable some of us are in the hands of the press agent.—*Sacred Heart Review*, Vol. 43, No. 3.

*

The New York *Evening Post* (Jan. 13), at the close of a sympathetic notice of Rudolf Cronau's *Drei Jahrhunderte deutschen Lebens in Amerika* (Berlin: Dietrich Reimer), makes this suggestion:

"Now that several attempts have recently been made by private individuals, and at much ex-

[1] Not having access to the English original of these letters, we retranslate from the German version as published in *Nord und Süd*.

pense, to write and publish the history of the Germans in America, and always with imperfect success, is it not time that representative German societies should combine, once and for all, to undertake an official record covering this ground? Only by such a thorough investigation, scarcely to be expected from a private author or publisher, can we hope ever to have a full and satisfactory history of German life and culture in America."

*

New York City is a veritable modern Babel. There are sixty-six languages spoken there. Forty-nine of these languages are represented by newspapers, and one public school, in Mulberry Bend, is attended by children of twenty-nine different nationalities.

*

We commend the subjoined sage and sobering considerations from the Hartford *Catholic Transcript* (XII, 31) to all our Catholic society and club men, in particular to the "Knights of Columbus":

"The home is the best club that ever existed, and any institution that seeks constantly to lure father and son from the domestic fireside is no friend of the home. The home spirit is certain to die out where its members look to their societies regularly to provide them with pleasure and amusements. Catholic societies have been instrumental in uplifting the ideals of our young men. By bringing youths into inspiring associations societies have smoothed their pathway in the world. They have shown them that there is another and a brighter side to life, in which to delightful companionship there is added the charm of cultivating the social graces while improving the mind. But the club that fosters luxurious habits, where instead of recreation men find opportunity for dissipation has no reason for existence."

*

The Ten Commandments are, as it were, a Magna Charta, embracing the entire sphere of human life, and regulating its every relation: first, as towards God; next, as between man and man; thirdly, in respect of possessions; and fourthly, in regard to interior desires and appetites.

*

The saying "If honor is lost, all is lost," is true enough if it be a question of honor in the sight of God, and at the bar of thine own conscience; but if it refers to that honor, falsely so-called, which we cling to in the sight of men, it is far from being true. Here only the outward semblance of honor is lost, not the reality.

*

Prof. Albert Bernard Faust's estimate of the total proportion of persons of German blood in America at the time of the last census falls short of some previous reckonings. Still, it is a showing which will surprise most readers, giving 18,000,000 as against 20,000,000 of English and

13,000,000 of Irish descent—leaving 14,000,000 for all other stocks. These figures have a special claim to credit, since they were prepared under the eye of that well-known statistician Prof. Willcox of Cornell.

*

Every publisher of a Catholic magazine knows how terribly hard the struggle to keep it from dying. As a matter of fact, nine-tenths of those started with high hopes go to the wall after a few months, or a few years, of bitter trial. Where is the *Dolphin?* Where is the *New York Review?* Where is *Men and Women?* Where is the *Angelus Magazine?* Where is the *Catholic Popular Monthly?* Where is *Donahoe's Magazine?* The deaths of these show that Catholic literature is not a bed of roses. We must wake up. We must create a Catholic reading and purchasing public. Father Smith says that in all English-speaking lands the Catholic literary press is at the point of death. We have the Catholic millions, here in America, but hundreds of thousands of those millions are hopelessly secularized, in matters literary, by the Zeitgeist that dominates the age.—Charles J. O'Malley in the *New World,* Chicago, Vol. XVIII, No. 23.

*

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BOOK REVIEWS AND LITERARY NOTES

—*New Series of Homilies for the Whole Year. By Right Rev. Jeremias Bonomelli, D.D., Bishop of Cremona. Translated by Rt. Rev. Thomas Sebastian Byrne, D.D., Bishop of Nashville.* (Four vols. $5.00 net. Benziger Brothers). The author himself rightly says: "The divine truths contained in Sacred Writ are always the same, beautiful as light and as unchangable, but their development and their application are marvellously various, according to time, place, person, education, habits, customs, needs and even tastes. This is why so many books and tracts are written on the same truths, and it would be an injustice to the writers of them to say that they had done a useless work." Besides all this it is to be borne in mind that most of our collections of sermons are based on the Gospels, whereas half of those in the series before us are based on the Epistles. And we know that the Fathers of the early centuries frequently explained to their flocks not only the Gospels but also the Epistles. Bishop Byrne has done his work of translation well. To each homily is

prefixed the respective Epistle or Gospel. Bishop Bonomelli is very practical in his application of the religious truths. The first volume contains some "Brief Hints on Sacred Hermeneutics" and a vocabulary of the most important Biblical terms.

—After having presented us with several volumes in a "lighter vein," the versatile author widely known under the pen-name of "Ansgar Albing" (Msgr. de Mathies) turns to more serious work and presents a first volume of *Predigten und Ansprachen zunächst für die Jugend gebildeter Stände.* There are twenty-four sermons for Sundays and feasts, from the First Sunday of Advent to Whitsunday, and eleven sermons for various occasions. To this neat collection we may well apply the three epithets with which good old Fr. Weninger used to introduce his sermon volumes and which must have attracted many readers: "kurzgefasst, originell und praktisch." These sermons are original, despite the author's modest confession that he has drawn liberally from approved modern ascetical writers. (B. Herder. 85 cts. net).

—The Rev. Walter Elliott, of the Paulist Fathers, is soliciting subscriptions for an English edition—the first complete English edition—of the sermons and spiritual conferences of John Tauler, O. P., surnamed the Illuminated Doctor. The volume will have over 700 pages and will cost $3. Fr. Elliott has compiled a short *Monograph of John Tauler, O. P., the Illuminated Doctor, His Life and Works,* which he will send free of charge to any applicant interested in the subject. Fr. Elliott's address is: The Apostolic Mission House, Brookland Station, Washington, D. C.

—Heft 3 of the Publications of the Central Verein's Committee for Social Reform is a reprint of an article published in the *Stimmen aus Maria-Laach* by the Rev. Fr. M. Meschler, S. J. It treats entertainingly and instructively of the apostolate of the layman (*Das Laienapostolat.* 16 pp. 5 cts.). Fr. Meschler among other things shows (p. 14) how men's sodalities can be made agencies of social and charitable uplift work. Which reminds us that we lately read in the Berlin *Germania* how a certain men's sodality in that capital is laboring effectively for the elevation of the stage by producing plays by Calderon and other Christian dramatists. These productions have been so successful and have found so much popular favor, that it is intended to erect in Berlin a Christian play-house in which none but intellectually high-class and morally elevating pieces are to be produced.—We infer from a note on page 2 of the present brochure that the Committee intends to issue it also in an English edition. That is a capital idea. We need such tracts, and they can be made the means of much good.

—Under the title *Learning the Office,* the Rev. John T. Hedrick, S. J., presents a handy *Introduction to the Roman Breviary* (93 pp. 18mo. Fr. Pustet & Co. 1910. 35 cts. net). It deals only with the private recitation of the Office, not with that in choir, and supplies whatever is practically necessary in learning to say the Breviary.

—*The Papacy and the First Councils of the Church by Rev. Thomas S. Dolan* (xi & 189 pp. 12mo. B. Herder. 1910. 75 cts.) treats principally of the first six great synods, though the author does not confine himself to them, but notices at considerable length several minor councils from the history of which testimony is available for the Catholic position. Fr. Dolan gives expression to a timely thought when he says in his foreword: "....the historical aspect of dogmatic theology is considerably overlooked in most manuals... no one whose view is worth considering, would maintain that a manual of dogmatic theology can adequately fulfil its mission without numberless historical references." It will gladden the hearts of all who feel this need, to learn that there is in preparation an authorized English edition of Dr. Joseph Pohle's excellent *Lehrbuch der Dogmatik,* in which the historical aspects of dogma are duly set forth. The first volume, *God: His Essence and Attributes,* is expected to appear next fall.

—*The Catholic Church in China from 1860 to 1907 by Rev. Bertram Wolferstan, S. J.* (xxxvii & 470 pp. 8vo. London: Sands & Co.; St. Louis: B. Herder. 1909. $3 net) presents a curious medley of excerpts, mostly from Protestant sources, on mission work in China and its many obstacles, chief among them the "chaos of creeds." The idea uppermost in one's mind after perusing Fr. Wolferstan's interesting pages is that, despite all efforts, the conversion of China is as far off as ever, and that "the entrance of Protestantism into China, with its inquiring and disputatious spirit, is proving fatal to the ingathering of the harvest anticipated by devout Catholics as the result of two centuries of toil in this ungrateful land." Which quotation, by the way, lifted from page 3 sq. of Fr. Wolferstan's book, expresses the opinion of an eminent Protestant traveler, Mr. Archibald J. Little, *Through the Yangtse Gorges,* 2nd ed., 1898, p. 172.

—The second and concluding volume of the Rev. Joseph Braun's, S. J., work, *Die Kirchenbauten der deutschen Jesuiten. Ein Beitrag zur Kultur- und Kunstgeschichte des 16., 17. und 18. Jahrhunderts,* comprises "Die Kirchen der oberdeutschen und oberrheinischen Ordensprovinz" (xii & 390 pp. 8vo. Illustrated. B. Herder. 1910. $2.10, in paper covers). It fully justifies the expectations raised by the first volume, which we noticed in the C. F. REVIEW, XVI, No. 19, pp. 574 sq. Fr. Braun has gathered up every scrap of historic evidence concerning his subject, and personally examined the many churches he describes. He shows how these churches were built, and by what principles their builders were guided. The upshot of his investigations, as we have pointed out before, is that as in Belgium so in Germany the Jesuits had no church style (they have been accused of transplanting the barocque to these countries, and exerting all their influence to spread it); but, without adopting any particular style as their own, till far into the eighteenth century adhered to the Gothic, because that was the prevailing taste.

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Herder's Book List

[This list is furnished semi-monthly by *B. Herder, 17 South Broadway, St. Louis, Mo.*, who keeps the books in stock and to whom all orders should be sent. Postage extra on "net" books.]

The Spire of Candebec. By Constance, Countess de la Warr. net $0.35.

Some Notes on Modernism. By Rev. W. D. Strappini S. J. net $0.05.

The Catholic Church in China. From 1860 to 1907. By Rev. Bertram Wolferstan, S. J. net $3.

History of the Catholic Church in the 19th Century (1789—1908). By Rev. James Mac Caffrey. 2 vols. net $4.

Mother Erin. Her People and her Places. By Alice Dease. net .75.

The Supreme Problem. By J. Godfrey Raupert. net 1.50.

Learning the Office. An Introduction to the Roman Breviary. By Rev. John T. Hedrick, S. J. net 0.35.

The Gospels of the Sundays and Festivals. By Cornelius J. Ryan, D. D. 2 vols. net 4.50.

Phileas Fox, Attorney. By Anna T. Sadlier. 1.50.

Saint Ignatius Loyola. By Francis Thompson. net 3.25.

So as by Fire. By Jean Connor. 1.25.

The Devil's Parables and other Essays. By John Hannon. net 0.90.

The Light of the West, With some Other Wayside Thoughts. 1865—1908. By Sir William Butler. net 1.90.

Why I am a Catholic. By John Gwynn, S. J. net .30.

The Causes and Cure of Unbelief. By N. J. Laforet. Revised, Enlarged and Edited by Cardinal Gibbons. Paper 0.30; cloth 0.60.

Quick and Dead. To Teachers. By Two of Them. 0.50.

Occasional Sermons and Addresses. net 1.50.

Damien of Molokai. By May Quinlan. net 0.80.

The Principles of Eloquence. By Nikolaus Schleiniger, S. J. net 2.

A Damsel Who Dared. By Geneviève Irons. net 1.60.

The Life and Times of Bishop Challoner. 1691—1781. By Edwin H. Burton, D. D. In Two Volumes. net 7.

Six Girls and Bob. A Story of Patty-Pans and Green Fields. By Marion Ames Taggart. 1.50.

The Mass in the Infant Church. By the Rev. Garrett Pierse. Net $1.15.

The Doctrine of the Atonement. A Historical Essay. By J. Rivière, D. D. 2 vols. Net $3.75.

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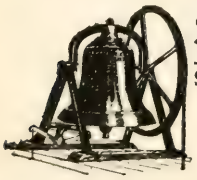

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The immediate cause of the collapse in this stock was the publication, in the N. Y. *Engineering and Mining Journal*, of disclosures of the Ely Central Copper Company and its promoters. Entitling its article "A New Scheme to Hook Suckers," the paper told how the recent rise of the stock was the outcome of a campaign conducted by an ex-convict, through a New York house, to sell the shares of the company, which were practically worthless, at greatly inflated prices and at enormous profit to himself. The story told is shameful enough, but the pity of it becomes greater when it is realized that the losers are not the professional speculators of the Stock Exchange, or even the people who dabble in Wall Street occasionally with their surplus savings. People of small means, unfamiliar with the wiles of shady finance, were the chief mourners: honest, hard-working men and women, who were inveigled into buying Ely Central shares by the glowing accounts of its prospects which emanated daily from the New York brokerage house furthering the scheme, and who were blinded to the real value of the stock by its great activity and steadily advancing price on Broad Street market.

For months the stock had been rising, till $4.25 was reached. Experienced Wall Street saw through it; the professional operator needed no one to tell him of fictitious transactions, of "matched orders," and "wash sales," for he had been through it all before; but the others, the outside small fry—how were they to know? They saw the stock quoted daily by the press, they read the advertisements of a supposedly reputable brokerage firm, and they were told glowing stories of the property. It is human nature to grasp at a bargain, and these people grasped.

The exposure of the company and the attending collapse of its shares have naturally brought down upon the promoters of the scheme

condemnation from the general public. Why are they allowed to exist, it is asked, and why does not the law take hold of and punish them for such dishonest practices? The answer is all too simple. Promoters of such schemes make sure to keep within the technical bounds of the law. They have a "mine"—it may be no more than a hole in the ground, but still it is a "mine"—and they issue shares to finance its development. They are not breaking the law by selling these shares, nor when they advertise the fact that they have extracted from the "mine" a nugget of pure gold, or a carload of ore which is almost all copper, unless it can be proved that the nugget of gold or the copper-bearing ore has not come from the same mine;—and crude risks are not necessary.

In the Ely Central case, to be sure, the company actually has a large area of land in Nevada, which directly adjoins and lies between the two mines of the Nevada Consolidated Company, but according to the disclosures made by the *Engineering and Mining Journal* it has done a good deal of drilling without yet discovering ore. An engineer has been over the ground and pronounced favorably upon it. He speaks of actual ore reserve in a stretch of ground 1,800 feet long, in which little or no development work has been done. But the *Engineering and Mining Journal* exclaimed, "Bosh!" and declared that mines are not measured in that way. It added that, according to advices, efforts were being made to collect enough ore to make shipment from deposits of a kind long since abandoned in the Ely district in Nevada. A day or two before the article was published, the shipment was made, and the Ely Central was heralded far and wide as having entered the list of shippers and of having made a record for the Ely district in developing most rapidly into a mine.

Things like these may not be unlawful even if they do deceive. But, some one will ask, why will not people learn by experience? The answer is, the public is ever willing to gamble at long odds. The more tempting the bait offered, and the larger the profits promised, the more surely will the unwary be ensnared. Experiences are all too plentiful, but the lessons never are learned. The entire history of New York's curb market is speckled with incidents such as that just witnessed.

We suppose on the long run some sort of State inspection and supervision will have to be devised to protect innocent investors against mining sharks of the kidney of the ex-convict who started this Ely Central bubble. Here is another task for our social reformers.

The Conditions under Which the Church Tolerates Mixed Marriages

The *Catholic Girl's Guide,* by the Rev. F. X. Lasance, which has recently come under our notice, abounds with so much wholesome counsel that one is grieved to find it inadequate in its treatment of "The Conditions Under Which the Church Tolerates Mixed Marriages" (Chapter 53).

You have learned in the preceding instruction, says Father Lasance, how extremely rare the cases are in which mixed marriages turn out well, and what mighty reasons induce the Holy Church to signify her disapproval of them. She refrains, however, from prohibiting them altogether, because she is a loving and indulgent mother. It would afflict her maternal heart to witness the sad fate of those Catholics, who blinded by passion would form mixed marriages, however strictly forbidden, and would thus entirely separate themselves from her. In order to prevent the greater evil, she permits the lesser; she tolerates mixed marriages under certain conditions.

1. The statement that the "loving and indulgent mother" Church permits mixed marriages in order to avoid a greater evil has its proper place in moral theology. The lawgiver must know under what conditions he can grant a dispensation. But in a girl's guide such information is apt to create confusion. Fr. A. Lehmkuhl, S. J., in his *Casus Conscientiae* expressly declares that, though the Church may see fit in certain cases to grant a dispensation, it would be rash to infer that parties to a proposed mixed marriage are *eo ipso* free to contract licitly.[1] In other words, *a mixed marriage may be quite illicit even when a dispensation has been granted.*[2]

In the paragraph from the *Girl's Guide* which we have quoted, the reference to the maternal heart of the Church is, therefore, entirely out of place. To a Catholic mind the very idea of a mixed marriage should be something repellent, whereas Fr. Lasance speaks of it in a way which is apt to make it appear less offensive. The Church may consider it her duty, or her right, to grant a dispensation in order to prevent greater evil; but the nupturients act illicitly[3] if by their determination to marry they compel their loving mother Church to resort to a dispensation as the lesser evil.

[1] "Ecclesia igitur *ex sua parte* [the italics are Fr. Lehmkuhl's] non raro rationem habere potest et habet relaxandae legis *suae,* etiam quando lex divino-naturalis vel non, vel non plene cessaverit, permittens quaedam mala, ut maiora praecaveantur [quae rationes sunt v. g. periculum ne pars catholica omnino a fide desciscat...] Quare non semper ex dispensatione per Ecclesiam data arguere licebit ad matrimonii mixti liceitatem: ad quam demum licebit concludere, si pars Catholica, expositis sincere rationibus et adiunctis, sese submissam omnino exhibeat, sive S. Sedes concesserit sive denegaverit licentiam." (*Casus Conscientiae,* Vol. II, § 910.

[2] Cfr. Noldin, *De Matrimonio,* 71.

[3] "Per se peccant sponsi." Lehmkuhl, *l. c.,* 911.

In matter of fact, have not hundreds, thousands of Catholics wrested such dispensations from their loving mother? Were they not sure to obtain the coveted dispensation if only they persisted in their determination to contract a mixed marriage?

2. Fr. Lasance tells our Catholic girls that the Church tolerates mixed marriages under certain conditions, and then proceeds to enumerate the three promises which parties to a mixed marriage are required to sign by way of safeguarding the rights of the Church.

But these promises are not the only conditions necessary to make a mixed marriage valid. Over and above these promises the parties to a mixed marriage must be able to advance some adequately grave reason to justify their step. Nothing could be more illuminating on this point than the 31st decree of the Third Plenary Council of Baltimore, which reads: "These precautions constitute merely a *conditio sine qua non;* they do not exhibit the reason required for a dispensation to contract a mixed marriage. To grant such a dispensation it is by no means sufficient that the nupturients be willing to give those guarantees; but over and above these promises there is absolutely required a *just and grave canonical cause,* in the absence of which it can positively not be permitted to the faithful to expose themselves to grave dangers to faith and morals, even where proper guarantees are given." [4]

In the *Catholic Girl's Guide* there is no mention[5] of such a "just and grave canonical cause." Can this omission be justified from the standpoint either of the moralist or the parish priest? especially if we consider that there may be girls or young women who derive all their knowledge of this important matter from the *Guide!*

We are well aware, however, that we are treading on slippery ground; wherefor we write humbly "under the correction of all wise and prudent doctors." Meanwhile the reader who is interested in the subject will find food for study in §911 of the second volume of Lehmkuhl's *Casus Conscientiae,* in the passage beginning "Prudentis confessarii est videre."

We fear there is more than one question that may be raised with respect to the manner in which the dispensatory power is exercised in these United States.

[4] "Hae tamen cautiones nonnisi *conditionem sine qua non* constituunt; sed causam requisitam non exhibent ad obtinendam pro mixtis matrimoniis dispensationem. Quare ad hanc concedendam minime sufficit ut sponsi illas cautiones admittere parati sint; sed insuper *iusta gravisque causa canonica* omnino requiritur; sine qua permitti prorsus nequit, ut fideles gravibus fidei ac morum periculis, etiam sub opportunis cautionibus, sese exponant." (*Acta et Decreta Conc. Plen. Balt. III,* n. 131. The italics are those of the official text of the decrees). Cfr. Noldin, *l. c.,* 70.

[5] We refer to Chapter 53, which treats the topic *ex professo.* If such mention is made in any other part of the *Guide,* the fact has escaped us.

Some Recent Church Music Publications

Organum Comitans ad Comune Sanctorum Gradualis Romani quod juxta Editionem Vaticanam Harmonice ornavit Dr. Fr. X. Matthias (F. Pustet & Co.)

Those familiar with Dr. Matthias's harmonization of the Vatican Kyriale will no doubt welcome the Commune Sanctorum in similar harmonic dress. Presumably other parts of the Graduale, Proprium de Tempore, the feasts of Our Lord, of the Blessed Virgin, of the Saints and the different votive masses—will appear in similar form later, in volumes of about the size of the accompaniment to the Vatican Kyriale by the same author and published by the same firm,—an arrangement decidedly preferable to having the whole work in one bulky volume.

Officium et Missa pro Defunctis cum Exsequiarum Ordine. Editio Ratisbonensis juxta Vaticanam (Pustet & Co.)

A small volume of about the size of the Vatican Kyriale, containing the complete office for the dead with the chants for every emergency. Clerical singers at funerals of their colleagues, will be glad to have everything required in a handy little volume, thereby avoiding the necessity of carrying about the complete Graduale Romanum.

Caecilia. Katholisches Gesang- und Gebetbuch von Joseph Mohr. 33rd edition. Edited by J. Singenberger, Revised by F. X. Engelhart (Pustet & Co.)

To tell of the influence Mohr's *Cäcilia* has exerted on the minds of children, adults, and people in general wherever it has been and is in use these many years would be to recount a great part of the church music reform movement in German speaking countries. When it became necessary—chiefly in order to bring the liturgical parts into conformity with the Vatican version—to prepare a new edition, the publishers sought the advice of many church musicians in regard to additions, changes, etc. As a result, the present edition contains about two hundred more pages of matter than the last one. The editor of this new edition, Mr. John Singenberger, in his magazine *Caecilia,* Nos. 7, 8, and 9 of last year, gives a description of the additions and changes introduced in the new book. Some of the additions will no doubt be welcomed, but the same cannot, in our opinion, be said of some of the changes. Would it not have been preferable to await the appearance of the Vatican Vesperale and embody the official version of the parts relating to Vespers in the new *Caecilia,* instead of the

Solesmes version which must give way, with all other versions, as soon as the official one is out? For it is not in conformity with the several declarations of the Holy See to say (*Caecilia*, Vol. XXXVI, p. 63) that "this version [of the Vespers] (as well as that of the Graduale) is permitted by the Holy Father." A book of permanency and authority as Mohr's *Cäcilia* is universally acknowledged to be, should be, as far as the official chant of the Church is concerned, in every detail in absolute accordance with the wishes and regulations of the supreme authority.

St. Paul's Cathedral, Pittsburg JOSEPH OTTEN

A Word Regarding "Teachers' Institutes"

An article in a recent number of the CATHOLIC FORTNIGHTLY REVIEW (Vol. XVII, No. 3, p. 83: "A Teachers' Institute at the Catholic University,") suggests an inquiry into the subject of the increasing number of socalled "Institutes" held by representatives of various school-book publishing houses.

On a previous occasion we commented on the Institute Bureau conducted some years ago by Mrs. B. Ellen Burke in the interest of D. C. Heath & Co., of Boston.

A Miss Harvey, author of the "American National Readers for Catholic Schools," which are published by Silver Burdett & Co., New York, has been publicly lecturing to the teachers of the Diocese of Rochester, N. Y., and privately to any of the religious communities with whom she could enter into negotiations for such "talks." Of course, her efforts were exerted mainly in the interest of her own books.

Mr. A. N. Palmer, author of the Palmer Penmanship series, has not only himself conducted such Institutes or Lectures, but several of his agents have done similar work in various parts of the country.

Miss Helen T. Goessmann, some years ago, attempted similar work in the interest of the American Book Company, but she is no longer associated with that concern.

The Rev. Dr. Thomas E. Shields, of the Catholic University, lectures privately during the vacation season on the subject of "Pedagogy" and "Psychology of Education," incidentally improving the occasion to exploit his readers. He lectured last summer at St. Mary's, Ind. (Sisters of Providence), Rochester, Minn. (Sisters of St. Francis), Newport, Ky. (Sisters of Divine Providence), and at Cincinnati, Ohio. At the latter place Sisters and Brothers of the various religious communities were in attendance, and we are told that every community

who had members in attendance was assessed a certain amount of money to compensate the lecturer, who did not fail to use the opportunity of devoting a good deal of his time, especially on the last two days, to the exploitation of his own books.[1]

Mr. Thomas B. Lawler, author of a school history of the U. S., published by Ginn & Co., of which firm he is a member, has not only lectured before the Sisters of St. Francis at Rochester, Minn., last summer on the subject of American history, but he has frequently appeared before various other religious communities in an "impromptu" sort of a way. Meanwhile, some such arrangement was made by one of the agents of Ginn & Co. in some particular field, who would prevail upon the superiors of the religious teaching communities to invite their Sisters to hear Mr. Lawler. At the Fourth Annual Conference of the Teachers of the Diocese of Rochester, N. Y., held in July 1908, for example, he gave "illustrated lectures on Japan." He has also given illustrated lectures on the Philippines, based upon his visit to the islands some years ago.

In connection with Mr. Lawler at the Institute at Rochester, Minn., last summer, there also appeared a Mr. H. P. Conway, another agent of Ginn & Co., who lectured on arithmetic and geography,—of course in the interest of the arithmetics and geographies published by Ginn & Co.

Is it not an imposition practiced upon our good Sisters, and Catholic teachers generally, to force them to listen to lecturers whose chief, if not sole aim is to make propaganda for their own publications or for those of men or firms who are paying them for this sort of work? Really, it has long been a source of wonderment to the REVIEW that so many of our religious teaching communities have allowed themselves to be hoodwinked by such schemes and, in some instances, to pay the piper to boot. It is necessary to point out publicly and with the greatest possible emphasis, that not a few socalled "teachers' institutes" are business schemes employed for commercial ends. The pedagogical advancement of the teachers is merely a cloak to hide their real purpose.

May a Catholic Profess Moderate Economic Socialism?

(Conclusion)

The third and last portion of H's paper (C. F. REVIEW, xvii, 2) contains little more than restatements of his assertions in the two preceding portions. Thus, he declares that Semi-Socialism "does not agree with the constitution and functions of the State according to

[1] On Dr. Shields' *Religion: First Book*, see the criticism in Vol. XVI, No. 1, of this REVIEW.

Leo XIII" (p. 39); but it has already been pointed out that Pope Leo's statements on this question do not conflict explicitly with Semi-Socialism; that one of these statements might be construed as an implicit approval of that system; that he does not pretend to define the *utmost limits* of State activity; and that, applying H's reasoning rigorously, we should be obliged to conclude that the Pope's doctrine cannot be reconciled with the public ownership of railroads. Again, H asserts that collective ownership of the greater instruments of production "perverts the functions of the State," inasmuch as these instruments "do not exceed the capacity of private enterprise" (p. 39); but the same condemnation can be passed upon government ownership of railroads. They do not "exceed the capacity of private enterprise."

H lays down a more reasonable and more definite rule on page 40, where he says that compulsory expropriation "can never be justified except when it is morally necessary for the common good." The Semi-Socialist could, it seems to me, accept this statement; for he maintains that his system is thus necessary. My statement in a former article that "the right of private property may be modified when and to the degree that the change is in the interest of individual and social welfare," H pronounces "false and Socialistic." Now this principle, or assertion, of mine is fundamental; yet the only proof that H offers in support of his remarkably strong denial of it is a futile and irrelevant argument from consequences. For the dividing-up process, and the wholesale child-feeding enterprise that he thinks the principle would sanction, are both contrary to any adequate conception of permanent individual and social welfare. I reaffirm the principle because I think it is irrefutable. It implies that the State may restrict the scope of private property (always compensating existing owners) whenever individual and social welfare are better promoted thereby than is possible under the present system. It would seem that in this situation compulsory expropriation and State ownership would be "morally necessary for the public good," inasmuch as the common good would be rendered more abundant and more secure. For the question of private *vs.* collective ownership does not always involve the alternative of social welfare or social disaster. It is sometimes a question of *degrees* of social welfare. Consequently, when State ownership provides a larger degree of individual and social good, it is justified, and the assumed necessity of private ownership disappears.

In his closing paragraph H asserts that my position is rendered untenable by the Pope's doctrine that private property must be held *inviolable* (p. 41). This is the second time that he attempts to draw an argument from a statement that merely forbids the violation of

property rights. Semi-Socialism proposes nothing of this kind; for it would compensate all owners from which it took property. It would *restrict* the right of private ownership, but to restrict is not necessarily to violate. Possibly the restriction that Semi-Socialism proposes is equivalent to a violation, and therefore condemned by the Pope; but H has failed to prove this contention, and the mere reassertion of Pope Leo's general statement cannot be accepted as a substitute for proof.

To sum up the whole matter, It has not been proved and it cannot be proved that any part of Semi-Socialism is certainly contrary either to the natural law or to the explicit teaching of the Encyclical. As to the natural law, the question is not whether Semi-Socialism is an ideal system, but merely whether it is more conducive to individual and social welfare than the present system. A negative answer to this question may or may not be correct; it cannot be proved. We are tolerably certain that some features of Semi-Socialism would be better, and others worse than the corresponding elements of the existing industrial organization; but to attempt a comparison of the net results of the two systems is to enter the very uncertain and very debatable region of prophecy. In this field H's forecast is no more valuable than that of the Semi-Socialist. As to the Encyclical, it postulates strict obligation only in its explicit and specific teaching. Its implicit teaching is too uncertain and too general to have more than the force of suggestion or counsel. Both its implicit doctrine and its spirit are, indeed, more favorable to the present system than to Semi-Socialism. For this reason, and owing to the fact that Semi-Socialism seems to me less desirable than the present order with its capacity for improvement, I reject the proposed system. Nevertheless, I insist that the Catholic who does believe in it, ought not to be condemned as a disloyal Catholic. Such moral and doctrinal authority as can be urged against him amounts merely to a doubtful law that does not bind. Is H quite certain that such a Catholic is guilty of a venial sin? Would he go further and declare that the offender sins mortally, and ought to be denied absolution?

I regret that H did not see fit to meet this concrete question. If, as I think, he would not refuse absolution in such a case, nor even assert that the "offender" is certainly guilty of venial sin, he is not warranted in making the general and unqualified assertion that a Catholic may not profess adherence to such a system. If his motive in so doing is expediency, I think he is entirely mistaken. For those Catholics who take the trouble to make all the ethical distinctions involved in Semi-Socialism, are in no danger of becoming adherents of

complete Socialism; while many Catholics will be driven to take the latter step if they are made to feel that even Semi-Socialism is forbidden. Most important of all, however, is the rule of justice which dictates that as much mildness and as much respect for Christian freedom should be displayed in this as in any other field of conduct, when there is question of defining the limits of strict obligation for the individual conscience.

St. Paul Seminary JOHN A. RYAN, D. D.

Catholics in Politics

The Newark *Monitor* takes the New York *Independent* to task for insinuating that Knownothingism and the A. P. A. agitation were provoked by American Catholics themselves.

"We Catholics did nothing to provoke any of the outbreaks of bigotry that have disgraced the religious history of the United States," says our esteemed contemporary, quoting the *Catholic Columbian*.

By a queer stroke of irony the next following article on the editorial page of the *Monitor* (Vol. XI, No. 5) deals with the "The Celt in Politics," and therein it is admitted that "the time has come for the Irish and their descendants in the United States to divorce themselves from the [!] partisan politics and office-seeking and to devote their superior talents to avocations [the *Monitor* means vocations] more honorable and profitable." "Too many" Irish-Americans "are yet courting the uncertainties of politics.... They are found not only in the large cities, but in almost every considerable community. If they would address the same energy and ability towards other ideals that they waste on party politics and office-grabbing [we fancy we see the editor of the *Independent* chuckle!] they would soon be men of wealth and note in their home communities" [which, by the way, cannot possibly be the highest aim of a Catholic man].

Does not the *Monitor* indirectly refute itself? Nor is it the poor Irishman that is most guilty in the premises. One Kerens case gives more food to Knownothing agitation than a hundred instances of petty office-grabbing in Podunk or Kalamazoo.

We do not say that the Irish are alone to blame. We know Catholic partisan politicians of German descent who are as guilty of selfishness and corrupt practices as some of the worst heelers in the service of Tammany Hall.

The remedy is not for our Irish and German (and Polish and Bohemian, etc., etc.) Catholics to get out of politics, but to reform themselves, to try to obtain office by clean and honorable means, and

to use such offices not for the emolument of themselves and their political henchmen, but for the good of the people at large. What an immense lot of good could not a man like Mayor Fitzgerald of Boston do were he an earnest, upright, unselfish, and incorruptible specimen of Catholic manhood. If we had the right kind of politicians, their conduct would redound to the glory and advantage of holy Church, instead of provoking Knownothing and A. P. A. persecutions.

It would be a grave mistake for Catholics to eschew politics. On the contrary, they should assert themselves politically as well and as strongly as in the business world and in the learned professions. They should be genuine statesmen after the fashion of Redmond and Dillon and Windthorst and Lieber, upholding the principles of truth and justice, especially social justice; seeking not personal power or individual enrichment, but the kingdom of God and the welfare of the people. We Catholics are numerous and powerful all over the country. In not a few communities we have a majority of votes. What could we not accomplish for the public good, and what lustre could we not shed upon holy Church, were we to live up to our religious principles in public as well as in private life!

The *Monitor* is quite right when it says that "the Irish have a genius for politics." And while it is truly "not worth while for them to subject themselves to constant and violent criticism for the paltry emoluments of [partisan] politics," they could be of immense service to their adopted country if they would devote their undeniable talents and strong qualities to that thorough cleansing of politics which is a *sine qua non* of social justice and permanent national prosperity.

It is in this direction that the Catholic Irish are able to render their adopted country as great, if not greater services, than any other nationality.

A Study of the Daily Press

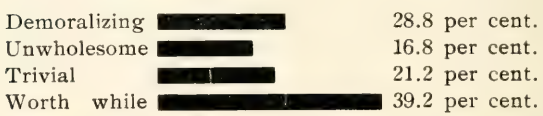
"The establishment of a Catholic daily newspaper in the English language is a favorite subject of discussion in some Catholic circles," observes Mr. F. P. Kenkel, in the daily German Catholic *Amerika;* of which he is the able editor-in-chief (Vol. 38, No. 78); "but such a paper could be kept up only by dint of constant financial sacrifices, because the majority of our Catholic people would not support a clean daily. They are quite as hungry for sensational forage as the non-Catholic portion of the American reading public. There is no yellow journal published anywhere in this country which is not to a considerable extent supported by Catholics. And to think that the pub-

lishers of all these abominations claim to give the public just what it wants! There can be no doubt that if Catholics the country over were to rise in their might and cast these nasty sheets out of their homes, it would not be long before our daily newspapers would show a distinct improvement in regard to cleanness, veracity, and decency. Consider the situation from what coin of vantage you will, Catholics are deserving of the severest blame for gulping down without a word of protest the foul dregs dished up by the daily press."

That Mr. Kenkel's characterization of the daily press is not too severe, is demonstrated scientifically by Mr. Byron C. Mathews in the N. Y. *Independent* (No. 3,089).

Mr. Mathews made a close study of the daily issues of one of the best New York dailies (presumably the *Sun*) for three months and grouped 13,330 news items (he paid no attention to the editorial page and the advertisemens) under three main headings—Trivial, Unwholesome, Demoralizing, and Worth While. Mr. Mathews explains the principles which guided him in this somewhat difficult classification; they must appeal to every sensible man. Under the four groups mentioned he tabulated the final result of his investigation thus:

Groups	No. of items	Per-centage
Demoralizing	2,289	22.8
Unwholesome	1,684	16.8
Trivial	2,124	21.2
Worth while	3,932	39.2
Total	10,029	100



It should be noted that "it would not be fair to judge the daily press as a whole by the results of this study," since the table was constructed entirely from material taken from a newspaper which is acknowledged to be "one of the best." If a similar investigation were made of a dozen daily papers chosen promiscuously, and including a due percentage of "yellows," the result would no doubt be appalling. Even as it is, Mr. Mathews rightly charges the publishers with a fearful responsibility, "in these days when scientific psychological research has demonstrated the power or suggestion from without over the functions of both the human body and of the human mind," for putting before tens of thousands of readers, for three hundred and sixty-five days in the year, "the unwholesome and demoralizing stuff that appears in most of our daily papers," even the very best.

The claim of these publishers, adverted to by Mr. Kenkel, that they are giving the public what the public wants, is tantamount to a confession that "their chief aim in life is pelf, even at the cost of public degradation." And here Mr. Mathews points to a phase of the problem that is frequently overlooked by well-intentioned reformers: "The character of the modern daily is simply ....one manifestation of the frenzy for wealth accumulation which has become a menace to the permanency of American democracy."

Mr. Mathews cherishes the hope that "the still sober portion of the people will take some step towards raising the standards of our daily newspapers, all of them." But unfortunately that "still sober portion of the people" is constantly dwindling, while the accursed thirst for pelf is growing keener and more widespread. To our mind the only hope for betterment lies in the incipient Christian social reform movement, which will teach our people to appraise things at their true value and will put a forcible stop to the practices that enable unscrupulous scoundrels to grow rich, "even at the cost of public degradation."

Of course, we shall first have to convert our own coreligionists. Then we shall have to found powerful Catholic dailies as a means of gaining over the non-Catholic masses.

A Standard Catholic Reference Work of Social Science

We have before us the first volumes of a new (the third) edition of the famous German Catholic *Staatslexikon*, edited by Dr. Julius Bachem of Cologne under the auspices of the Görres-Gesellschaft, and published by B. Herder.[1] It is the Catholic standard-work on all constitutional, economical, financial, social and sociological subjects generally. There is no reference-work of similar scope in English. Our *Catholic Encyclopedia* covers only a very small portion of the ground over which this *Lexikon* extends. The *Staatslexikon* has been justly called "the theoretical foundation of the magnificent structure of social reform work which the Catholics of Germany have reared during the past quarter of a century," and which is gradually coming to be recognized as exemplary (*"Germania docet!"*) all over the civilized world. Each succeeding edition broadens and deepens the programme of that movement, and in reading the scholarly and comprehensive articles which make up the first two volumes of this third edition, one readily

[1] *Staatslexikon. Dritte, neubearbeitete Auflage, unter Mitwirkung von Fachmännern herausgegeben im Auftrage der Görres-Gesellschaft zur Pflege der Wissenschaft im katholischen Deutschland von Dr. Julius Bachem in Köln. Erster Band: Abandon bis Elsass-Lothringen.* 1908. x pp. & 1584 columns, royal 8vo. $5.15 net. *Zweiter Band: Eltern bis Kant.* 1909. vi pp. & 1608 cols. $5.15 net. B. Herder.

understands how it is possible for our brethren in the Fatherland to accomplish so much and to accomplish it in such a thoroughly Catholic and enlightened way. Even Protestant writers find themselves constrained to admit: "Nowhere can one dip into this work without increasing one's knowledge and clarifying one's judgments; the *Staatslexikon* is a most excellent source of scientific information for all who are engaged with law and its philosophy, with political economy, and with social science." (*Theologischer Literaturbericht*, Gütersloh, 1905).

The *Staatslexikon*, in its earlier editions, has been in our library for the past ten years, and we have found it of inestimable help in the wide domain which it covers. We are pleased to note that in the new third edition the old articles have all, or nearly all, been thoroughly revised and brought up to date, and a number of new ones have been added, treating of such interesting and important topics as Ground Rent (H. Koch, S. J.), the Salvation Army (Fassbender), Imperialism (E. Baumgartner), International Legislation for the Protection of the Working Classes (Aug. Pieper), International Arbitration Courts and their Jurisdiction (Lammasch), Provision for and Protection of Homeless Children (Pieper), and many others. Among the articles that have been entirely rewritten are: Parents (F. Keller), Family (F. Keller), Fichte (Cl. Bäumker), Gallicanism (P. A. Kirsch); The Woman Question (Mrs. E. Gnauck-Kühne), Secret Societies (H. Gruber, S. J.), Liberty of Conscience (Jos. Pohle), Inquisition (G. Schnürer), and Canals (Am Zehnhoff).

The titles mentioned will give American readers an inkling at least of the vast scope of this reference work and the scholarship of its contributors. The different articles are nearly all veritable models of intelligent and painstaking condensation.

No Catholic who aspires to leadership among his fellows can bring out the best that is in him without the help of the *Staatslexikon*. As the social question grows more pronounced in this country, and in proportion to the extent and zeal with which Catholics take a hand in its solution both by the theoretical advocacy and the practical *mise-en-scène* of social reform measures, the need and the enormous usefulness of this excellent reference-work will become clearly recognized, and it will then surely receive the attention and study which it merits on the part of American Catholics.

A New Journal of Educational Psychology

We are in receipt of the first number of the *Journal of Educational Psychology*. This new review includes within its scope experimental pedagogy, child psychology and hygiene, and educational statistics.

Its editors are professors in several American universities and colleges. The following cullings from the editorial department will set forth the peculiar scope of this latest addition to our periodical literature.

The *Journal* "shall afford a common meeting ground for the psychologist and the educator. We seek to supply the worker in the laboratory with a channel for the promulgation of those results of his investigation of mental life that bear, directly or indirectly, upon the problem of teaching, and we seek to enlist and stimulate the interest of schoolmen in the discussion of the varied and highly important problems of education that have psychological bearing."

"Educational Psychology will then be regarded as including not only the wellknown field covered by the average text-book—the psychology of sensation, instinct, attention, habit, memory, the technique and economy of learning, the conceptual process, etc.,—but also problems of mental development, heredity, adolescence and the inexhaustible field of child-study, the study of individual differences, of retarded and precocious development, the psychology of the 'special class,' the nature of mental endowments, the measurement of mental capacity, the psychology of mental tests, the correlation of mental abilities, the psychology of special methods in the several school branches, the important problems of mental hygiene."

And lastly: "We propose in this *Journal* to refrain from the iteration of the trite aphorisms of educational thought. We propose to maintain a high standard of scientific worth and reliability, to print what is worth printing, and to attack, as skilfully as we may, the problems that press for solution in our field."

This new *Journal of Educational Psychology* is herewith brought to the notice of all those among our readers who are interested in the comparatively modern science of experimental psychology. It is not safe in such matters to affect the gift of prophecy. But this first number makes a favorable impression. The topics are solidly treated and presented in a very readable form. The immediate gain which philosophers may derive from the perusal of such journals is, of course, subordinate. The supreme issues of rational psychology, such as the spirituality and immortality of the soul of man, the origin of ideas, sensitive and rational cognition, the origin and destiny of the human soul, etc., do not enter the scope of this *Journal*. However, experimental psychology has its *raison d'être*, and any intelligent man will take interest in widening the horizon of his knowledge of those psychic or psychological phenomena which come within the range of experiment. It has often been said that the Schoolmen of the Middle Ages would have been the better for a more intimate acquaintance

with nature. There is much truth in this, albeit such statements should be received *cum grano salis.*

The *Journal of Educational Psychology* is published by the Williams & Wilkins Publishing Company, 2427 York Road, Baltimore, Md. The subscription price is $1.50 per annum.

Shall We Eat Meat?

The high price of meat just at present, and the resolution of certain workingmen throughout the country to give up the eating of it, again calls our attention to the theory of the vegetarian minority.

Of some controversies it may be predicted that they will never be set at rest; and the strife between the vegetarian minority and the omnivorous majority is assuredly one of these.

The war of words continues to wax more and more energetic of late years; vegetarian restaurants in Chicago, New York, Boston, and other large cities of the country are multiplying, and while the Church is relaxing her limitations more and more, her enemy, the world, is considering the advisability of restrictions of its own. The situation is somewhat paradoxical.

There is health and health—the robustness of the teamster on the one hand, and on the other the fine and strenuous vitality of the young athlete, or the vigor of an ideal ascetic, in whom the practice of self-denial has strengthened instead of weakening the activity of the brain. Most persons would choose, if they could be certain of their choice, the finer rather than the ruder health.

"But," says the Omnivorous One, "the vegetarian's theory is all wrong. We Americans are a hard-working people, and we need meat in order to fit our bodies for the daily grind."

"This is an old false belief handed down by our carnivorous ancestors," replies the Vegetarian. "Modern scientists say that the food value of meat is very much over-estimated. Adepts know that much of the disease and early death of the body is due to flesh-meat eating. All meats are overloaded with worn-out poisonous matter. Meat overstimulates, excites the brain and causes nervousness." And so they argue.

Still, we know that in order to have strength it is not absolutely necessary that we eat meat, or indeed, much heavy food. The Roman soldiers, who built enduring roads, and carried a weight of armor and luggage that would crush the average farm hand in our day, lived on coarse black bread and sour wine. They were for the most part, temperate in diet, regular and constant in exercise. The early Greeks, too, especially the Spartans, had a very simple food supply.

The Spanish peasant works every day and dances half the night, yet he eats only black bread, onion and melon. The Smyrna porter eats only a little fruit and some olives. He eats no beef, pork or mutton, yet he walks off with his load of from three hundred to five hundred pounds on his back. The coolie, fed on rice, is more active and can endure more than the negro fed on meat. Indeed, most of the heavy work of the entire world is not done by men who eat meat or great quantities of food. Among modern instances of persons who abstain from meat we may mention the soldiers of Turkey, the boatmen of Constantinople, the runners of India, the wrestlers of Japan, and many of the best athletes of Great Britain and the United States.

Bramwell Booth, of the Salvation Army, surely one of the most active men in public life today, has given nineteen reasons why he abstains from flesh meat. In one of them he says, "A vegetarian diet is favorable to robust health and strength. With very few exceptions, I believe the people would be better in spirits, stronger in muscle, and more vigorous in energy, if they were to abstain entirely from the use of animal food. I have myself tried a vegetarian diet with the greatest benefit."

Vegetarians can quote an array of great names of persons who have been in favor of their theory that would stagger you—Sir Richard Owen, Dr. William B. Carpenter, Lord Playfair, Lord Bacon, Dr. Alexander Haig, Baron Cuvier, Sir Benjamin Richardson, the whimsical Bernard Shaw, and others without number.

Germany, which takes the lead in so many things, is to the fore in the practical carrying out of the vegetarian idea. Professor Baron, who died not long since in Berlin, left the bulk of his large fortune for the establishment of an orphan asylum, where the children shall be brought up on strictly vegetarian principles.

From Germany, too, come the discoveries of a famous scientist which seem to tell against vegetarianism. He finds that a principal cause of chalky degeneration of the arteries lies in a vegetable diet, and he thus explains the frequency of chalky degeneracy among the French peasantry at the early age of forty, and these are nearly all vegetarians. This is the more important as it is well understood that a man is as old as his arteries, and that chalky degeneration of the arteries is the most fatal kind of premature decay.

Further proof he finds in the fact that the Trappists, who live exclusively on vegetable food, very soon show arterial degeneration.

On this question of eating or not eating meat, a man must exercise a little common sense. There are those who, when they ride a hobby, must needs take up the whole of the road with it. After

all has been said and done there is no question but that men and women would be vastly healthier if they would eat less meat.

Gerald Carlton gives the following sound advice to those who desire to test the value of a vegetarian diet. "To rid yourself of eating meat," he says, "we would advise you to start in by method, —taper off by degrees, not all at once; and the time will come when you will find that it is not such a hard task after all—and still better, you will gain after a short while in increasing will power, mental and physical vigor."

SCANNELL O'NEILL

MINOR TOPICS

DEALING WITH THE PROBLEM OF UNEMPLOYMENT

The British general election was scarcely over, when the announcement came from London that an important beginning would immediately be made in the carrying out of a measure adopted by the Liberal government for dealing with the problem of unemployment. The system of national labor exchanges devised by Winston Churchill, President of the Board of Trade, has been put in operation by the opening at once of 100 exchanges to be followed by 150 more during the coming six months. This is a practical measure for the diminution of one of the greatest economic evils under which the country is suffering, and it is a measure involving no dangerous departure from well-tested economic principles. In this matter, it is to be assumed, too, that the experience of Continental countries will serve as a most useful guide to the government; especially in Switzerland has the organization of this method of preventing unemployment been systematized with excellent results.

Aside from the specific interest of the matter, the announcement is interesting as pointing a contrast between English governmental arrangements and our own. Under our Constitution—except when a special session of Congress is called—the country takes a long breath of thirteen months after the election before Congress gets together, and by the time it gets down to real work the next election is in sight; in England, as soon as the election is over the decks are clear for action.

A "BARNUM AND BAILEY CIRCUS" 2000 YEARS AGO

The old saying "There is nothing new under the sun" has lately received perhaps as striking a confirmation as has ever come to any of the good maxims of old. In his very interesting lecture on Barbary (Morocco, Algeria, Tunisia) delivered in St. Louis on Feb. 14, Mr. Dwight Eimendorf

(who, by the way, though not of our faith, and in marked contrast to other public lecturers, is ever fair, and in fact, reverential when speaking of Catholic teaching and practices) referred to the ancient Roman civilization in Northern Africa and especially in the lands along the Barbary coast. Mr. Elmendorf has himself done some archaeologic work in this ancient region and shows the result of some of this work in a splendid colored view, to which he gives the title, "What a Little Scratching Uncovered." In fact the frequent allusions to classical antiquity, and especially the many splendid colored views of ancient Roman mosaics uncovered in the process of excavating the homes, palaces, and public buildings of Roman times, make this lecture peculiarly attractive for the student of the ancient classics.

That the Romans had their "circus" with many side-attractions, is a well-known fact. But that they brought these attractions to the notice of the people by means of "advertisements" which seem to be the remote ancestors of the flaring advance-notice of the modern circus, may sound strange to most people. Yet a view called "A Circus Poster," giving a reproduction of a well-preserved painting on an ancient Roman wall, near the present town of Tunis, shows that the men of old were well advanced in the art of advertising. This particular picture gave a compendium of all the attractions of the old Roman circus. There were the well-known "three rings," there was the juggler throwing sharp knives at a fellow placed in front of a post, (they never "touched" him), there were the cages of the performing wild animals, and, last of all, there were in an advantageous position the private boxes for the ladies who then enjoyed life in that Roman province. So perhaps Barnum and Bailey are indebted to ancient Rome for some of the "modern" methods that started them on the road to success.

CHURCH MUSIC REFORM IN BALTIMORE

At a pontifical high mass celebrated by Cardinal Gibbons in the Baltimore Cathedral last Christmas, according to the daily papers, "the following musical programme, accompanied by orchestra and organ, was given by the cathedral mixed choir":

Processional—Adeste Fideles..Novello
Romanza (at Vesting).....Volkmann
Mr. A. Furthmaier
Kyrie, mass in D.....
Hummel
Gloria, mass in D.....
At Graduale, Noel.....Adams
Veni Sancte Spiritus (a capella) Frey
Credo .....Hummel
Date Sonitum Pastores (bass solo and chorus), Costa
Sanctus .....
Benedictus .....
Hummel
Agnus Dei.....
Adeste Fidelis (union chorus) Novello

There is only one number in this musical programme which is liturgical,—the "Veni Creator,"—and that, according to a well-

known decision of the S. Congregation of Rites, should not be sung during a "missa cantata."

A CORRECTION

The pastor of Plymouth Church, Brooklyn, N. Y., writes to us as follows, under date of Feb. 24th, 1910:

Dear Sir:—In the present number of the CATHOLIC FORTNIGHTLY REVIEW, on page 118, you quote from a pamphlet entitled, "Where Are the Dead?" I note that you say that the Brooklyn Tabernacle pulpit has been filled by Henry Ward Beecher, Dr. Talmadge, and by myself. Upon investigation I find that these pamphlets are issued by Dr. Russell. Mr. Beecher was pastor of Plymouth Church, and Plymouth Church has nothing whatever to do with the Brooklyn Tabernacle, and the views presented here misrepresent Plymouth Church quite as much as the doctrines of my Roman Catholic friends. Hoping you will make these corrections, I am, Very truly yours, NEWELL DWIGHT HILLIS.

THE CLERGY OF CUBA

Rt. Rev. Abbot Charles Mohr, O. S. B., writes to us from St. Leo, Fla., apropos of an article in the *Literary Digest* attacking the morality of the Latin American clergy:

"I can speak for Cuba. [The Benedictines of St. Leo Abbey have a mission on the Isle of Pines]. In the States I heard many things derogatory to the Cuban clergy. I have been to Cuba four times. Cubans are not good church-goers, as a rule, because they never were taught it was obligatory. But though I met many priests, saw them in their houses, etc., I have yet to meet the first one whose life was unbecoming. Cubans like to gossip and will detail many scandalous things about their clergy; but when you ask them: 'When did those things happen?' they say: 'Muchos annos pasados—Many years ago.' It all depends upon the kind of people one meets when travelling in a strange country. After my first visit to Cuba I heard a number of people saying all kinds of things against the Cubans. When I told them my experiences, a lady exclaimed: 'Why, you must have been with nice people!' I told her, that was the only kind of people I associated with and that I would not judge the people of the United States by the class of men and women one might meet in the Bowery or red-light districts, nor its clergy by the tales of gossipers."

THE "KNIGHTS OF PETER CLAVER"

The Knights of Peter Claver, a fraternal organization for colored men, has been organized by the Rev. Conrad Hebescher[1] of Mobile, Ala., and it is expected to do much good throughout the south in filling the longing of the colored brother for the fraternal

[1] There is no such name in the *Catholic Directory*.—A. P.

and ritualistic attractions of the secret society lodges.—Syracuse *Catholic Sun*, Vol. xviii, No. 33.

We suppose "the colored brother" has the same right as the white-skinned Catholic to have his "longing for the fraternal and ritualistic attractions of the secret society lodges" filled. But why not admit him to the Knights of Columbus? Surely that humane and eminently Christian "Order" does not "draw the color line"!?

WOMEN AND THE STAGE

Mr. Wilton Lackaye, the well-known actor, was quoted in one of the St. Louis daily papers Feb. 7th as saying that the degeneration of the stage in America is chargeable mainly to our women, who not only do not express their indignation at indecent performances, but attend them in ever increasing numbers and, upon occasion, tear each other's clothes in a scramble to get in when something "real naughty" is advertised. There can be no doubt that if our women folk would insist on clean plays, the stage would be far less indecent than it is at present. At Blaney's Lyric Theatre in New Orleans, which is patronized largely by working girls and women of the middle class, a dance was introduced in the course of a vaudeville performance the other week, that passed the bounds of decency. "When the quality of the dance began to develop," says the *Daily Picayune*[1], "the women of the audience refused to endure or excuse it for a moment. With one movement they rose from their seats and left the house in virtuous indignation." In acting thus, the paper adds, the working women of New Orleans "have administered a rebuke to the caterers of public amusements that should teach them a lesson." If the women and girls of other cities would properly enforce this lesson, the managers would come to their senses without the aid of that strict censorship of the stage for which good people throughout the country are beginning to clamor.

[1] Quoted in the New Orleans *Morning Star*, Vol. 42, No. 30.

THE CATHOLIC LAITY IN LOUISIANA

We read in the *Morning Star*, "the official and the only approved Catholic weekly published in the Diocese of New Orleans," Vol. 42, No. 31, editorial page:

"The average [Catholic] layman contents himself by saying that he is not the anointed of the Lord, and in nine cases out of ten in every parish if he does his bare duty and nothing more, which, strictly interpreted, means attendance at mass on Sunday, going to Communion at Easter, contributing the minimum toward the support of the Church (and many grumble at doing that), he thinks that he has done all that is required of him."

If this paragraph were printed in a sectarian weekly, we should be strongly tempted to protest against it as libelous. Appearing in

the official organ of the Archdiocese of New Orleans it is certainly calculated to give pause and to move us to ask the question: Is the state of our holy religion in Louisiana really so low that, as the *Morning Star* seems to intimate, nine out of every ten Catholic laymen got to Communion scarcely once a year and grumblingly contribute but a few pennies towards the support of the Church? The *Morning Star's* habitual, and, we had almost added, fulsome, eulogies of the bishops and the clergy and the Knights of Columbus had led us to suppose that the Church was flourishing in Louisiana as it had never flourished before.

MENTAL FATIGUE AND EVENING SCHOOLS

Mr. W. H. Winch of London, England, in a paper contributed to the *Journal of Educational Psychology* (Jan. 1910) gives an account of some measurements of mental fatigue which he made in adolescent pupils in evening schools. The following summary may be of general interest:

"In this investigation the tests of mental fatigue were made under actual school conditions and with school material. Classes were chosen which were as nearly homogeneous as possible. A class of artisans was tested with problems in arithmetic, a class of telegraph messengers with substance memory of a passage of prose, and classes of mixed occupation with shorthand exercises.

"Each class was divided into two equal groups on the basis of a preliminary test, and each of these groups was then tested with the same exercise, the one group earlier, the other later in the evening. With the exception of a single, non-homogeneous class, all the groups which were tested later in the evening showed a considerable reduction in mental ability as compared with the groups of the same class which were tested earlier.

"The conclusion seems justified that evening schools, attended after long hours of labor, are comparatively unprofitable on account of the rapid decrease of mental energy in the pupil during the course of the evening's work."

A NEW METHOD FOR TEACHING LATIN SYNTAX

All teachers of Latin are familiar with the difficulty of selecting just that portion of Latin syntax which is absolutely necessary for the student to enable him to read understandingly the classical authors generally taken in the high school course—Caesar, Cicero's Orations, and Virgil's Aeneid. Frequently more syntax is insisted on than is really necessary to gain this end. For after all it is the ability to read intelligently these authors which ought to be kept constantly in view by the instructor. He sometimes imagines that

his rules of Latin syntax have a precious and magic endowment of their own and he is apt to forget the ultimate aim in his wrestling and getting the pupils to wrestle with "the dry bones of speech." We believe that by means of his elaborate statistics in the *Syntax of High School Latin—Statistics and Selected Examples Arranged under Grammatical Headings and in Order of Occurrence by Fifty Collaborators* (The University of Chicago Press. 75 cts. net), Prof. Lee Byrne, of St. Louis, has met and answered this difficulty. His book offers two very interesting chapters to Latin teachers—Introduction and Distribution in the Course of Study, where he shows what constructions are of most frequent occurrence in the above-mentioned authors. On the basis of accurate statistics prepared by himself and a number of learned and diligent friends, among whom we notice our valued contributor Father Albert Muntsch, S. J., of St. Louis University, Professor Byrne divides the field of Latin syntax into four years' work, each year adding new and rarer constructions, for study. The commonest (and most frequently used, as well as easiest) constructions in syntax will, of course, be studied in the first year.

Professor Gonzalez Lodge, of Columbia University, himself an eminent Latinist, writes as follows of this work in the *Classical Weekly* (Vol. III, No. 5): "High school teachers will hail with pleasure the appearance at last of *The Syntax of High School Latin* which has been under preparation by Dr. Lee Byrne and his friends for a number of years.... It is a thin book as far as the actual number of pages goes, but it embodies the result of a vast amount of labor and should become at once a standard book for teachers ... Mr. Byrne and his associates deserve the thanks of our profession."

Prof. Lodge's notice, which extends over a page, refers especially to the value of Byrne's work in planning the teaching of Latin syntax for the high school course.

A NON-CATHOLIC APOLOGY FOR THE CONFESSIONAL

My experience on the bench and in politics has convinced me that the confessional fulfills a need of humanity that is almost as instinctive as the need of religon itself. I have found that among young offenders the desire to "snitch" on themselves is practically irresistible; on the slightest encouragement they blurt out the truth as if their tongues spoke in spite of them. Strangest of all, the "bad" politicians, like the "bad" boys, have come to my chambers in scores, even while they were publicly fighting me, and confessed their crimes (sometimes before they committed them!) with a pitiful eagerness that would soften the heart of the bitterest cynic who ever sneered at human frailty.—Judge Ben B.

Lindsey, of Juvenile Court fame, in *Everybody's Magazine*, Vol. XXII, No. 1.

TO DIMINISH THE NUMBER OF MIXED MARRIAGES

We are glad to see a more rigorous practice taking the place of the all too lax methods of the past in a number of American dioceses in regard to the granting of dispensations for mixed marriages. Thus the Bishop of Columbus announces in his Lenten pastoral for 1910 (see the *Catholic Columbian*, Vol. XXXV, No. 6):

"In connection with this matter the Bishop wishes to state he is not disposed to grant a dispensation to a Catholic man to marry a non-Catholic woman. Under our present conditions there is no reason for seeking such a dispensation. In every parish there are always to be found Catholic young women who are worthy to be the wives of the best men in the land, and our Catholic young men ought to try to prove themselves worthy of their affections, and make an effort to win a companion who is in every way suited to preside over a true Christian home.

"With regard to our Catholic young women who oftentimes think that no Catholic young man can be found to meet their ideal of a husband and so go in search for one outside of their own faith, the following regulation is to be observed in the future: Before making application for a dispensation in such a case it is required that the non-Catholic party will seek instructions from the parish priest for at least three months, so as to obtain a clear understanding of what the Church requires in permitting such a marriage—as well also to find out what a Catholic wife must do after contracting such a marriage. These instructions impose no obligation upon the man to become a Catholic, but they will make clear the Catholic teachings about marriage and family life, and if he is not prepared to accept or live up to these teachings it is better for the Catholic girl to find out before, rather than after the marriage."

"DEVELOPING" THE PHILIPPINES

In the Organic Act of the Philippine government it was provided that the unapportioned public lands obtained from Spain should be sold in tracts of not over forty acres each, and that no one corporation engaged in agriculture should hold more than 2,500 acres. Lately the Attorney General of the United States has ruled that the lands bought from the Recollect friars do not come within this limitation and has upheld as legal the sale of 55,000 acres of these lands in one parcel to a supposed agent of the sugar trust. The acting head of the Bureau of Insular Affairs and the Secretary of War are quoted in the Chicago *Inter Ocean* as saying: "The church lands were bought for an investment. They are not public lands in the sense that the lands acquir-

ed from Spain are government lands. We want capital to go into the islands, and it would be preposterous to think that men will invest their money in the islands if they are to be limited to a little 2,500 acreage." (Cfr. *The Public*, No. 614, p. 3). It is greatly to be feared that our "benevolent despotism" over the Philippines will ultimately result in the same sort of "development" and "improvement" and "Anglo-Saxon civilization," which have developed and improved the Hawaiians off their beautiful islands and the face of the earth.

THE ENGLISH CATHOLIC TRUTH SOCIETY

The January *Dublin Review* summarizes the excellent work done by the Catholic Truth Society of England during 1909. By means of its cheap publications, especially its "penny pamphlets," the Society has labored zealously, and, we doubt not, successfully, in the sacred cause of Catholic truth.

We can here but briefly indicate some of the numerous publications which the C. T. S. sent forth during the year. (Several of them have already been noticed in our Book Reviews and Literary Notes.)

The Society's most important contribution to Catholic literature in 1909 was undoubtedly the continuation of the valuable series on "The History of Religions" (Cf. the CATHOLIC FORTNIGHTLY REVIEW, XVI, No. 8, p. 232). This series was begun in 1908 and is progressing satisfactorily. It might be invidious to single out separate volumes, when all that have thus far been issued bear the mark of thoroughness. Yet on account of the particular opportuneness of their themes the following may be especially mentioned: *Buddhism*, by Prof. L. de la Vallée Poussin; *China*, by the Rev. L. Wieger; *Babylonia and Assyria*, by the Rev. A. Condamin; and the General Introduction to the series by Rev. L. de Grandmaison: *The Study of Religions*. These writers are acknowledged authorities in the subjects they have respectively treated.

The series of C. T. S. publications dealing with social activity has been enriched by a useful guide for Catholic social workers in the *Handbook of Catholic Charitable and Social Works*, to which the Archbishop of Westminster contributes a preface.

[This item was already in type when we received, directly from the London office of the Society, a copy of its new *Catholic Social Year Book for 1910*. We shall devote a separate article to this timely publication in a subsequent issue of the REVIEW].

FLOTSAM AND JETSAM

Jan. 1, 1910, a new factory law went into effect in the State of Illinois. It provides that all dangerous machinery shall be countersunk, that means shall be supplied for the prompt stopping of any machine or shafting, and that passage-ways between machinery must be of ample width and well lighted. The new law was sorely needed, and we hope it will be strictly enforced. In the words of the *Public* (No. 614), "it will at least set up a higher ideal in the community of what is due from the employer to his workmen."

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Commenting on the debauchery of the American daily press by privileged capital, Mr. William Salisbury, in an article in the *Twentieth Century Magazine* (Feb.), asserts that "monthly magazines are doing more real reform work, letting more of the pure white light of truth shine upon festering sores of the body politic, than all of the daily newspapers combined. And they are doing it by the aid of writers who were discouraged rather than encouraged by the daily press." Among Mr. Salisbury's suggestions for improving the daily press we note one, viz.: that "newspapers be forced to keep standing in each issue a list of all their stockholders and bondholders, and a list also of all corporations in which their stock and bondholders are interested."

*

The American representative of the Associated Press in Paris, Mr. Howard Thomson, has been decorated by the French government with the cross of the Legion of Honor. Why? Because he has used his important position to mislead the American press, and through it the American people, with regard to the anti-religious campaign waged by that infidel government? What has that valiant defender of the Associated Press, Archbishop Ireland of St. Paul, to say in explanation of this incident?

*

Here is a good joke on the breakfast-food manufacturers: *Waiter*: "Like some breakfast-food, sir?" *Guest*: "No, I'm a manufacturer of breakfast foods. Bring me some pork sausage, hot biscuits, fried potatoes, and bean coffee."

*

Not Socialism, but social reform, is the need of the hour. In the Middle West the study of social problems is so engaging that Catholic social institutes are held from time to time and followed with interest intense. The movement is coming eastward and a series of lectures will be given in New York, Brooklyn, and Philadelphia. Cities like Cincinnati,

Cleveland, St. Paul, Dubuque, Belleville, and St. Louis figure in the circuit. The promoters of these conferences deserve the active co-operation of their brethren all along the line. The pioneers must tread cautiously, however, for they are facing changing conditions, and our traditions make for staunch conservatism.—Hartford *Catholic Transcript,* Vol. XII, No. 33.

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With a favoring wind and a stout-hearted crew, with well-trimmed sails and skilful hands at the helm, the ship glides smoothly enough over the waves. But if the seas run high, and a gale is blowing, if the crew turns mutinous, and the rudder snaps, and yet, in spite of it all, the vessel comes safely into port at last, then indeed men hail it as a miracle. The fact that the Catholic Church has survived the storms of centuries, that she lives on despite the human infirmities of her rulers and her members, is the clearest proof that her origin is divine.—Pesch, *The Christian Philosophy of Life,* p. 616.

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The *Central-Blatt & Social Justice* (Feb.) points out one very serious danger of the social reform movement, against which Catholics too have every reason to guard. The social reform movement, says our esteemed contemporary, unfortunately in many instances has had "the result of still farther stripping [the Protestant sects] of positive Christianity in favor of a misty humanitarianism that often ends in Socialism." The Christian Socialist Fellowship is an exemplification of this truth. We want no misty humanitarianism. Our social reform movement must rest firmly upon the foundation of the Christian world-view.

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It is hard to please all kinds of readers. Often the article that disturbs a reader and makes him "kick" is the one he needs most. An exclusive diet of soothing syrup is not the best thing for people in a world of action.—*Sacred Heart Review,* XLIII, 8.

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Rt. Rev. Bishop Verdaguer, Vicar Apostolic of Brownsville, Tex., in his Lenten pastoral for 1910 warns his people against secret societies. After enumerating those that are nominally condemned, he adds: *"As to other secret societies, the position of the Church is one of watchfulness. If so far she has not pronounced condemnation against them, she does not encourage, but merely tolerates them."* In other words, all secret societies, *qua* secret, are suspect, and, at best, only tolerated by the Church. It is necessary to emphasize this plain truth in these piping days of aberration when not a few Catholics have been led to believe that a secret society of Catholics has the approval of the Church merely because some priests have joined and a few

bishops—mostly for reasons of prudence—encourage it.

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We read in the Cleveland *Catholic Universe*, No. 1853:

"A local pastor recently published some startling figures on the more obvious results of mixed marriages. The proportion of Catholic women married to non-Catholic men who keep up the practice of their religion was incredibly small, and the proportion of practical Catholics among Catholic men married to non-Catholic women was even less. These depressing statistics were for only one parish, and when it is estimated what the showing would be if a census of the results of mixed marriages were taken up in every parish in the country, it would perhaps be easier to understand why, with an annual record of 30,000 converts, with the natural increase and the yearly accretion of hundreds of thousands of immigrants, the total gain in the Catholic population in this country for the year 1910 is officially given as only 111,576."

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In connection with a remark on page 118 of the current volume of the CATHOLIC FORTNIGHTLY REVIEW (No. 4), Messrs. Benziger Brothers, of New York City, send us this welcome note:

"We read with interest what you say in the mid-February number of the CATHOLIC FORTNIGHTLY REVIEW regarding the Cincinnati *Wahrheitsfreund*. As far as we know [Messrs. Benziger Brothers were the publishers of the now defunct *Wahrheitsfreund*, the oldest Catholic German newspaper in the United States] there are only two complete files of that newspaper in existence: one at St. Francis Seminary, near Milwaukee, and the other at St. Joseph's Seminary, Dunwoodie, N. Y."

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A monument to James R. Randall is to be erected at Augusta, Georgia. His portrait, painted in oil by an artist, has been hung in Maryland's capital of Annapolis. A memorial association has been formed in Baltimore to honor his genius and to spread his fame. All this, after Randall is dead. The living poet had a hard struggle to find food. Dead, he is given a monument, a portrait, and a memorial association. This is not written in bitterness. It is a plain statement of actual facts. What are monuments worth? What is fame? Kindness in life is more precious than eulogy at the grave. —*Catholic Columbian*, Vol. xxxv, No. 6.

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Again the *St. John's College Quarterly* (Toledo, O.) has paid us a visit. This time the journal prints a collection of poems relating to events of our last war with England (1812—13) compiled from contemporary records. This collection of poems is valuable from an historical, a patriotic, and an educational point of view.

BOOK REVIEWS AND LITERARY NOTES

—*Stille Weisen von N. J. Otto* (Techny, Ill.: Society of the Divine Word) is a modest little book of German verse by an American priest. It does not claim to be great poetry: yet the spirit of poetry is there. Many a sorrowing heart may find comfort in the pious sentiments embodied in the great majority of these cleverly wrought poems.

—We are indebted to the author for a copy of fascicles 1, 2, and 3 of a *Bibliographie du Culte Local de la Vierge Marie par Léon Clugnet.* Part 1 (72 pp. 8vo. Paris: A. Picard et Fils, *s. a.*) gives the bibliographical data concerning devotion to the Blessed Virgin in the ecclesiastical province of Aix; part 2 (137 pp., *Ibid.* 1903) those for the ecclesiastical province of Albi; part 3 (392 pp., *Ibid.* 1903) those for the dioceses of Aire, Auch, Bavonne, and Tarbes, in the ecclesiastical province of Auch. The relatively large size of the third part is due to the fact that Lourdes lies in the Diocese of Tarbes. Each fascicle has an alphabetical index of authors and a "Table des Sanctuaires." M. Clugnet, informs us in a recent letter that he is gathering data for the continuation of his useful and important work. We hope he will live to see its completion. From the general title we judge that the work is designed to be a calender of the Mariological literature of all the world and all languages. It requires the diligence and patience of a Benedictine monk—as the French would say—to undertake a work of this character. M. Clugnet not only lists books and pamphlets, but also gives innumerable references to magazines and newspapers.

—*Moderne Kunst- und Stilfragen von Dr. P. Albert Kuhn, O. S. B.* (94 pp. 8½ x 11½ in. Illustrated. Benziger Brothers. 1909. $1.25 net). In this handsomely illustrated collection of essays the author of the best general history of art yet written by a Catholic (his *Allgemeine Kunstgeschichte* shall soon be reviewed in these pages) with the competency of a conoisseur discusses such questions as the modern tendency in art, new ideas in architecture, *paysage intime*, impressionism, pointillism, and primitivism in painting and sculpture, aesthetics and style, and the restoration, renovation, and decoration of ancient churches and other buildings that have come down to us in a more or less damaged condition. Father Kuhn's remarks on all these subjects are pithy and to the point, though he is perhaps inclined to exaggerate the novelty of the impressionist technique. As a matter of record the impressionist movement is less an innovation than a revival of beautiful methods of painting which persisted well into the eighteenth century.

—*History of the Catholic Church in the Nineteenth Century (1789—1908). By Rev. James MacCaffrey, Lic. Theol. (Maynooth), Ph. D. (Freiburg i. B.), Professor of Eccleciastical History, St. Patrick's College, Maynooth.* Two Volumes. xxiii & 487 pp. and xv & 574 pp. 8vo. Dublin and Waterford: M. H. Gill & Son; St. Louis, Mo.: B.

Herder. 1909. $4 net). The first of these two volumes is devoted to the Continent, the second in the main to Ireland, England, Scotland, the U. S., and Australia. On the whole the work deserves Cardinal Logue's eulogy as "a clear, connected, and accurate view of the state of the Church in the several countries during the period" indicated by its title. In a valuable preface Dr. MacCaffrey shows how, on the Continent, through the traditional union between Church and State, weakened but not destroyed by the Reformation, religion became indentified in the minds of the multitude with civil absolutism, and so in the revolution altar went down with throne in the terrible onslaught of democracy. In our day there is danger that the Church become too closely identified with capitalism, which is as surely fated to go under as was absolutism in the eighteenth and nineteenth centuries. *Videant consules!* Dr. MacCaffery, we regret to note, has not informed himself well on the genesis and history of "Americanism," which had and has—for it is not yet by any means dead—its roots much deeper down in American Catholic life than the author seems to suspect. "Cahenslyism" was not the cause, but merely the occasion of the outbreak which led to the papal brief "Testem benevolentiae." There are scattered throughout the two volumes numerous minor errors, which the author will no doubt correct in a second edition. There are also lacunae in the bibliography which one would like to see supplied. On Napoleon's marital difficulties, for instance, such an important work as Rineri's *Napoleone e Pio VII* is not even mentioned. The foreign (especially the German) book titles are disfigured by numerous misprints.

Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

LATIN

Clericus Devotus, Orationes, Meditationes et Lectiones Sacrae ad usum Sacerdotum et Clericorum. Accedit Extractum ex Rituali Romano. xii & 488 pp. 3x5 in. Friburgi Brisgoviae: Sumptibus Herder. 1910. 85 cts. net.

ENGLISH

The Broken Statue, de Fontagne. A Dramatic Day. By Harold W. Gammans, A. B., Professor of Languages, Shenandoah Collegiate Institute, Dayton, Va. Dayton, Va.: Ruebush-Elkins Co. 1909. 72 pp. 5x6¼ in. 40 cts.

Saint Ignatius Loyola by Francis Thompson. Edited by John Hungerford Pollen, S.J., with 100 Illustrations by H. W. Brewer and Others. iv & 326 pp. 8vo. London: Burns & Oates; New York: Benziger Brothers. $3.25 net.

Back to Barbarism. Marriage Unnatural—Divorce Natural. Curious Marriage and Divorce Customs in Ancient and Modern Times. By C. E. Arnoux, A. M. St. Louis, Mo., 1910.

Ireland Yesterday and Today. By Hugh Sutherland. With an Introduction by John E. Redmond, M. P. xvi & 264 pp. large 8vo. Philadelphia: The North American. 1909. $1.17, postfree.

A Life of Christ: Told in Words of the Gospels. Arranged by Mary Lape Fogg. ix & 195 pp. 8vo. Boston: Angel Guardian Press. 1909.

Two Series of Lenten Sermons on I. Sin and its Remedies, II. The Seven Deadly Sins. By Rev. Francis X. McGowan, O. S. A. Second Edition. 224 pp. 12mo. Ratisbon, Rome, New York, Cincinnati: Fr. Pustet & Co. 1910. 75 cts.

A Brother's Sacrifice. Adapted from the Works of A. Juengst by Aloysius J. Eifel. 222 pp. 12mo. Techny, Ill.: Society of the Divine Word. 1909. 50 cts. postpaid.

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The Escapades of Condy Corrigan. An Amusing Series of Irish Fireside Stories by Cahir Healy. Illustrated by H. Horina. 172 pp. 12mo. Society of the Divine Word. 1910. 50 cts.

Atoned. Adapted from the German by Rev. L. A. Reudter. The Two Christmas Eves. By J. C. K. Heine. 238 pp. 16mo. Society of the Divine Word. 50 cts. postpaid.

Life's Little Day. A Book of Seriousness from Catholic Sources. Selected and Arranged by D. J. Scannell O'Neill. 78 pp. 32mo. Society of the Divine Word. Price, paper cover, 15 cents—Cloth bound, 25 cents.

Theology of the Sacraments. A Study in Positive Theology by the V. Rev. P. Pourret, V. G., Rector of the Theological Seminary of Lyons (France). Authorized Translation from the Third French Edition. xv & 417 pp. 8vo. B. Herder. 1910. $1.50 net.

The Dweller on the Borderland. By the Marquise Clara Lanza. 477 pp. 8vo. Philadelphia: John Jos. McVey. 1909. $1.50.

The Supreme Problem. An Examination of Historical Christianity from the Standpoint of Human Life and Experience and in the Light of Psychical Phenomena. By J. Godfrey Raupert. xx & 339 pp. crown 8vo. Buffalo, N. Y.: Peter Paul & Son. 1910.

FRENCH

Le Modernisme Sociologique, Décadence ou Régénération? Par l'Abbé J. Fontaine. lix & 515 pp. 8vo. Paris: P. Lethielleux, Éditeur, 10 rue de Cassette (6e). 6 francs (paper).

GERMAN

Der Sozialismus, ein neues Evangelium für die Arbeiter, katechetisch wiederlegt von Joseph Weber, C.SS.R. vii & 78 pp. 16mo. Ilchester, Md.: Druck der Kongregation des allerh. Erlösers. 1906. 5 cts. (paper).

Moderne Kunst- und Stilfragen von Dr. P. Albert Kuhn, O. S. B., Verfasser der „Allgemeinen Kunstgeschichte." 94 pp. 8½x11½ in. Illustrated. Einsiedeln, New York, Chicago: Benziger Brothers. 1909. $1.25 net.

Himmlische Schatzkammer. Ablassgebetbuch zum täglichen Gebrauch von Albert Laub. Aus den authentischen Quellen zusammengestellt und für den praktischen Gebrauch geordnet von August Mohnen, Priester der Erzdiözese Köln. 539 pp. 32mo. Benziger Brothers. 1909. 75 cts.

Stille Weisen von N. J. Otto, Pfarrer in Buffalo Grove, Ill. Zweite, verbesserte und vermehrte Auflage. 136 pp. 16mo. Techny, Ill.: Society of the Divine Word.

Der Sandwirtsreiter. Tiroler Roman aus dem Jahre 1809. Von Franz Wichmann. 2. Auflage. 341 pp. 12mo. Benziger Brothers. 80 cts.

Die Freiheit der Wissenschaft. Ein Gang durch das moderne Geistesleben von Dr. Josef Donat S. J., Professor an der Universität Innsbruck. xii & 494 pp. 8vo. Innsbruck: Druck und Verlag von Fel. Rauch. 1910. $1.50 net. (American agents: Fr. Pustet & Co.)

Die Stammbäume Jesu nach Matthäus und Lukas. Ihre ursprüngliche Bedeutung und Textgestalt und ihre Quellen. Eine exegetisch-kritische Studie von Joseph Michael Heer. viii & 224 pp. B. Herder. 1910. *(Biblische Studien,* Vol. XV, Nos. 1 and 2). $1.65 net. (Paper.)

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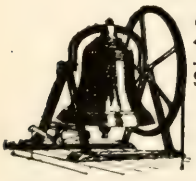

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The Native Clergy in Missionary Countries

Why are our foreign missions still so limited in extension? and why do they make but slow and uncertain progress?

This question has recently been made topical by the writings of the French Canon Léon Joly, who lays the chief blame at the door of the European missionaries, whom he charges with having neglected, and even discouraged the training of native clergy, and kept down those trained, for motives of corporate jealousy.

A recent work by the Rev. Anton Huonder, S. J. (*Der einheimische Klerus in den Heidenländern.* x & 312 pp. 8vo. B. Herder. 1909. $1.50 net) takes up the question of native clergy in missionary countries and treats it with great fullness and impartiality.

After an introductory chapter on the importance of training a native clergy, in which it is shown how generally this has been felt and urged at all times by popes, synods, and missionaries, Father Huonder[1] devotes 260 pages to telling how much has been done, both in the older and newer period, for this object in the various missionary districts on the three continents of Asia, Africa, and America, as well as in Oceanica. These chapters furnish the only true basis for a discussion of the problem, showing as they do in the concrete what measure of good or defective motive, of zeal or apathy, of helps or hindrance, of success or failure, has attended the movement; and at least they make clear that, speaking generally, the charge of neglecting the work in question is very far from being sustained. Indeed, what is chiefly remarkable throughout the length and breadth of this extended mission area is the patience and courage with which the European missionaries, in spite of repeated disappointment, have persevered in their efforts. In the fourth and fifth parts of the volume the provision of seminaries for native clergy, and the difficulties and hindrances, are considered.

Their sad experience of an insufficiently trained clergy induced the Council of Trent to enjoin the erection of seminaries for the young Levites, and even for the young boys who aspired to the ecclesiastical life. If in Europe these were deemed necessary, still more were they necessary in the missionary countries, whilst, on the other hand, the causes which made compliance with the decrees of Trent in Europe

[1] For the following synopsis of his book we are indebted to the *Month*, No. 157.

difficult, operated still more adversely in non-Christian lands. Frequent persecutions, want of revenues, the difficulty of adapting methods suitable in Europe to young people nurtured in such different moral and mental atmospheres, made the task seem well-nigh impossible. Some of the early Jesuit missionaries in China represented it to be quite impossible. However, to confine ourselves to the present time, the statistics for 1907 acknowledge 30 seminaries with 970 students for India and Ceylon, 21 with 1,807 students for the Malay peninsula, 64 with 1,640 students for China, with more than 20 seminaries for over 800 students in other parts of the world. Besides, there are now European seminaries for the more promising native candidates, the chief of which are the College of the Propaganda, at Rome, and the Seminary of the *Missions Etrangères,* at Paris. There have also been some European seminaries for Negroes at Verona, Naples, and elsewhere, but difficulties, especially those of the climate, have sadly interfered with their good work.

In discussing the "Difficulties and Hindrances," Father Huonder comes into direct conflict with Chanoine Joly. The chief of these difficulties and hindrances lie in the very nature of the undertaking. It would be disastrous for the Church to give up the high standard of celibacy for her clergy, and yet this is a standard to which few of the native Catholics can attain, but at best only those who are the offspring of at least three generations of Catholic progenitors. This, as is known to all familiar with the subject, is the gravest difficulty of all. In the next place comes the financial difficulty. In the early missions to the European races the sovereigns were the first converts, and they lent all the aid at their disposal towards furnishing the needful funds, and preserving social conditions and a social atmosphere conducive to the growth of the Church's institutions. Then, again, there was in the early European races a temperament—as Newman has remarked of the Anglo-Saxons, in his sermon on "Christ on the Waters"—which made them good soil for the Church's ideals and institutions to take root in. The modern missionary has had to face a far harder situation. He has been crippled in his means, hampered and often opposed by the rules of the land, embarrassed by the unhealthy atmosphere caused too often by the European colonists, and has had to deal with races which, though by no means without their favourable qualities, do not as yet furnish good material to be fashioned to the high ideals of the priesthood.

However, Father Huonder thinks that the corner has been turned. The spread of European ideas has not been without its effect in elevating the standards of native aspiration, and the seminaries have been set on solid foundations in many regions.

Whether he is right in his estimate time only can show, but at least he has placed the elements of the problem clearly before European readers, and we may add that by his many illustrations he has made it clear to the eye that native clerics are not mere figments of the imagination.

The Heel of Achilles

In a review of *The Story of Jerry Simpson by Annie L. Diggs* (Wichita, Kans.: Mrs. Jerry Simpson. $1.10 net) in the *Twentieth Century Magazine,* edited by Mr. B. O. Flower (Boston, Jan. 1910, p. 396), we find this remarkable passage:

"Not the least interesting feature of this book is the history that falls in with the biography [of Jerry Simpson] and which deals with the rise of the Farmers' Alliance and the unparalleled victories in Kansas in overturning a Republican machine of 100,000 and carrying the State for popular government by 80,000 majority. That victory was only rendered possible by the Alliance lodges being secret societies. For a long time the feudalism of privileged wealth has to all intents and purposes been a secret society. Its plans and deals are compassed behind closed doors, and as soon as it sees the hand of the people displayed it sets to work in multitudinous ways to defeat the ends of justice. We are living in an age of consolidation and close organization, and any work to be effective must be organized and carried forward with military precision.[1] A striking illustration of the power of secret organizations and united and definite work for certain ends is seen in the rapid strides that have been made by the Catholic Church in positions of political and public vantage since the organization and pushing forward of the secret society known as the Knights of Columbus."

The writer goes on to say that, so long as the Farmers' Alliance dominated the situation and kept its plans and movements secret, "the people moved forward triumphantly." But after the formation of the People's Party, when the battle was carried on in the open, "the alarmed forces of privilege and reaction, sitting behind closed doors and with unlimited wealth, set to work to defeat the great fundamental principles advocated and to discredit and drive into private life the men who stood loyally for those principles."

Like the defunct *Forum* under Mr. Flower's editorship, the *Twentieth Century Magazine* is an organ of "fundamental democratic and economic advance," an exponent of the great social reform move-

[1] Yes, but "military precision" does not necessarily imply secrecy.—A. P.

ment now upheaving the country from ocean to ocean. Though not always in agreement with its contentions, we read its succeeding numbers with interest and profit. Its arguments for cleaner politics, constitutional liberty, and municipal and State ownership of public utilities, are sympathetic and to a large extent convincing.

Are we to understand the *Twentieth Century Magazine* as advocating secrecy of plan and movement on the part of all organizations established and operated in behalf of the much-needed social reform? —secrecy of the kind which has made the "Knights of Columbus" so strong in politics and public life?

We hardly think Mr. Flower would openly defend such a thesis. His remarks on *The Story of Jerry Simpson* seem to indicate, however, that among the social reformers who look upon the *Twentieth Century Magazine* as one of their chief organs, there prevails a notion that the "Knights of Columbus" is an engine contrived by the Catholic Church, and skilfully employed by her prelates, for the purpose of gaining "positions of political and public vantage."

This gives us an occasion to say something we have long desired to say; viz.: that the political activity of the "Knights of Columbus" in different parts of the country is another serious danger incident to this secret society movement among Catholics and the source of serious objections against it—objections which have not hitherto been urged with sufficient force.[2] When the A. P. A. movement threatened to become a menace to the Church in this country, we were able to repel its violent onslaughts with the triumphant declaration that whatever the Church had said and done in this country, she had never conspired in the dark but had always proceeded openly and above board, as behooves a noble cause which needs not fear the light and public criticism. The next A. P. A. movement, (which we Catholics are hastening on by our own imprudences) will not be so easily repulsed. The fact that the Church has organized tens of thousands

[2] Not long ago a zealous pastor, stationed in one of the larger cities of the middle West, wrote to us substantially as follows: "You have pointed out many serious objections against the K. of C. One of the gravest to my mind is the use which designing leaders make of this secret organization in politics. Hereabouts they have managed to stir up much anti-Catholic agitation and bias. This is an exceedingly vulnerable spot. Why don't you insert your spear in it?"—For the reason that this political work is in its nature secret and it is consequently impossible to gather sufficient evidence upon which to base a conclusive and irrefutable argument. The *Twentieth Century Magazine*, by the way, in another book review on the same page (Vol. I, p. 396) alleges that, "unhappily, since the rise of the Knights of Columbus, a large proportion of the Catholic vote has been cast with the Republican party which, under its present machine domination, has become notoriously the prostitute of privilege." We have no means of ascertaining how true this assertion is. The fact that it has recently been made in several Socialist and social reform publications shows that the political activity of the K. of C. is attracting attention among non-Catholics.

of her sons all over the country in a secret society, by means of which she has made "rapid strides.... in positions of political and public vantage," will count terribly against us. Nor will it avail to point out—a point the REVIEW has emphasized so often and so strongly—that the Church did *not* organize the "Knights of Columbus" but merely tolerates them—a contention which it becomes impossible to uphold before the great non-Catholic public in proportion as a large percentage of the clergy and even the hierarchy not only approve but identify themselves with this organization by taking membership in it.

Is it not very much to be feared, in the light of these considerations, that when the powers of darkness once more rally to assail the Church, the organization known as "Knights of Columbus"—consisting of Catholics who have themselves adopted some of the hole-and-corner methods of those powers—will prove to her not a pillar of strength, but something akin to the famous heel of Achilles?

The Poison-Label for Bad Books

We confess to a great partiality for the historical writings of Charles F. Lummis. Ever since he set out on his career of smashing "historic" facts evolved out of the anti-Catholic prejudice of several writers on American history, he has grown in our estimation and in that of all who love fair play. Lummis has practically cleared the much-maligned friars and padres of the early Pacific coast missions of the abuse heaped upon them by Puritans whose only knowledge of the West was gained, as Lummis puts it, "from the windows of a flying Pullman." He is at the same time an expert in Indian ethnology and is quoted in such an authoritative work as *The Handbook of American Indians North of Mexico,* recently published by the U. S. government. At present he is librarian of the Los Angeles Public Library.[1]

When a man who has done such good service in the cause of historic truth, and is so well skilled in bibliographic lore, tells those who have charge of libraries and reading circles that, as a matter of justice, they ought to label unsound and dangerous works on their shelves, we are inclined to listen. His suggestion to affix a "poison

[1] Since this article was written, Mr. Lummis, after six years of faithful service, has resigned his position as librarian of the Los Angeles Public Library. His resignation is "regretted exceedingly" by the Catholic *Tidings,* whose editor says among other complimentary things (Vol. XVI, No. 6): "There are many who recognized the fact that Mr. Lummis appreciated his position as allowing him the opportunity of fulfilling a great mission in the placing of the library in its proper relation to the educational work of the city. We all feel a debt of gratitude to him for the services he has rendered and as he returns to his old loves of the Missions and literary work, we wish him every possible success."

label" to certain nefarious books has by this time been much commented on, and is not as strange as it seems. According to the Chicago *Dial* (Feb. 1, 1910) "in his current annual report, Mr. Lummis devotes ten pages to this question of warning the reader not to repose confidence in untrustworthy books, giving a summary of answers received from other librarians to a *questionnaire* extensively circulated by him." As an illustration of Mr. Lummis' striking and original way of putting things, the *Dial* quotes his "remarks on the value of critical comments printed in a catalogue rather than conspicuously displayed on the books themselves."

"The vital thing is," says Lummis, "that these druggists do not put their poison label in the right place. It is like placing it, not on the bottle, but in the druggist's prescription-book at the drug-store. There are, doubtless, methodic citizens, who, if seized with an internal disturbance at 2 o'clock, A. M., would prefer to run down to the drug-store and waken the druggist to consult his book as to whether the bottle labelled R 932:361 is paregoric, glycerine, Mother Winslow's, Lydia Pinkham, carbolic acid, strychnine, or what not. The average mere human prefers the skull-and-crossbones on the bottle itself, along with the name of the dose."

The one objection which the writer in the *Dial* finds to Mr. Lummis's marking books with suitable labels, "is its insufficient practicability, especially for libraries of less than the amplest resources." It has also been suggested that the work would be too expensive. Yet we are glad to hear that Mr. Lummis has obtained his directors' approval for five simple forms of labels for the guidance of his readers. As to the object of this plan he declares that it is "not censorship, nor any other partisan procedure, but rather a sort of 'Glorified Cross-Reference,' to be employed with the same tact which is necessary in all other functions of a public library." He thinks, moreover, that within ten years the scheme will be in use in every respectable library in America.

We believe that Mr. Lummis himself will be best qualified to supply "notanda" to a good many books, especially Americana. In the March, 1903, number of *Out West* he drew up a "Reading List on Indians" which is in every way a model bibliographical work. In one or two concise sentences he hits off the value or worthlessness of each book in this domain. We remember one of his shrewd general remarks: "There are a great many volumes in this particular subject more or less worth reading—generally less." What a good opportunity there would be, in case the "poison-label" were to become a reality, to brand certain notoriously bigoted anti-Catholic volumes with a *"Caveat lector!"*

Gregorian Chant and Its True Rhythm

Mensuralism or Equalism

The Vatican edition offers us the chants in their series of notes and musical phrases. But how is this melodic material to be sung?

The school of the equalists (Solesmes) answers: "In notes of equal duration." The school of the mensuralists, on the other hand, says: "Gregorian chant, like all other music, has notes of unequal duration, and the historical documents prove that these unequal notes —again like all other music known—bear a fixed proportion to one another. A series of equal notes alone, i. e., notes not differing in stress from one another, produces no rhythm at all; if the equal notes are given a difference of stress, they will, it is true, produce a rhythm, but, especially in pieces of some length, it will be an inartistic, monotonous rhythm which must fall short of the natural exigencies and the innate power of music and which, moreover, has no foundation in the original historic facts."

Which school is right? I purpose to show that it is the mensuralists who have logic and history on their side.

Before entering upon the subject proper let me, in this introductory paper, remove some objections lately advanced.

The Vatican Requiem rhythmized by me and published by Pustet moved two equalists to sharp attacks. I answered. Fr. Gregory Huegle, O. S. B., retorted in *Church Music* (IV, 6). He gives the following description of mensuralism: "What is the creed of the equalists when contrasted with that of the mensuralists? 'The mensuralists attempt to force every Plain Chant composition into measures of two, three, or four beats according to the strict rules of modern music. In general they hold to this principle: Rhythm cannot exist except in a regular and permanent recurrence of the same strong and weak beat, for Plain Chant which has a rhythm must be measured like the pieces of our every-day music'.... We have borrowed these lines from P. Soullier, S. J." This is the answer which Fr. H. gives to his own question. Thus he adopts the statement of Fr. Soullier. But how can he represent this unwarranted assertion of an adversary of our system as the true doctrine of mensuralism? Has not the leader of that school, Fr. Dechevrens, repeated frequently and forcibly, both in his larger works and in his articles, that mensuralism and the modern bar-system are two different conceptions, that his school does by no means teach the division of Gregorian Chant into modern measures, but only its having been composed in notes of longer or shorter duration and bearing a certain proportion to one another? Similarly Fr.

Gietmann and other writers of the school. I myself have repeated it again and again. And my *Requiem Vaticanum,* which Fr. H. chose as the object of his attack, and which consequently was lying before his eyes, contains no modern measures; still more, in the very article to which Fr. Huegle is replying, I had pointed out to him the following (*Church Music,* IV., p. 226): "Fr. Huegle speaks here of 'modern rhythm' and probably means the arrangement in regular modern measures. Gregorian Chant never had, as far as we know, such an arrangement, nor do the mensuralists arrange it so, but only give to it notes of different proportional duration, which surely is not the same. The notes may have different, fixed duration without being grouped in modern measures." These words were doubtless clear enough. What excuse can Fr. H. advance after that? But this is precisely the controversial method we are continually confronted with. No matter how often and clearly we state our position, our words are simply ignored and the same groundless objections are advanced again and again. He who reads only these equalistic writings, naturally learns nothing else and looks at us through colored glasses. Need we wonder, then, that no agreement can be reached?

Fr. H. then proceeds to praise the equalistic system and to extol its advantages over measured rhythm. He speaks of "speech-song," of rhythm identical with that of "speech or prose." He says that "the musical recitation of the sacred text contains the rhythmic unit for the chant melodies." His remarks on this point (pages 279 sq.) are not clear enough to permit of a positive judgement about his views. I suppose, however, that he wishes to uphold the theories of the chief equalists. Now the latter maintain such assertions as the following: "The whole mystery of rhythm consists in accenting and phrasing the text well." "The melody of the syllabic passages borrows its accents and phrasing from the text, and from the text exclusively." (D. Pothier, *Rev. d. Ch. greg.,* XVII, 6). "Let us recall first of all the fundamental principle of the Gregorian theory; the groups of notes as well as the single tones, are nothing else than a *musical materia,* capable of receiving the rhythm. This rhythm is given them by the text." (D. Mocquereau, *Paléogr. M.,* vol. IV). "The text dominates everything, the entire melody, accent, organic structure." (Birkle, O. S. B., *Katech. d. Ch.*) "In Gregorian Chant the word-accent is the only generating principle of rhythm." (Aubry, *Le Rythme ton.,* p. 77.)

New theories demand proofs. In our case these would have to be drawn from the testimony of the old Gregorian writers or of the codices themselves. But so far the equalists have not been able to adduce a single passage of the Gregorian authors which would speak in

their favor. As regards particularly the supposed essential influence of the word-accent or the rhythm of Gregorian Chant it is to be remarked that the Gregorian authors not only say nothing that would point to such an influence, but that they say exactly the opposite, e. g.: "The melody and not the accent of the word must be observed, because ...music is not subject to the rules of Donatus (grammarian)... Music neglects the word accents." So the Benedictines of the 7th century in their *Inst. patr.* And even as late as the 13th century E. Salomon writes: "The text is subject to the melody and obeys it; the melody dominates the words."

Neither has a favorable passage been found for the assertion that the rhythm of Gregorian Chant is identical with the rhythm of prose.[1] On the contrary the Gregorian authors always compare the rhythm of Gregorian Chant with the metrical poetry of the Greeks and Romans, with their rhythm of different quantities, carefully measured and proportioned. The words of Hucbald, Guido of A., Berno, etc. are known to those who have occupied themselves with this question, e. g.: "Every melody must be carefully measured after the fashion of a metre." (Hucbald.) "As in metrical poetry the verses are built up by carefully measuring the feet, so in the chant..." "The similarity between the metres (metrical poetry) and the chant is no small one, as the neum-groups correspond to the (metrical) feet and the distinctions (phrases) to the verses, etc." (Guido of A.) Truly, there is small comfort to be gotten from the Gregorian authors for the oratorico-equalistic system.

Do perhaps the neum codices, the Gregorian melodies themselves, show that their rhythm is essentially influenced or produced by the text, particularly by the word-accent? It is well known that a very, very great part of the Gregorian melodies are of a melismatic nature, i. e., that in them one single syllable of the text frequently carries a large number of notes, 5, 10, 20, up to more than 50 notes. (Cfr. *Grad. Rom. Vatic.*) Evidently, it is out of the question that the rhythm of these 10—50 notes is produced by the solitary syllable underlying them, and in general that this is speech song. Furthermore, the frequent burdening of unaccented and short syllables (e. g. the 2nd in Dominus) and still more frequently of the final syllables; on the other hand the comparative neglect of the accented syllables; the severing of the syllables of the same word caused by long winding of notes, so that the

[1] Guido of A. once speaks of the existence of *"quasi-prosaici cantus,"* but this expression does not refer to rhythm, least of all to musical rhythm, which would correspond to that of prose—(however the prose of the classical languages contained also long and short syllables)—but he refers to the less exact symmetry of phrases and parts of phrases of these quasi-prosaic chants in which, as Guido expressly explains, the composers "as in prose, cared less if they were at times shorter or longer."

word can no longer be recognized and understood as such; all these facts contradict the idea that the old Gregorian Chant was built up according to the so-called oratorical principle, which supposes that melody and rhythm originated in the word accent and the text in general; on the contrary, we are forced to conclude with Fr. Dechevrens, the text is here of comparatively small importance. As the melody moves along it picks up at random the words of the text.

Plainly enough, the objections and assertions of the equalists are of a rather precarious nature. But perhaps their documentary evidence for their doctrine is more convincing. I shall examine this evidence in another article.

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Cataloguing Catholic Books in Our Public Libraries

Following the example of Catholic organizations in some other cities, the Knights of Columbus, of Toledo, O., have issued a catalogue of *Catholic books, or books written by Catholic authors,* to be found in the Public Library of that City. The editors are not clear themselves on the point which we emphasize by italics; for on the outside cover the title reads: "A List of Catholic Books in the Toledo Public Library," while on the inside it spells: "A Catalogue of Books by Catholic Authors in the Toledo Public Library."

The "Foreword," signed by a committee of the K. of C., informs the reader that "this Catalogue.... is intended as a guide to those books in the Toledo Public Library that are specially designed for, or especially suited to Catholic readers." The compiler's "Preface" says that the list "has been printed with a view of calling attention to the Catholic authors whose works may be found in the Toledo Public Library," and adds that its value consists chiefly in "that it will enable (Catholics) to obtain approved information on matters pertaining to their faith."

The last-quoted statement is entirely misleading. A book written by a Catholic author is not *eo ipso* a Catholic book, much less does it necessarily give "approved information." This may be illustrated from the Catalogue itself. We find listed in its pages the works of Pascal, St. George Mivart, Marion Crawford, and others. Now Pascal's *Thoughts* and *Provincial Letters* are on the Roman Index of Forbidden Books; Mivart's *Evolution, Genesis of Species,* and *Essays* are far from presenting "approved information;" and as for Marion Crawford's novels, we could mention several that are most certainly not Catholic in spirit.

But even abstracting from this blunder (which may be due merely to a lack of definite purpose), we may seriously doubt whether the Catalogue, as it stands, will accomplish the object which its sponsors had in view. It is intended as a "guide" for "Catholic readers," and there is certainly need of a reliable guide in every public library. However, this purpose, good in itself, is frustrated by the woeful incompleteness of the list of books given. Catholics cannot be expected to confine their reading to the small number of volumes listed in the Toledo Catalogue, especially if not all of these are really recommendable. Furthermore, the librarian of a public library needs a guide as well as the average Catholic reader; for in many cases it is because the librarian is unacquainted with Catholic literature that Catholic books are not purchased by the library authorities. A catalogue, to be useful, should serve both purposes.

A gentleman acquainted with local conditions in Toledo calls our attention to still another objection. In libraries such as the Public Library in Toledo, where the open shelf system obtains, the dangers of a Catholic book list appear to be greater than its advantages. For the Catholic reader who follows his little printed guide, is apt to find on the same shelf with his Bazin, Dorsey, or Sheehan, the works of Balzac, Dumas, and Zola, and the call to read these will prove a strong temptation, especially if the reader has been disappointed in the books which his list recommended to him. It is also contended that the money and energy expended on a printed catalogue of Catholic books might more profitably be devoted to Catholic parish or society libraries. We understand that good work along these lines is being done in Toledo. But be this as it may, the Public Library will always be frequented by a goodly number of Catholics. Under the circumstances, therefore, the undertaking of the Toledo K. of C. is praiseworthy, though we cannot help regretting that their Catalogue has not been compiled with greater care. There are in it a number of serious blunders. Thus Slater's *Moral Theology* is listed under "Church History;" Balmes's *Protestantism and Catholicism,* Boedder's *Natural Theology,* and Spalding's *Religion, Agnosticism, and Education* under the rubric "Devotional and Liturgical." The typographical errors exceed the tolerable mean. "Roman Idea" for "Roman Index," "Jassen" for "Janssen," "Guggenberber" for "Guggenberger," etc., etc., are inexcusable in a reference work of this kind.

Humanitarian Tendencies in Prison Reform

We read and hear a great deal now-a-days about the need and the successful application of modern humanitarian ideas to the various phases of the problem of crime and lawlessness. Unfortunately even some otherwise well instructed Catholics seem to be harboring erroneous notions on the subject. Do they not see that most of this agitation grows out of false fundamental principles which no Christian can for a moment countenance?

In the January number of the *Progress Magazine,* (edited by Christian D. Larson of Chicago), which is prominent in the "new humanity movement," these principles are set forth with unabashed frankness. We will quote a few sentences:

> Man is created in the image and likeness of God, and therefore man is in reality perfect in every sense of the term..... The real man is well and wholesome and good, and his mistakes do not proceed from a nature that is originally depraved, but from the fact that he is trying to express his inherent powers—all of which are good—in new and ever-expanding channels of thought and life. The mistakes of the real man are no more sinful than the mistakes of the child that is learning to play a musical instrument; and the mistakes of the one are explained in the same way as the other..... We cannot call these mistakes evil, however; ...man is simply learning to play on a new instrument. He is trying to express the richness and the marvellousness of the Divinity within him. What he is trying to do will be good for him and good for the race. He is trying to fulfil the true purpose of his life, that of continuous advancement...and even though he makes nothing but mistakes in the beginning, he deserves praise and praise only. According to this idea, the term evil, as usually understood, has no legitimate place in human thought... The morals and ethics of new thought are based upon the same principle; that is, that goodness, purity, and virtue are inherent in man and that it is through the expression of these that the external man steadily grows into the likeness of the divine man..... The wrongdoer is not to be set free so as to do more wrong, but is to be guided so that he will not make the same mistake again. In brief, the idea is to reduce the little mistakes of life to a minimum, because when that is done, the greater mistakes, such as crimes and serious wrongs, will become entirely unknown... In new thought the central idea is that man is divine, and all conceptions concerning man and his life must be based upon that idea (pp. 67, 68, 69).

This theory is manifestly a reaction against that modern social science which denies free-will and treats man as purely the product of his environment.

But this new Pantheistic view is equally subversive of the truth, and consequently quite as dangerous as the error which it strives to displace.

No doubt many of our prisons are sorely in need of reform[1] and

[1] Cfr., *e. g.*, the revelations concerning "Savagery in Southern Prisons" synopsized in the *Literary Digest,* No. 1029, p. 45.

some of the suggestions made by the modern humanitarian schools are deserving of a trial. So far as they are good the careful student will find that they are applications of the time-honored principles of Christian ethics.

Take, e. g., the indeterminate-sentence plan. Proposed as a means of dealing efficiently with a wide range of offences there are weighty reasons in its favor; erected into a principle, it lays itself open to objections that are not only grave, but vital. And it ceases to be a plan resting on considerations of practical expediency, and becomes a dogma the acceptance of which would change fundamentally the whole attitude of men toward crime and responsibility, just as soon as its advocates represent it as inherently and absolutely sound, while the old plan is inherently and absolutely vicious. "To sentence a man to prison for a fixed term," they say, "is as insane as it would be to send a sick man to a hospital for a fixed term." To take this position is not only to forget that the primary object of the imprisonment, besides the vindication of the moral law which the criminal has violated, is the deterring of others from crime by the fear of punishment and the habitual association of the idea of disgrace with the idea of crime, an association which cannot fail to be attenuated to something extremely feeble if we deliberately adopt the view that there is no distinction between good and evil, or between criminality and physical disease.

It may be that, in the language of the N. Y. *Nation,* "there is an enormous amount of need for amelioration of the condition of prisoners, and very little call for exhortation to greater rigor." Nor do we believe that the humanitarian tendencies that have been so conspicuous of late years in prison matters are altogether wrong or useless. But in determining their value and their proper limits, Catholics must bear in mind that it would be a very mischievous error to suppose that the fundamental idea of our traditional systems of criminal administration, —irrespective of accidental faults and abuses—is a delusion. That idea is essentially Christian and must be maintained at all costs.

The Race Suicide Problem

Mr. William S. Rossiter, who was long connected with the Federal Census Office and is the author of *A Century of Population Growth in the United States,* contributes a brief paper to the *American Baby* magazine (Vol. I, No. 1), in which he points out that the proportion of children in this country is decreasing at a remarkable rate, so that "in some portions of the Republic the rate of natural increase is even less than it is in France." He says that in the preparation of some

material for the Census Office he constructed a table showing the decline in the proportion of children to adults from 1790 to 1900.

"In 1790, to every 100 adults there were 158 children, but in 1900, to every 100 adults there were but 78 children.... Roughly speaking, the original white stock in the United States, by which is meant the descendants of those persons who were here at the time of the adoption of the Constitution, number approximately 35,000,000. This element is contributing little or nothing to the population. It is an open question, indeed, whether it is even maintaining itself. On the other hand, those persons who are either themselves foreign born or the children or descendants of persons entering the country after the close of the eighteenth century, number approximately 32,000,000. This newer element," aads Mr. Rossiter, "is still reasonably prolific, although fertility is generally in proportion to the length of stay in the United States. Those who are most prolific are the foreign-born themselves and their children."

Mr. Rossiter's chief lament seems to be that "the native stock in the United States, having created an empire, has about run its meteoric course," and that "its place is soon to be taken by the element it [the native stock] has induced to settle in the United States and partially trained for the responsibilities of citizenship."

But if fertility even among immigrants rapidly decreases in proportion to the length of their stay in the United States, these newcomers themselves will soon have to give way to other newcomers. Mr. Roosevelt emphasizes the larger and more important view of the race suicide problem when he writes in a letter to Mr. Rossiter, with which that gentleman embellishes his article in the *American Baby*, that "by the middle of the century it looks as if all the civilized races would have stopped increasing.... unless by that time, or before that time, ...we may have gotten aroused to the moral side of the matter," adding that the tendency manifested by Mr. Rossiter's statistics is "melancholy" and "lamentable."

Mr. Rossiter is fully justified in asserting, at the conclusion of his brief paper, that "the scarcity of the American baby is likely to become the most important problem of the future for economists and statesmen."

How is the fatality of the ultimate self-effacement of the American people, and of civilized nations generally, to be averted?

"The tendency may be changed," says Mr. Roosevelt; but no man is better aware than our strenuous ex-President that it will take a moral lever of the most powerful kind to avert it.

There is but one such lever in existence. It is the Christian, the

Catholic world-view put into practice, working itself out in the daily life of the people.

And there is but one agency to apply it effectively. That agency is the Church established by Jesus Christ.

If the civilized nations of today will refuse to listen to her, she will train the barbarian hordes of the far East to obey the law of God and of nature, and they will take the white man's place in civilized Europe and in this fair land of ours. If the Anglo-Saxon, the Teutonic, the Romance, and the Slavic races will commit race suicide, the ancient Church will not bear the blame; nor will *she* ever go under so long as the world stands, though those of her faithful children who are destined to pass through the period of transition with her, will no doubt be sorely tried.

A Duty of Catholic Publishers

Not long ago we expressed a hope that some day our best English classics would be edited from a Catholic point of view. English classical literature is overwhelmingly Protestant in tone and color. Naturally, the Catholic Church fares ill at Protestant hands. Ignorance and, what is worse, bigotry, have found here a large field for their wanton play. The fact is that such elegant writers as Hawthorne, who was noted for his leanings toward Catholicism, did not blush from time to time to ridicule teachings or institutions sacred and dear to every Catholic heart.

However, if we cannot change our English classics, we may have Catholic editions of the best of them. Catholics are of all men in the best position to know the truth, best qualified to give a reason for the faith that is in them, and most competent to correct doctrinal errors, to weed out inherited prejudices and to defend the Church against the calumnies which have crept into the pages of our English classics. What a revelation, what a source of enlightenment it must prove to a fair-minded non-Catholic reader to pick up a Catholic edition of some noted writer, and, assisted by introduction, notes and other suitable comment, be brought to "see the other side." There is a justifiable pride in doing such a good work, and who knows but that many a fair-minded non-Catholic has been led into the true fold simply because some Catholic book had fallen into his hands.

Moved by such considerations as these, we urged in a previous number of the REVIEW the formation of a competent board of Catholic scholars for the purpose of editing the principal English classics from a Catholic point of view. That such a board has not yet been formed, that such a movement has not been started, in other words that we have

as yet no Catholic Literature Series, would seem to argue a certain inferiority and, consequently, a certain superiority on the part of non-Catholics. But as a matter of fact, limiting ourselves to the subject under discussion, we must admit that the trouble does not lie exclusively with Catholic scholars. Catholic publishers also have a duty to perform. Non-Catholic publishing houses, which publish solely for gain, have given us a vast variety of all sorts of "Series." Let our Catholic publishers follow in the wake of their more successful secular brethren, if they have not been able to forestall them. Let them take up the work of Catholic editions of English classical literature. They will find Catholic scholars ready and willing to co-operate.

Old Benjamin Herder,[1] head of the great house of B. Herder, not quite a century ago, in Germany, used to canvass the country and look up Catholic scholars to find out their special lines of study, and encourage them to come forward with some publication or monograph which he took upon himself to publish and advertise. In this way, he killed three birds with one stone. He brought Catholic scholarship to the front, he built up a magnificent publishing concern of world-wide reputation, and he did an apostle's work by propagating good Catholic literature and championing the cause of Holy Church. He picked out the right kind of men for each particular task, and that was half the work.

There has recently come to our table *The Sketch Book by Washington Irving,* which looks like the first instalment of the "Columbus Literature Series." This book is edited, with an introduction and notes, by William T. Vlymen, Ph. D., Principal of the Eastern District High School, Brooklyn, N. Y. The series is published by Messrs. Schwartz, Kirwin & Fauss of New York. A detailed discussion of the merits of this edition is not here called for. All we will say is that our impression is a very favorable one. Another number of the series is *Studies in Irving, Part 1: Rip van Winkle and the Voyage, by Robert A. Ryan, S. J.,* "a very definite and detailed study of the text worked out along analytic and synthetic lines" (Preface). It is an exceedingly clever piece of work.[2] From the general title: "Columbus Literature Series" it seems that the publishers intend to continue the work indefinitely. Let this matter of Literature Series by Catholic scholars be taken up vigorously. Needless to say, a Catholic series cannot compete with non-Catholic rivals already in the field, unless it is at least equal to them in typographical make-up. Here is where Catholic publishers are sometimes shy of expenditure. K.

[1] Cfr. Herder's *Konversationslexikon,* IV, 366.

[2] It would be better, in our opinion, to print the poems in a body at the end of the booklet, and to mark those places where the study of the text may be profitably interrupted by reading some of the "Select Verse" or the "Memory Gems."

MINOR TOPICS

A CATHOLIC DAILY IN LONDON

We learn by way of Calcutta, India, that the Catholic Press Co., Ltd., issued its weekly newspaper, the *London Catholic Herald,* as a half-penny daily of twelve pages during the period of the general election recently held in Great Britain. The paper was published at midnight for London, Birmingham, and the South, Newcastle-on-Tyne, Middlesborough, and the whole of Scotland; a second edition being printed at 3 A. M. for the whole of Lancashire and Yorkshire, thus getting the paper delivered throughout the kingdom every morning by 7 o'clock. This is the second essay in Catholic daily journalism in England, the first being limited to four days only. We heartily join in the wish and hope expressed by the *Catholic Herald of India* (Vol. VIII, No. 5), to which we are indebted for the information, that these spasmodic ventures may lead to the establishment of a permanent Catholic daily in London. In this country, where the matter would seem to be so much easier, there is not sufficient interest among Catholics to bring about the foundation of a Catholic daily in the English tongue. Let England give the good example! A successful Catholic daily in London would probably prove the fore-runner of other Catholic dailies in English-speaking countries.

GRABBING THE FRIAR LANDS IN THE PHILIPPINES

We have already adverted[1] to the sale, on Dec. 6th last, of 55,000 acres of the so-called friar lands in the Philippines (on the San José estate, Island of Mindanao) to a man named Poole, who is said to be a representative of the Sugar Trust. Attorney-General Wickersham has affirmed the sale as legal in spite of the limitations in the act of 1902.

Because the Attorney-General's opinion and the sale, if unchallenged, will permit the unlawful monopolization of all the friar lands in the Philippines, amounting to more than 400,000 acres, Representative Martin of Colorado has introduced a resolution in the House of Representatives, asking that the Committee on Insular Affairs be directed to make a complete and thorough inquiry into the sale "and all matters of fact and law pertaining thereto, and to report to this session of Congress all the evidence taken and their findings and recommendations thereon."

Mr. Morefield Storey of Boston has written a letter to Representative McCall, taking issue with the Attorney-General's opinion. Mr. Storey quotes from the act of July 1, 1902, to sustain his conclusions that the sale of the friar lands in

[1] CATHOLIC FORTNIGHTLY REVIEW, XVII, 6, p. 184 sq.

quantities exceeding the limitation applicable to other portions of the public domain in the Philippines "is unauthorized and void, and that the purchaser acquires no title to the land so sold."

For a statement of the Attorney-General's position see the N. Y. *Evening Post,* Feb. 26, p. 4.

It is to be hoped that these estates will not fall into the hands of the Sugar Trust and other monopolies, to be exploited to the disadvantage of the natives, who derived so many benefits from these lands under the benign management of the friars.

American Catholics, through their representatives in Congress, ought to see to it that the legality of the San José sale is thoroughly tested and that the act of July 1, 1902, is strictly enforced.

THE LATE ARCH-ABBOT KRUG

The *Ave Maria* (LXIX, 6) devotes this beautiful tribute to the memory of the late Arch-Abbot Krug, who was personally known to not a few of our readers:

The "urbane librarian" with whom the poet Longfellow "sat conversing late into the night" on his first visit to Monte Cassino was the late Arch-Abbot Krug, who, like St. Benedict, 'sought on that mountain summit high a home,' making his solemn vows there in 1864. Of the great patriarch the poet sang:

He founded here his convent and his Rule
Of prayer and work, and counted work as prayer;
The pen became a clarion, and his school
Flamed like a beacon in the midnight air.

Abbot Krug restored the famous tower of St. Benedict and other important works at Monte Cassino; and, better still, became one of the greatest lights of his illustrious Order,—a light which threw its beams to many lands. In Italy, Germany and America, where he had many friends among peasants and princes, the rich and the poor, he is spoken of as an ideal Benedictine, learned, pious, and peaceful. He was a linguist, musician, architect, and painter, as well as a profound theologian. His death is mourned wherever he was known, especially among his fellow-religious, by whom he was greatly beloved. It was like the death of St. Benedict himself, "so full of peace it seemed."

THE MAN IN THE IRON MASK—A NEW THEORY

Msgr. A. S. Barnes, in a recently published volume (*The Man of the Mask,* London, 1908) propounds an interesting and plausible new theory. It is that the celebrated and mysterious "Man in the Iron Mask," far from being, as was once supposed, a twin brother of Louis XIV, was really the eldest illegitimate son of Charles II of Great Britian, who became a Jesuit priest and was entrusted with secret letters by his father to the Pope, Louis XIV, and "Madame" (Charles's Sister) relative at one time to the negotiations for a Uniat Church of England, and at other times to the "secret treaty," one of the clauses of which was that England should be completely reunited to the Holy See.

The book shows Charles II in a new and more favorable light;

but the poor "Masque de Fer" was in the act of carrying secret despatches from his father to his aunt, when the unfortunate "Madame" died suddenly, soon after the treaty of Dover; and Louis XIV, fearing an outcry against himself if the plot were ever divulged, seized the unhappy messenger at Dunquerque and sent him across France to a lifelong prison, with the iron mask to conceal his features. Thus ended the scheme of reconciliation with Rome. Neither Madame Henriette nor Louis XIV were aware of the Mask's identity, which Charles II never disclosed to them; so that Louis imprisoned him in ignorance of his being more than an ordinary messenger, and Charles II (his sister being dead, and he unwilling to confide in Louis) never dared to enquire what had become of his emissary, and probably concluded he had been robbed and murdered by highwaymen.

WERE SODOM AND GOMORRAH DESTROYED BY A VOLCANO?

Dr. Ellsworth Huntington, of the Department of Geography of Yale University, has an interesting paper in the January number of *Harper's Monthly Magazine,* in which he describes his experiences in "A Canvas Boat on the Dead Sea." He says that a strictly geographic study of the region about the southern part of the lake "tends to show that the Biblical account [of the destruction of Sodom and Gomorrah] is correct almost exactly as it stands." He does not, however, believe that these wicked towns were destroyed by the bursting forth of oil wells like those of Texas, which sometimes are ignited and burn for days, but that their destruction was due to volcanic eruptions. At the little ruin of Suweimeh, or Suweim, (which, he thinks, may be a corruption of Sodom), Dr. Huntington picked up bits of genuine scoriaceous lava, which he traced to a mountain not two miles away,—"a genuine little volcano of very recent date geologically." The well-founded supposition that the climate of Palestine was probably decidedly moister in olden times than it is today, "disposes of the difficulty which has arisen from the Scriptural reference to the fertility of the land."

GROWING INFLUENCE OF THE CARNEGIE FOUNDATION UPON COLLEGE FACULTIES

In Vol. XVI, No. 11, p. 337, of the CATHOLIC FORTNIGHTLY REVIEW we published a note under the heading: "The Carnegie Millions Used to de-Christianize American Colleges." In the light of recent developments of the activity of the Foundation, and of the wide-spread comment thereon in the public press, it will be seen that our remarks were more than gloomy bodings. "We have repeatedly pointed out," we said at the time, "how the $10,000,000 set aside by Mr. Andrew Carnegie for 'the advancement of teaching'

is used as a bribe to educational institutions wherever possible to withdraw themselves from denominational control. Religion is banished by law from our State schools, and now the millions of the U. S. Steel corporation are used to drive religious influences out of the schools that do not come under State control."

Recent editorial comment from such widely separated sources as Providence, R. I., and Nova Scotia confirms the statement just made. The *Providence Visitor* of February 4, reports: "That many sectarian institutions have changed their charters and that others are proposing to do the same is an evidence of the influence of the Foundation upon the institutions of the country." Our contemporary adds that while the Foundation has so far dealt only with professors, it now "proposes to reach the student body in some form or other." If it should prove successful in this latter quest (and with millions as a bait it has fair hopes of succeeding) we can hardly dissent from the *Visitor's* prediction: "Thus, in control of institutions, teachers, and students, the management of the Foundation may arrogate to itself the conditions under which the many universities and colleges that benefit by its funds are to be conducted."

The *Casket,* of Antigonish, Nova Scotia, issue for Feb. 3, finds that "the Carnegie Fund puts the 'church colleges' of the United States in a dilemma. If they do not qualify themselves to receive aid from the fund, they suffer loss; but if they do qualify, they must undergo a 'denaturizing' process, that is, (to quote one paper), they must put their 'centre of gravity outside of the great organized Christian forces;' in other words, they must 'become secularized.'"

In view of these facts we must insist strongly on the concluding paragraph of our former article: "The relaxation of denominational control inevitably means secularization and weakening of the religious influence. More than ever we are impressed by the fact that the only hope for Christian education lies in our Catholic parish and high schools, in our Catholic colleges, academies, and universities. Let us cherish and develop them."

THE CATHOLIC PAPER IN SCHOOL

After quoting our recent remarks on this topic the New Orleans *Morning Star* (Vol. XLII, No. 32) says:

. . . . "Our schools in the Diocese of New Orleans are up-to-date in this respect. In many institutions we have been informed that there is a 'Morning Star Day,' and for supplementary reading the children read aloud from the columns of this paper. In some of the schools, city and country, twice a week the *Morning Star* is brought into the school room and the children read and discuss the pages. Thus there is growing up in our diocese a

large and educated class of readers whom the *Morning Star* expects to be its strength and armor in the future and the staunch and solid upholder of the Catholic press of America."

A SETBACK FOR COEDUCATION

Baden, in educational matters reputed to be the most progressive among the German states, eight years ago introduced coeducation in seventy-five of the secondary schools as an experiment. Now, the *Independent* (No. 3196) informs us, coeducation has been abolished in all but nine of these schools. In explanation of this fact the Cultus-Ministerium declares that the chief trouble has been caused by the flirting and courting of the two sexes; that instead of the girls making the boys more gentlemanly, the boys had rather made the girls rude; that the superior diligence or ambition of the girls had only in rare cases spurred on the boys to better work, and had not infrequently led to inferiority in their work and to indifference. The great majority of secondary school teachers in Baden have concluded that the experiment has been a failure.

IS "MEMENTO MORI" GOOD LATIN?

Apropos of an article in No. 5 we have received the following communication from the Vicomte d'Arnoux:

Memento mori is not Latin, no matter how viewed. Your critic assumes that it might be an eliptic accusative with infinitive; but in that construction the subject-accusative can *never* be omitted.

He also assumes that "memento with a following infinitive has the *force* of an imperative." Does he not know that *memento* is the imperative?

Memini has three meanings: foremost "to recollect" the past; secondarily, "to think of," but only at the hand of past experience, always with the idea of recollection as the substratum for present thought; thirdly "to keep in mind," with a possible shade of tendency to the future, but again based on past experience. Your critic should know that the primary and obvious meaning must be selected first, unless there be warrant for the secondary. If the present or the future be meant, it must be clearly expressed, or else the past is the obvious translation. *"Memento, te moriturum (esse)"* would offer warrant for the future, because the future is clearly expressed.

I should expect one of my pupils to translate the phrase *"Memento mori"* by "Remember that you have died," on Harkness's rule: "After *debeo, opportet, possum,* etc., and *memini* regularly in recalling what we ourselves have experienced, the present infinitive is used where our idiom (English) would lead us to expect the perfect." (p. 312, 1). Compare Cicero: *"Me Athenis audire memini"*—I remember having heard in Athens. Yours truly

C. E. Arnoux, A.M., *Washington University*.

[Apropos of our article "Memento mori"—A Question of Latin Grammar," in No. 5 of this Review, Rev. Father C. Becker of the St. Francis's Seminary near Milwaukee writes to us: "I fear I shall not do your readers a favor by expatiating on the grammatical interpretation of 'Memento mori' in the Review. I expected to find my little note in some corner, in the 'Flotsam and Jetsam,' but you have given it a prominence which, had I anticipated it, would have induced me to add the proofs and references you demand. You will find my answer in our quarterly *Salesianum* for April, where such grammatical subjects will find more interested readers."]

A BIOGRAPHY OF A CATHOLIC PRIEST BY A PROTESTANT

Priest Gordon of Aberdeen (xxv & 137 pp. 8vo. Aberdeen: Wyllie. 3s. net) by Dr. James Stark (see *Catholic Book Notes*, No. 146, pp. 3—5) is a rare book —a biography of a Catholic priest by a Protestant.

Charles Gordon was born in Banffshire, in 1772. In 1785 he was sent to Douay, where he remained until the Revolution; he then returned to Scotland, and in 1795 was ordained priest at Aberdeen, which he never afterwards left till, in 1855, "ripe in years and full of honor, all that was mortal of him was carried to the Snow Churchyard." In Aberdeen he lived and taught, gaining the respect of all by his homely speech, his shrewd common-sense, his transparent sincerity, his devotion to work—not only to that which affected his own flock, but to that which concerned the good of the town.

Dr. Stark tells many anecdotes showing the priest's sense of humor and promptness of repartee. It seems that to Father Gordon is to be attributed the admirable answer to the minister who said that the Blessed Virgin was a saint in the same sense as his own mother had been:—"I winna jist tak' it on me t' say fat difference there micht be atween the twa mithers, but I ken weel there's a michty difference atween the two sins [sons]."

PRAISE FOR THE CATHOLICS OF GERMANY

The only Catholic people worth praising today are the Germans. Catholic France, in my opinion, is bankrupt, and so is Catholic Italy. Spain is struggling with its economic development; Portugal also, with no apparent understanding of the times, and certainly no preparation for them. Austria is encased in religious comfort, without sympathy or understanding for the brethren elsewhere; Ireland is dying under the eyes of the doctors; England is asleep, and America has fallen into the routine of prosperity. Germany, alone, in its Catholic section, seems to appreciate the world situation, and to be

preparing for momentous, inevitable changes. The *Dublin Review* has given us of late a clear view of the wonderful activities of the German Catholics in every field. In the matter of writing they have five hundred transient publications, of which 226 are dailies; they have a writers' guild, which secures employment, directs careers, and supports the incapacitated; the story of their present labors reads like enchantment; and when one looks up from the book to encounter other horizons, one seems to have dropped into a desert of sand and sleep.—Rev. John Talbot Smith in the *St. John's Quarterly,* quoted in the Chicago *New World,* vol. xviii, No. 25.

A HERD OF WILD ASSES IN THE WILDERNESS

The N. Y. *Independent* is publishing a series of articles on "The Cost of Living" by a number of eminent American economists and others. In No. IV of this series (*Independent,* No. 3196) Prof. Franklin H. Giddings, of Columbia University, sarcastically scores the American people for their economic and political blundering.

"The historical record of American experimentation with fate," he says, "does not hold out to us an entirely cheering promise. We took possession of a continent sparsely peopled by what we chose to think an inferior and savage race. By gunpowder and legislation we reduced the red men to negligible proportions. Then, having an opportunity such as no people had had since time began to create and to develop a homogeneous nation, we proceeded to import a race that we despised, and to enslave it. When consequent political and economic disaster precipitated the Civil War, we further displayed our intelligence by resorting to such financial devices as paper money, and a wholesale creation of economic privilege. Meanwhile, without pretense of foresight, we permitted the destruction of natural resources. To the extent of our ability we devastated our heritage. Natural resources that could not immediately be destroyed we turned over to the monopolist. Rather than build substantially and protect our property as slow-minded Europeans protect theirs, we bear an annual loss by fire of $215,084,700. Decade after decade we collectively and severally writhe in the agonies of financial panic, but take no steps to reform our currency and our banking system in accordance with those European experiments that have shown how these disasters may be mitigated. We are sufficient unto ourselves. We know our own business. We manufacture our own political economy.

"What the American people may one day be politically and intellectually, what we may do for justice or for art, no mortal can foretell; what we already are materially, we vaingloriously boast. Our

economic achievement is writ large and is soon read. For three hundred years we have been a herd of wild asses in the wilderness. There have been other herds, in other lands, in all ages, but no other has accomplished an equal amount of damage in so short a time."

This is putting it rather drastically, but what sane man will deny that the indictment is substantially true? Fortunately there is some hope for us as a nation, now that our wise men are beginning to see that we have precious little to boast of, and very, very much to learn.

BISHOP CANEVIN AGAINST MIXED MARRIAGES AND RACE SUICIDE

The Rt. Rev. the Bishop of Pittsburg in his Lenten Pastoral for 1910 inveighs strongly against mixed marriages and race suicide, two of the worst cankers eating at the vitals of the Catholic body in the United States today:

Of mixed marriages he says:

> Pastors must frequently warn their flock not to enter into any promise nor in any way consider marriage with any one who does not profess the Catholic faith, for such marriages are full of danger, and one of the most fruitful sources of the religious indifference and loss to religion which the Church has to deplore in this country. The Church strongly forbids mixed marriages, for when minds do not agree as to the doctrines of religion, it is scarcely possible to hope for agreement in other things, and peace and happiness in the home. Experience as well as the teachings of our holy faith declare that persons should turn with dread from marriage with those who differ from them in religion, because they give occasion to forbidden associations and communion in religious matters with those outside the Church; endanger the faith and often the moral principles of the Catholic partner; are a hindrance to the proper Christian education of the children; and often lead to a mixture of truth and falsehood, and to the belief that all religions are equally good, or that no religion teaches with certainty. In nearly all mixed marriages religious principles are compromised and faith suffers; the Catholic becomes cold and negligent and the children grow up without definite religious belief, poorly instructed and indifferent to the claims of the Church. The Church, therefore, reprobates and forbids mixed marriages.

Of race suicide:

> Man and woman enter into the responsible and honorable office of marriage not only to be a comfort, support and happiness to each other, but also to bring forth children to people the earth, give the Church its generations of Christians and heaven its armies of saints. Since the primary end of marriage is that children may be born and educated, the husband or wife who shirks this duty from improper motives, or, in any unlawful way defeats the end of marriage and violates the right of children to be born and to live, reduces the family to an unnatural and un-Christian level. Small families and a low birth rate in any community usually mean that marriage is desecrated and perverted by being made the cloak of unnatural lewdness and even murder. This is emphatically true when the absence of offspring has been effected by any of the artificial and immoral devices and criminal practices by which depraved persons defeat the end of marriage, outrage human nature, defy God, and damn their own souls.

CATHOLICS AND ESPERANTO

It will be news to not a few of our readers to learn that there exist three international Catholic organizations for the study and spread of Esperanto, one of them composed entirely of priests. These three bodies publish a monthly Esperantist review *Espero Katolika,* already in its sixth year, (subscription price 5 frcs.) The office of the Catholic Esperantist Society (Katolika Oficejo Esperantista) is at No. 10 rue de Béranger, Paris, France.

From the 30th of March to the 3rd of April, there was held in Paris the first international congress of Catholic Esperantists. It was attended by many delegates from different countries, who showed great enthusiasm for the cause. They look upon Esperanto as a new international bond, which will in the event aid wonderfully in the spread of Catholic truth.

DEALING WITH OUR LATIN AMERICAN NEIGHBORS

Consul G. B. McGoogan, of Progreso, Mexico, reports as follows concerning the advisability of having the Spanish language more generally taught in the United states:

"Among the many factors that would tend to draw and hold trade between the United States and the Latin-American republics is a more general knowledge of the Spanish language and the tariff laws, customs regulations, and commercial usage of Spanish-American republics by the people of the United States, coupled with a wider understanding of the English language in the business methods of the United States by the inhabitants of Spanish America.

"The Spanish language should be more generally taught in the high schools and academies of the United States. A greater number of young men who are fitting themselves for a business career should be encouraged to finish their education in one of the large Spanish-American cities. One of the most effective and systematic methods of carrying out this idea would be the founding of a Spanish-American business college in one or more of the large cities of the United States." (*Daily Consular and Trade Reports,* No. 3721).

The Chicago *New World,* (Vol. XVIII, No. 28) while admitting there is a large grain of common sense in these suggestions, thinks, instead of founding a Spanish-American business college in each of our large cities, "perhaps it would be wiser to add Spanish to such colleges as we have. It would be cheaper, too, than sending young men to finish their education in Latin America. Many of our Catholic academies and colleges already are teaching Spanish, and in doing so they show wisdom. We might furthermore add that American firms sending agents south probably would do well to select upright Catholic young men. Obviously our Catholic southern

neighbors would feel better inclined to deal with a firm that showed such consideration for their racial and religious feelings. Catholic Latin America as a possible field of business effort ought to be considered more carefully by our Catholic youths." With all of which we heartily agree.

THE ASCERTAINMENT OF TRUTH IN THE COURT-ROOM

Much of what Prof. Muensterberg and other modern psychologists tell us about the unreliability of human testimony is undoubtedly true. The normal man is subject to many divagations from the truth, due to error, suggestions, self-deception, emotion, etc. And what shall be said of the abnormal man, who supplies the courts of justice with so much of their trade? The new psychology has classified and sub-classified him, and laid down a series of intricate rules, which to the man in the street seem as new as they are formidable, while the philosopher upon close scrutiny finds that they are nothing else than the old and approved laws of evidence dressed up in a strange new phraseology.

The common practice of mankind has anticipated the criticisms of even the very newest experimental psychology, by supplying a corrective to the weakness of human nature and the fallibility of the human mind, as revealed on the witness-stand. And this corrective consists of the simple device of listening to both sides of a story. The experimental psychologist lays stress on the fact that a child, under the eye of its father, will probably say what he believes his father wants him to say. But in the court-room that child is not an isolated subject of experiment. Against that child we may have the testimony of another child who differs with him either honestly or because he wants to please his own father. Once the clash of testimony is brought about, there is no reason why by patience and skill the prejudices and defects and perversities of witnesses should not be swept away, why the personal equation should not be reduced to its minimum capacity for obstructing the truth.

Hence we question the desirability of the truth-testing machines which the experimental psychologist would bring to the ascertainment of truth in the court-room; question it, at least, until it has been demonstrated that the efficacy of the machine is superior to the simple method of letting accuser and accused tell their separate stories and cross-examine each other. Most of us would rather be tried by a jury of farmers and small tradesmen in the United States, than by a tribunal of trained psychologists in Russia. Miscarriages of justice there have been and there always will be. That is inevitable in a trade that occupies itself, by definition, with the weak, the criminal, the vicious, and the diseased in society. But where

the methods of fair trial prevail and the ends of justice are sincerely sought after, we doubt if the rate of judicial error is high enough to worry over. Mr. Chesterton has recently put the case of the common man against the expert, with much force and conviction. To the expert, he argues, we relegate power over fairly unimportant things. Whenever a great human fact is in question, it is right that we should call in the services of twelve ordinary men. That, Mr. Chesterton points out, is what the founder of the Christian religion did.

APROPOS OF LOURDES

An esteemed subscriber who thinks we are "modernistic" on the subject of Lourdes, sends us the detailed story of a miraculous cure alleged to have been wrought there lately, and triumphantly concludes his letter thus: "Surely, you will not have the audacity to deny these facts! And if they are undeniable facts, you must admit that at least one real miracle has been wrought at Lourdes; I can assure you there are many others."

No, we do not deny the facts our correspondent submits on the authority, evidently, of French newspaper reports. We do not deny them; but neither do we admit them. French newspapers are notoriously unreliable. And even if the facts were attested by such a reliable journal as e. g. *L'Univers*, we should not deem this sufficient evidence in a matter of this character and importance.[1] We should simply continue to hold our judgment in suspense.

"I am afraid," continues our gentle correspondent, "that even if the facts were established beyond all doubt [note the indirect admission that they are *not* established beyond all doubt], you would deny them."

No, if the fact of a cure with all incidental circumstances were established beyond all doubt, we should not deny it. But neither, in a case like the one under consideration, should we admit its miraculous character. It seems extremely difficult to make some people realize the reasonableness of our attitude in this matter. We have explained it again and again but apparently in vain. Today let us quote a passage from O'Malley-Walsh's *Essays in Pastoral Medicine* (Longmans, Green, & Co. 1906. p. 351):

"Suppose that a patient who has been confined to bed for years by an hysterical paralysis, believed in the reality of [Bernadette's] vision, had himself carried to Lourdes, and while at prayer there he suddenly stood up cured. *That effect would prove neither the reality of the vision nor the supernatural quality of the cure; nor would it disprove either. We simply cannot judge the case because*

[1] Cfr. Dr. J. Schulte's criticism of the German edition of a recent brochure by Prof. Bertrin (*Eine Wunderheilung aus unseren Tagen.* Strassburg: Le Roux & Co.) in the Paderborn review *Theologie und Glaube.* Vol. I, No. 7, p. 581.

exactly the same effect has happened hundreds of times from purely natural impressions." (Italics mine.—A. P.)

If the Church defines that an apparition, or a cure, or a bloody sweat, or the stigma of a saint are supernatural, such a definition, of course, ends the matter for Catholics as far as that particular case is concerned. But until such a decision has been made, these conditions are to be regarded as effects of natural causes working in a natural manner. (Cfr. Dr. O'Malley's remarks on bloody sweat, *ibid.*) So long as even the facts are in doubt we do not see how a scientifically trained Catholic can make up his mind to shout "Miracle!" and to denounce as heretics those of his fellow-Catholics who prefer to exercise that prudent caution which theologians tell us is so necessary to escape the wiles of the ancient Serpent.

CHICAGO AS A LIBRARY CENTER

In the opinion of foreigners the great, bustling metropolis on Lake Michigan is generally identified with sordid commercial interests. Its enormous output of pork and lard has overshadowed its artistic and literary activities. And yet it is one of the country's chief distributing centres for books. Most of the leading publishers of the United States have either their main house or important branches in Chicago. Under the heading "The Library Interests of Chicago" the *Dial* for Feb. 1, 1910, gives the following interesting information:

The Mississippi Valley, from the Alleghanies to the Rockies, is the great book-buying section of the country, and the city which focuses the principal lines of transportation of this section is naturally the city to which it looks for supplies not of meat and grain alone. It is a logical extension of this principle that has recently brought to Chicago the headquarters of the American Library Association, which is now comfortably housed in quarters generously provided by the Public Library of the municipality.... The fact that Chicago is the home of four of the largest libraries in the country constitutes one of the important reasons for thus making it the national center and rallying point of the profession. These libraries, all four of which have been rapidly growing in possessions and in usefulness, are the John Crerar Library, the Newberry Library, the Chicago Public Library, and the University of Chicago Library. The first two have about a quarter of a million volumes each, the third upwards of a third of a million, and the fourth a number not far below half a million. Here, then are about a million and a third of volumes together, dedicated to the democracy and the republic of scholarship.

FLOTSAM AND JETSAM

We are indebted to the M. H. Wiltzius Company, of Milwaukee, Wis., for a bound copy of the complete edition of *The Official Catholic Directory and Clergy List for the Year of Our Lord 1910.* The volume is gotten up with the usual care, and we shall have occasion to refer to it often in the course of the year.

*

Irish societies in different parts of the country have been protesting against a certain class of obnoxious picture post-cards which are annually sent through the mails about St. Patrick's day. Our Irish brethren are perfectly right in objecting to picture cards which in any way caricature or belittle the Irish people, its heroes, saints, and customs. But these "St. Patrick's picture cards" are harmless in comparison with many lewd and suggestive post-cards that are sold all the year round in the shops and streets of our cities. Will not the Irish and other Catholic societies start an energetic campaign against immoral post-cards?

*

There has been considerable discussion in the German Catholic press of this country of the project, recently adverted to in these pages, of establishing in the United States a fully equipped German Catholic university. The leading organ of German Catholic opinion, the St. Louis daily *Amerika* (editions of Feb. 27 and March 6) thinks the plan, as broached, is impractical and unrealizable, chiefly on account of the enormous expense it would involve; but that a Catholic School of Political Economy and Social Science would be perfectly feasible and supply a real need increasingly felt by all classes of American Catholics. (According to Fr. Plater, S. J., there is such a school in Manchester, England, under the presidency of the Bishop of that see, which is doing valuable work.) The *Amerika's* suggestion is timely and well worth considering.

*

The Rev. Francis W. Howard, pastor of Holy Rosary Church, Columbus, O., and secretary general of the Catholic Educational Association, recently delivered before one hundred Protestant ministers, at their own invitation, an address on "The Catholic Position in Education," which contains such a clear and effective presentation of this mooted subject that the Catholic Educational Association, or the Catholic Federation, or one of our Catholic Truth societies, ought to publish it in leaflet form and circulate it by the millions among American Protestants. It would do a world of good.

*

Every newspaper man and newspaper proprietor should read

Mr. Edward A. Ross's article on "The Suppression of Important News" in the March *Atlantic Monthly*. There we have the explanation of the diminishing power of the daily press. "How different is the situation today from what it was in the early days of Horace Greeley and the *Tribune*," writes Mr. Lawrence Godkin to the *Nation*. "No threatened 'withdrawal of advertising' could have influenced Greeley in his attitude toward the slavery question. And no such threat would have been attempted. *Tempora mutantur.* Magazine 'muck-raking' has undoubtedly been carried to excess, but a little 'muck-raking' is not altogether a bad thing in a community absorbingly devoted to the acquisition of wealth."

*

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BOOK REVIEWS AND LITERARY NOTES

—*Saint Ignatius Loyola. By Francis Thompson. Edited by John Hungerford Pollen, S. J., with 100 Illustrations by H. W. Brewer and Others* (London: Burns & Oates; American agents: Benziger Brothers. iv & 326 pp. 8 vo. $3.25 net). This brilliant narrative, couched in choicest language and sparkling with exquisite flashes of genuis, while it produces no new facts (Fr. Astrain has but recently rewritten the life of Loyola with the fullest competency of a modern historian), presents the data of the Saint's career with a warmth and keenness of insight that will bring him nearer to many a reader. Here and there, it is true, the vivid imagination of the poet colors facts and sayings in a manner not entirely congenial to the more sober admirer of Ignatius. The critical student will also discern in this volume traces of certain tendencies which we emphatically denounced four or five years ago in connection with Thompson's *Health and Holiness*. But in the main the author has struck the right chord, interpreting the psychological physiognomy of his hero correctly and fixing the reader's attention forcibly on the story of the great political and religious upheaval, the woful consequences of which were to be checked, in part at least, by the spiritual militia created and set in motion, under God's providence, by the energy, patience, sagacity, and devotion of St. Ignatius.

—The much-lauded German Volksverein owes its singular success largely to the fact that in its constant and enlightened endeavor to advance the temporal welfare of the masses, it never loses sight of the principle that the social question is at bottom a religious

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question and can be fully and satisfactorily solved only on the basis of the Christian world-view. We have before us the first volume of the *Gesammelte Apologetische Volksbibliothek*, a bound collection of penny tracts issued by the Volksvereinsverlag from its printery at München-Gladbach for the purpose of instructing Catholics in the faith and showing them how effectively to repel the assaults of infidels and Social Democrats. There are 484 octavo pages, with a full index, the whole at the remarkably low price of 2.40 M., (about sixty cents). The treatment of the various topics (*e. g.*, the existence of God, creation, the descent of man, freethought, religious toleration, Christian ethics, the history of the papacy, cremation, the Church's prohibition of Bible reading) betrays the hand of a true scholar (the papers are written by the Rev. Dr. F. Meffert) and is nevertheless so simple in style that "he who runs may read." The wide circulation of such convincing apologetic tracts affords the key to the wonderful success of the Catholic social reform movement in the Fatherland. (The publications of the Volksvereinsverlag can be ordered through any Catholic bookseller).

Herder's Book List

[This list is furnished semi-monthly by *B. Herder, 17 South Broadway, St. Louis, Mo.*, who keeps the books in stock and to whom all orders should be sent. Postage extra on "net" books.]

A Life of Christ for Children. Illustrated. net $1.00.

The Sacrament of Duty and Other Essays. By Joseph McSorley. net $1.00.

A Handbook of Church Music. By F. Clement C. Egerton. net $1.15.

The Catholic Who's Who and Year Book for 1910. Edited by Sir F. C. Burnand. net $1.50.

The Purpose of the Papacy. By the Right Rev. John S. Vaughan, D. D. net $0.45.

The Fortunes of Philomena. By Evelyn Mary Buckenham. net 50 cts.

Joan and her Friends. By Evelyn Mary Buckenham. net 50 cts.

Where Mists have Gathered. By Mrs. MacDonald of Skeabost. net $1.

Theology of the Sacraments. A Study in Positive Theology. By the Very Rev. P. Pourrat. net $1.50.

A Red-Handed Saint. By Olive Katharine Parr. net $1.10.

Letters to Children in Their Teens. Edited by a Dominican Father. net $1.10.

The Priest of To-day. His Ideals and his Duties. By Rev. Thomas O'Donnell, C. M. net $2.00.

Damien of Molokai. By May Quinlan. Together with "Father Damien" by R. L. Stevenson. net 80 cts.

Cardinal Mercier's Conferences Delivered to his Seminarists at Mechlin in 1907. net $1.50.

The Church and Interest-Taking. By Rev. John A. Ryan, D. D. net 10 cts.

First Communion of Children and its Conditions. By F. M. de Zulueta S. J. net 10 cts.

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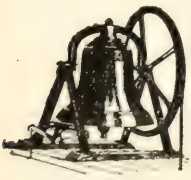

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The chief factor in education is the systematic teaching of morals. No Catholic parent can afford to send his children to schools in which morals are not taught. Parochial schools, even if they taught nothing but morals, would still be compulsory.

Right education is not only "learning" for culture or for utility; it is primarily a "bringing up."

While the child's mind is plastic, principles of sound morality must be engraved on it.

Nature unaided always tends downward,—towards the point of least resistance. Natural propensities militate against, not towards, law, as all law, in its nature, is restrictive of natural liberty.

Our secular education to-day ignores God in the primary and denies Him in the secondary and college grades.

Our educators seem to be blind to the hand-writing on the wall. Everywhere there is noticeable a rapid decadence in civic virtue and personal morality; the days of chivalry towards women are past; patriotism has been relegated among "old fogy notions"; "grafting" and "boodling" are widely disseminated in politics; personal greed leads to excesses in the camps of labor and capital; the only motor-idea in social, political and business circles seems to be emolument; "common-law marriage" and divorce are fast bringing back mankind to barbarism.

Who shall stem the tide, when those whose office it is to educate the rising generation not only do not build levies against it, but seem to be vying with one another in a veritable frenzy to tear down the already existing barriers?

If we study our secular schools dispassionately we find encyclopaedic curricula from the primary to the professional schools, a subordination of all grades to college entrance requirements, though only about two per cent of our children will eventually be able to avail themselves of those requirements. There is a want of continuity in the frequent change of subject,—smattering in the primary school, smattering in the high school, and smattering in the college grades. If matters are allowed to progress thus we shall have a nation of smatterers, and that without moral education, with appetite and egoism as the only incentives for action. A half-learned man without sound moral principles is a candidate for the penitentiary.

Look at our present business methods. All business to-day is aligned on the supposition that every man is a rascal,—a man's word or probity are no more factors in business transactions. The condition of business was bad enough when we were compelled to guard against the occasional scoundrel; what will it be, when a few decades hence the fruits of our present "education" will have matured?

Even within the family we find the signs of decadence. Children have no more respect for their parents; age is no longer honored; the adolescent generation are subordinating all other considerations to the sating of their appetites, be it for pleasure, or for finery, or for amusements; and their only aim and standard of conduct is "success" —money with which to buy pleasures.

I am not blind to the difficulties in the way of educators in our public schools who seek to teach morality there. They dare not teach religion; and a substitute, natural or rationalistic ethics, will not weather the exigencies of life. A godless people postulates godless schools, and the culmination will be chaos such as we witnessed in the French Revolution. There is no escape from the circle.

Wise Protestants are beginning to send their children to our Catholic schools, academies, and colleges, for no other purpose than to imbue them with those principles of order and morality which, they feel, are essential to their future welfare.

Our parochial schools, academies and colleges are the only star in a threatening sky; they form a nucleus of morality that may for a time prevent the cataclysm, which will however eventually come, as surely as the roots produce the tree and the tree produces its fruit.

A word to Catholic educators. Be not dragged into the vortex of secular education. Even if your graduates do not find ready admittance into the professional schools, because you give much time to religious and moral training and cannot find time to "smatter" with them in multitudinous curricula;—soon those higher schools will open their doors freely to your graduates, if only from a motive of emolument and self-preservation. Do not adjust your curricula to theirs, let them adjust theirs to yours, as they will very soon do. But under no consideration neglect the moral training of your charges.

Washington University. C. E. D'ARNOUX.

Gregorian Chant and its True Rhythm

THE DOCUMENTARY EVIDENCE OF THE EQUALISTS

In a former article I pointed out the different execution which is at present demanded for the Gregorian Chant: here, notes of equal duration (Equalism), there, notes of different proportional duration

(Mensuralism). Let us now examine the documentary evidence which the Equalists advance for their view. The spokesman is again Fr. Huegle, O. S. B. In *Church Music,* Vol. IV, pp. 279—280, he refers first to two passages of medieval authors and then to the notation of the Vatican Gradual.

The first passage, taken from the *Commemor. Brevis* of Hucbald, reads in Fr. H.'s translation: "This equality (or even balance) in chanting is called 'Rhythm' in Greek, 'Number' in Latin, since without doubt every melody must be carefully scanned [?] like the measured feet of poetry. The teachers ought studiously to inculcate this equality upon their pupils and from the beginning accustom the children to this discipline of evenness or musical number, by marking this number (rhythmical unit or pulsation) during the singing by means of any percussion made by hand or foot or in any other manner."

I have set an interrogation mark after "scanned." This expression may be understood correctly, but it may also be misleading. For one may easily read into it the meaning of what we call scanning in modern poetry, *i. e.,* counting the feet by the word accent instead of by measured long and short syllables. Now Hucbald employs the expression "mensurandum"—"must be measured." And this is exactly the point in question.

Fr. Huegle gives no explanation, though this was much needed for his purpose; for the reader probably asks himself where in Hucbald's words a proof for the equality of the notes is to be discovered. To tell the truth, Fr. H. was rather unfortunate in his choice. Other Equalists have also attempted to find a confirmation of their doctrine in an expression of Hucbald's *Commem. Brevis;* like Fr. H. they pick out in it the word "aequitas" or "aequalitas" (uniformity, evenness or equality), but they take it from a preceding chapter where at least the words immediately following do not in the same breath contradict the purpose of the quotation. For if "every melody must be carefully measured like an (ancient) metre," how can there be question of the equal duration of all notes? Did not the metrical feet of the Greeks and Romans consist of exactly measured long and short syllables? To what equality then does Hucbald refer here? Not to the equality of duration of all notes, but to evenness of speed or rate of movement (tempo), to the beat which serves as the unit of measurement for the various notes. In other words, he insists on the necessity of "keeping time." The simple quotation of the context suffices to make the truth of this statement clear to every reader. Hucbald writes: "Great care must be taken that the chant be rendered with exact uniformity. ... Without it confusion is unavoidable when the choir sings in a body; no member will harmonize with the rest... No single neum or tone

should be, here and there, dragged or shortened; *c. g.*, in a responsorium.... the tempo should not from carelessness be retarded, while the preceding part is executed at a livelier speed. Similarly, the single short notes should not be unduly prolonged. On the contrary, whatever is long should be equally long; whatever is short, equally short... A legitimate rhythmical proportion should exist between the longs and shorts, and every chant should be executed in the same speed from beginning to end... This regularity in singing is called in Greek *rhythmos*, in Latin *numerus*." (See Fr. H.'s quotation.)

In his *Mus. Enchir.* Hucbald expresses himself even more clearly: "To sing rhythmically means, therefore, to give the correct value to long and short notes. You must not prolong or shorten them more than is proper, but keep (the movement of) the voice within the law of scansion in order that the end of the melody possesses the same tempo as its beginning." (See the Latin original of Hucbald in Migne *P. L.*, 132, col. 1039 sq. and col. 993 sq.) Is it not astonishing that the Equalists have the courage to claim this author as an advocate of their theory?

"About 300 years later," Fr. H. continues, "Franco of Cologne (born 1190) testifies to the same unmeasured rhythm." Here is the passage quoted by Fr. H.; but I shall translate somewhat more literally than he does: "By *musica mensurabilis* [measurable] is meant a chant measured by long and short time-values.... I call it measurable because in the *musica plana* no attention is paid to this measuring." This might appear convincing to one unacquainted with the details of the case, at least if *musica plana* and Gregorian chant are considered synonymous. But first of all, this is a passage written in the 13th century, a time of decadence, when the knowledge of Gregorian Chant had been lost for more than a century to such a degree that it had even been forgotten that the various forms in the notation represented notes to be sung. (Elias Salomon: "ad decorem libri, non ad cantandum"). Therefore even granted the passage says what it appears to say at first sight, it would prove nothing with regard to the true and original rhythm. But the facts about the passage are these: Franco (in his *Ars Cant. Mensur.*) says expressly that he does not treat of Gregorian Chant proper and sung independently, but only of the *musica mensurabilis;* this name was then given to the contrapuntal parts, measured off in different durations, in opposition to the underlying "tenor," which did not contain notes of different duration, but was sung in long and equal notes, and was therefore called *musica plana*. For this *musica plana* Gregorian melodies were used for a long time. Another author of the 13th century, Jerome de Moravia, who edited the work of Franco, expressly states that Gregorian Chant must be

considered in a twofold aspect: 1) as far as it is independent (*i. e.,* rendered without "discant," in other words, not as part of a polyphonic setting); 2) as far as it is subject to the discant. In the second case it is the *musica plana* described by Franco in the passage which Fr. H. quotes. But what conclusion can be drawn from this fact against the different durations in the Gregorian Chant proper and independent? When this chant was rendered independently, it was done so with different durations. Jerome de Moravia even enumerates six of them. True, these were not the durations of the original rhythm, this rhythm had then been forgotten, but certainly the chant was not performed in equalistic fashion.

The argument from the notation of the melodies Fr. H. couches in the following words: "Every page of the Vatican Gradual, every *bistropha* and *tristropha,* every *pressus* and *oriscus* are as many proofs that the ancients sang the ecclesiastical chants 'equally,' and that they were not lacking the means to represent different time-values when such were needed." A rather concise argumentation, to be understood, I suspect, only by the initiated! First, how can the Vatican notation furnish a proof, since it does not reproduce the neumatic signs, but the square notation which is merely diastematic indicating the pitch of the notes without the rhythm? Then, as regards the *strophici (bistropha* and *tristropha)* which are adduced as proofs, Fr. H., like some other equalists, probably wishes to reason in this manner: "When the ancients intended longer tones they added and joined into one single tone the different notes placed on the same degree and called *strophica.* Now they would not have done this, if they had had long notes otherwise." One of the answers to that is as follows: The assertion that the ancients united the notes of the *strophici* into one longer tone, is altogether unfounded; for first of all, not a single text of the Gregorian writers can be quoted in its favor, and secondly, these authors contradict it expressly. Thus Aurelian of Réome (9th century) in his *Mus. Discipl.,* clearly prescribes two or three separate notes *(trina vocis repercussione);* nay the very name *"notae repercussae"* (struck repeatedly) given to these notes shows that they were not one prolonged tone.[1] The same is to be said of the *pressus* and the *oriscus;* but unfortunately the space at my disposal does not allow me to prove it here.

With regard to the *strophici* I can however quote the authority of the two chief Equalists, D. Pothier *(Mel. Grég.,* tr. by Kienle, p. 117 sqq.) and D. Mocquereau *(Le Nombre Mus. Grég.,* p. 336 sq.)

[1] For more details see *Caecilia,* 1908, No. 8—9, p. 65, and *Church Music,* II, 13.

What is left now of Fr. H.'s triple proof? On me, however, the task is still incumbent of bringing in a final article the positive arguments for Mensuralism. LUDWIG BONVIN, S. J.

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A Field for Catholic Social Activity

The Washington University *Record* for March 1910, in a brief article contributed by the Professor of Sociology on "Forms of Social Work," offers some excellent suggestions as to the varieties of fruitful social effort, especially in our large cities and among the children of the tenement. We fully agree with the author in his high estimate of work of this kind. "At the present time," he says, "in popular speech social work includes both paid and volunteer work in charitable societies, social settlements, institutional churches, probation offices, compulsory attendance departments of the public schools, playgrounds, welfare work in factories and stores, and state, county, and municipal charitable and correctional institutions. Though the field here outlined is wide, it includes only a part of the great domain of social service."

We think it proper again and again to call the attention of Catholics to these different kinds of social work, because as time goes on the Church and her children will be called upon to take part in these activities, and we have hardly yet begun to realize the necessity of work along these lines.

Complaints are often made by the pastors of city churches, that the "social settlements" especially are largely engines of sectarian proselytizing. But, as we pointed out already fifteen years ago, the more these complaints are justified, the greater the need for us to learn from the tactics of these zealous and mostly well-intentioned social workers whose efforts tend to deprive our children of the faith that is in them. In an article entitled "Cahenslyism" (CATHOLIC FORTNIGHTLY REVIEW, XVI, 13) we showed how social agencies of the kind just referred to are "systematically undermining the faith of Italian 'foreigners' in Chicago." The same is true of other large cities, notably New York and Philadelphia.

What importance is attached to this "social settlement" work may be seen from the following words of the Washington University *Record:* "Along with the enlargement of the work done in the social settlements has gone a widening of the interest in this form of social work, even in the churches and the wealthier classes of the community, until now it is probably correct to describe the *settlement as a practical*

expression of the interest of the more favored people of the community in their less favored neighbors."[1]

When the writer of the article speaks of the interest for this work among "the churches," he lets us understand that he means the Protestant churches. Of course, no one can unreservedly condemn the "settlement work" of the various denominations, many of which have ample means and an army of willing helpers. But we think it is high time that our Catholic people realize that this particular form of welfare work is being used as a means to rob those of our Catholic brethren who come under its influence of their faith, and that in the course of time this agency in the hands of so-called non-sectarian leaders will become a source of incalculable defections. When we were asked years ago by a Chicago pastor whose parish was near a famous social settlement:—"What can I do to save these unfortunate Catholic protegés of Hull House?" we knew no other reply than: "Engage in Catholic settlement work!" We know of no better means today. Of course, such work would require a considerable expenditure of money, and the counter-question still is, as it was a decade or more ago: "Where are we to get the means?" They should not be so difficult to obtain. We never lack means when it comes to building and furnishing expensive churches, or to making up plethoric purses for popular bishops and priests, or to erect sumptuous K. of C. club-houses and halls.

Three Puzzling Questions in Regard to Mixed Marriage Dispensations

A mixed marriage may be quite illicit even when the parties about to contract it have obtained a dispensation from the proper authorities.[1] A mixed marriage is, objectively speaking, always illicit when the Catholic party desires, without grave necessity, "to communicate in religious rites with a non-Catholic," and "exposes himself to the danger of either losing his faith altogether, or at least of suffering its purity and brightness to be tarnished."[2] And this is true even where the parties are willing to sign the required promises—"etiam sub opportunis cautionibus," as the Baltimore Council puts it.[3]

Keeping this in mind, three puzzling questions suggest themselves.

Suppose a Catholic and a non-Catholic apply to the local pastor for a marriage dispensation. There is no "just and grave canonical

[1] Italics ours.

[1] See the article, "The Conditions under Which the Church Tolerates Mixed Marriages" in this REVIEW, Vol. XVII, No. 6, pp. 163 sqq.

[2] T. Slater, S. J., *A Manual of Moral Theology*, Vol. II, p. 309.

[3] *Acta et Decreta*, n. 131, quoted in full in this REVIEW, Vol. XVII, No. 6, p. 164.

cause." The parties are desperately in love with each other, that is all. They are willing to make the required promises if they can obtain a dispensation, but are quite as ready to marry outside the Church if the dispensation is refused. This is the first act of the drama. The second is the arrival by return mail of the dispensation. The third act is the happy consummation of the marriage with its melancholy train of countless evils such as have ever caused holy mother Church to detest these unholy unions.

1. First question: Can the Catholic party receive absolution in the sacrament of penance? He does not seem a fit subject for absolution. He is in a state of sin.[4] He is determined to marry *per fas et nefas* and therefore cannot have true contrition, because he has no sincere purpose of amendment. To be fit for absolution he must, "after setting forth frankly his reasons and the circumstances of the case, show himself absolutely submissive, no matter whether the Holy See grants the desired dispensation or not."[5]

So much is certain: there is here a "peccatum materiale," to say the least. Hence Fr. Lehmkuhl adds: It is for the prudent confessor and parish priest to see how far he may venture to reveal to such persons the deplorable state they are in, "lest the material sin become formal." But can a well-instructed Catholic be ignorant of the fact that his readiness to "marry" outside the Church, in case no dispensation were granted, is downright mortal sin?

2. Second question: A prudent confessor will not always tell such a person that he sins by applying for a dispensation without grave cause. This advice is in harmony with the general teaching of theologians concerning the duty of the confessor as counsellor. But while the principle is indisputable, its practical applicability to conditions such as exist in this country is quite another thing. The penitent *should* be informed if there is question of a "bonum damnumve commune."[6] But in the United States mixed marriages undoubtedly are a source of immense "damnum commune." They are one of the chief sources of our leakage. Statistics leave no doubt that the actual increase of mixed marriages, and the manner in which dispensations

[4] "Per se quidem *peccant* sponsi qui sine causa gravi dispensationem ad ineundum matrimonium mixtum petunt, etiamsi cautiones ab Ecclesia postulatae in tuto positae sint, et qui timore maioris mali superiores movent ad dispensationem nihilominus concedendam." (Lehmkuhl, *Casus Conscientiae*, II, 911.)

[5] "...expositis sincere rationibus et adiunctis sese submissum omnino exhibere, sive S. Sedes concesserit, sive denegaverit licentiam." (Lehmkuhl, *l. c.*, 910.)

[6] "Monitio fieri generatim debet, si bonum damnumve commune in quaestionem vocatur. Imo illud commune damnum secus imminens tantum esse potest ut monitionem fieri oporteat, etsi certo praevideam paenitentem nunc saltem nondum obtemperaturum esse, adeoque formaliter peccaturum, et absolutione indignum fieri." (Lehmkuhl, *Theol. Mor.*, II, 444, 8.)

are issued to petitioners, constitute one of the most serious grounds for apprehension regarding the future of the Church in America. In view of these facts we ask: Is not the confessor, in accordance with sound moral principles, bound to tell the Catholic party to a mixed marriage of the frightful loss resulting to the Church at large from such marriages—a loss to which he and his consort will in time most probably contribute their share? Must he not enlighten the couple, even at the risk of formal sin on their part, rather than hide the truth? On what plea, we would ask, can episcopal dispensations legitimately continue to be granted in cases where there is no absolute necessity for them?

3. Third question: Is a dispensation that is granted without just and grave canonical cause, valid and licit? The Supreme Pontiff, it is safe to hold with Lehmkkuhl, can validly dispense "etiam quando lex divino-naturalis vel non, vel non plene cessaverit, permittens quaedam mala ut maiora praecaveantur.[7] But the case seems different with diocesan authorities, who need a reason of proportionate gravity in order to make use of their dispensatory power. Some of them seem to consider their own intention to prevent a greater evil to be a sufficient reason. But experience permits one to raise the question: Do such dispensations accomplish their purpose, considering that, as a matter of fact, our mixed marriage practice has actually wrought fearful havoc among the faithful? (Rev.) A. B.

Pius X's Letter to the Unione Economica

Catholic social action in Italy is beset with peculiar difficulties. Though Italian Catholics are fortunately awakening to a sense of duty in face of the evils weighing upon Church and State alike, yet they are still very uncertain and timid in asserting their rights, and the rampant spirit of compromise with anti-Christian error threatens grave danger.

A recent article in the *Civiltà Cattolica* (Quaderno 1429) discusses at some length the position which loyal Catholics, both as individuals and as members of societies, should take towards those of their brethren who wish to gain the good will of a de-Christianized world "at the cost of concessions and compromises." The article in question is especially well-timed just now when there is such lively interest in Catholic lay activity, as it clearly explains the position which Catholics —both as individuals and in organizations—must take with regard to social work in co-operation with non-Catholics. And we all know too well what strenuous endeavors are made in some quarters by non-

[7] *Casus Conscientiae*, II, 910.

Christians, sometimes even by openly anti-religious bodies, to enlist the sympathy of Catholics in their work for "the brotherhood of man."

There can be little doubt that the problem here touched upon is becoming more pressing every day. Both Cardinal Fischer, Archbishop of Cologne, in his excellent Lenten Pastoral for 1910, and the Rev. M. Meschler, S. J., in his article "The Lay Apostolate"[1] have referred to this danger that is everywhere besetting Catholic social activity, and especially the work of Catholic societies. Cardinal Fischer's letter, in fact, is principally a warning against the errors into which Catholics may be led by too readily accepting invitations to work along lines of social uplift with non-Catholic bodies. He denounces especially the union of Christian associations with the Social-Democrats.

The Holy Father himself has issued some very wise instructions in this delicate matter. Though his advice is meant especially for Italian Catholics, yet the underlying principles are applicable everywhere. The great lesson taught all Catholics by this letter have been neatly summarized in one little phrase in an extract from a letter from a learned priest printed in the CATHOLIC FORTNIGHTLY REVIEW (XVII, 4, p. 121): "The spirit of compromise with error." We fully agree with the writer when he says: "The Holy Father's instructions are, of course, based on conditions prevailing in Italy, but they point clearly to the danger of yielding too far to insidious irreligious influences."

These instructions were given in the Holy Father's reply to a letter of inquiry of the Unione Sociale Economica regarding an important change to be made in the statutes, whereby the league should find greater favor with non-Catholics. The original memorial to which Pius X gave the reply was as follows:

"Lately, while taking preparatory steps for the election of a general secretary for our professional associations, the question was raised whether is would not be advisable to change the rule adopted March 20th of the present year (1909), so that the character of a *Catholic society*[2] should be less conspicuous, in order to obtain thereby larger representation and better recognition from the State, and to receive into the new organization even such bodies as are guided solely by the principles of Christian equity. It seemed good however to those who favored this idea to submit the question to the judgment of the Holy See."

The Holy Father replied under date of November 22, as follows:

"We have read and carefully considered the new Statute for the

[1] This timely article has been reprinted as Heft 3 of the "Schriften der Centralstelle des D. R. K. Central-Vereins," St. Louis, Mo., 18 S. 6th St. Price 5 cts.

[2] Italics ours.

'Federazione delle Unioni e delle Leghe Professionali,' and much as we are persuaded that the esteemed gentlemen charged with the modification are moved by the best intentions, it is nevertheless absolutely impossible for us to accept, much less to approve of it. In fact, the reasons alleged, besides convincing us that the aim intended—to make the statutes acceptable to weak-kneed and indifferent Catholics and to gain for the Federation recognition from the government—is one which it is neither loyal nor becoming to dissimulate, covering the profession of Catholicity with an ambiguous standard, as if it were contraband. As regards, moreover, the plea of *Christian justice,* a vague and perilous phrase, there is no telling whither it may lead on account of the spirit of the societies adopting it, and what consequences it may entail on account of the persons chosen as officials. Hence let the Union courageously display its Catholic banner and abide by the law passed on March 20th last."

This letter, accompanied by a circular, was communicated to all the diocesan councils and to all the economic societies of Italy. The circular contained the following loyal endorsement of three high officials of the Unione:

"We doubt not that all those who labor in the field of Catholic social action will receive the pontifical document with due reverence and strive to show themselves grateful to the Vicar of Christ for this new proof of the interest with which his paternal solicitude follows the development of popular action in Italy. Let all follow gladly and promptly with unconditioned adhesion of the intellect and will his sovereign disposition. On its part this Union will do all in its power that the new regulation be at once carried into effect and in its sphere it will aid efficaciously in the Christian reconstruction of society."

In connection with this correspondence the *Civiltà* explains the teaching of Catholic moralists on the duty of professing one's faith. The public profession or extrinsic manifestation of the faith is a precept, which on the one hand, obliges always, in as much as it is never permissible to do anything contrary to it, (as, *e. g.,* to deny one's faith or to prescind from it entirely in social life); on the other hand, it does not oblige on every occasion and at every moment, as if a Catholic should incessantly be making explicit and open acts of faith in public or private life. This would sometimes rather be, or seem to be, ostentation, indiscretion, or imprudence, since everything, even the virtuous act, has its proper time and limits. All this holds much more in the individual exercise of the apostolate, and hence also in Catholic (lay) action, which is only a specific form of the apostolate. In our days of general weakening of the faith this principle is frequently

misunderstood. It is even sometimes misused to disguise weak compromises, shameful defections, and cowardly surrender of the faith or of the Catholic cause.

It is clear to every thinking person that dissimulation, or at least a weakening in the profession of the Catholic faith, when it seems to be required by the programme, or at least is postulated by the general statutes of a Catholic association, is a transgression of the positive precept of externally professing one's faith at the proper time. And this holds especially for a Catholic country like Italy, in whose interests the letter of the Holy Father was written, and where, to quote the words of the *Civiltà*, "even the mere prescinding [from the profession of the Catholic faith] may easily result in a positive violation of its obligations."

Should not the members of American Catholic societies draw a practical lesson from the letter of the Holy Father and from its ready acceptance by the officials of the Social Economic Union? The Rev. writer in the CATHOLIC FORTNIGHTLY REVIEW already mentioned well observes that it is not a mere beating of the air when those who have the good of our religion at heart "strike at the spirit of compromise with error, which is so strongly influencing the conduct of Catholics in this country.... Organizations among Catholics are necessary, but if they wish to be of service to the Church, they must be organized on Catholic principles and strictly adhere to them." A. M.

A Catholic Social Year Book

A precious booklet that is sure to receive a cordial welcome from Catholic social workers in this country as well as in England, a booklet which will stir up enthusiasm for the cause of Catholic social reform, which will effectively dispel the doubts of the timid and ultra-conservative as to the need and immense advantage of such work, and from which all Catholics can learn ways and means of social action, is the recently issued *Catholic Social Year Book for 1910*.[1] Its publication is another evidence of the well-directed, earnest interest which the English Catholic Truth Society takes in all efforts that make for a more fruitful Catholic social apostolate.

It was certainly opportune to supply the Catholics of England, who have been so often exhorted of late years to study the methods of Catholic social work in Germany and France, with a year book telling them what has been accomplished by their own efforts, and what still remains to be done.

[1] London: The Catholic Truth Society, 69 Southwark Bridge Road, S.E. Sixpence net.

The need of such a work had long been felt. The Catholics of France at the beginning of 1909 had already received their sixth *Guide Social*. In Germany the annual meetings of the Volksverein recorded the year's progress in social activity. And now we have this excellent book, which we are glad to learn "the Catholic Truth Society hopes to issue next year and in subsequent years.... As time goes on, it is hoped to secure an increasing number of expert collaborators in the Year Book and to give it a more scientific character."

The first chapter, on "The Need of Social Study" not only answers the question, "Why should we Catholics interest ourselves in social study?" but it is at the same time an earnest lay-sermon on Christian charity and will supply the clergy with many excellent arguments for rousing the torpid members of their flock to Catholic social service, which, as the Holy Father has said, is, especially for those who have wealth, "a matter of simple duty."

As a specimen of the simple, vigorous, language that characterizes this brochure (and which makes it easy reading even for the ordinary Catholic layman) we quote from the second argument for the need of social study—the needs of the Church. "If it is hard for the rich to enter heaven, it is no less hard for the destitute to do so. The former are apt to be immersed in life's superfluities; the latter are absorbed by the fierce struggle to earn a bare living. Degraded poverty is not a favorable condition for the living of a Christian life; such poverty is not the poverty commended by Christ. It is incumbent upon the Catholic body to remove destitution as far as may be; for to it is due, in great measure, our appalling leakage from the Faith. The work is a colossal one and demands concerted action, which, in turn, demands concerted study."

Again, referring to the "value of Catholic principles", which alone furnish a "background to life"—a spiritual ideal which may elevate rich and poor alike above the sordid rounds of pain that dishearten, and of pleasures that pall," the writer says: "Now the Catholic Church does speak with no uncertain voice of man's mission and destiny, and she has in consequence the power to co-ordinate and explain all his strivings after well-being. At every period in her history she has strengthened and refreshed the human spirit."

The booklest will commend itself to Catholics interested in social reform on account of the great number of definite working principles and of excellent practical methods of social service which it suggests. We refer particularly to the chapters: "The Catholic Social Guild" (Cfr. the CATHOLIC FORTNIGHTLY REVIEW, XVII, 82), "Lectures, Study Groups, Essay Societies, and Debating Clubs," and "How and Where to Train."

Looking over the list of "Some Catholic Social Forces" described in Part II, we find that here in America we have practically the same sort of Catholic organizations for promoting social welfare. Hence the *Year Book's* suggestions are of equal value for our people. It is matter for rejoicing that among these forces we find one great work which really ought to be looked upon as a main source of inspiration for all effective and beneficent Christian social reform. This is the Spiritual retreat, here rightly called "A Basis for Social work." Again we can do no better than quote the excellent comment of the *Year Book:* "We are apt to become worldly-minded. Even our most generous activities turn to a snare for our entangling. We need to withdraw ourselves now and then for a space and let the eternal truths soak into our minds and hearts. Our social work will not suffer for this small interruption; rather will it gain indefinitely. For we must set ourselves in order before we can help to set the world in order." It may be apropos in this connection to mention that several zealous social workers among ourselves take the same view of the retreat as a basis for social activity and have been perfecting arrangements whereby laymen may have opportunity to spend some days in retreat at the house of a religious community during the coming summer."

All in all the *Social Year Book* is one of the most practical and useful manuals of Catholic social activity that has ever come to our notice. An excellent hint or suggestion will be found on almost every page. Let the members of our Catholic societies, and especially those of the Federation of Catholic Societies secure and study this manual. By so doing they will be enabled to follow out the exhortation of Pope Leo XIII to Catholic men, to strive by means of social action "to impress upon the public conscience the Catholic principles of civic life."

Dr. Guy Carleton Lee on Social Discontent

It was a happy epithet that Dr. Guy Carleton Lee, the well-known author, lecturer, and literary editor of the Baltimore *Sun*, bestowed on certain university professors of sociology, when in his lecture on "Causes and Remedies of the Social Discontent," delivered in St. Louis, March 15th, he dubbed them "parlor sociologists." The speaker did not mention any particular sociologist of this stripe, but we doubt not that he had in mind the men who have achieved an unenviable notoriety through the magazine articles of Harold Bolce, notably such prophets of evil as Charles Zueblin, who lately turned loose another stream of sensationalism at one of the great women colleges of the East.

Brushing aside the inane effusions of these quack doctors, Mr. Lee

pointed out that our social grievances and evils have their root in four deep-seated infirmities besetting men today. The first of these is envy and jealousy directed against those who have the good things of life in abundance; the second is the mutual distrust which is the bitter fruit of these two vices, a distrust especially between capital and labor; the third a direct antagonism between the classes and the masses, which in its turn is the immediate offspring of the second evil. Lastly, the materialism of so many of our people whose horizon is bounded solely by things of sense and time.

Though there may be nothing new for thinking men in this analysis of the social unrest of our time, yet it deserves attention because it is so clearly expressed and comes from one who has had exceptional opportunities for studying prevailing conditions. It was especially in commenting on the last-mentioned cause of social discontent, that Dr. Lee brought home some telling truths. He summed up the evil fruits of the materialism of these days in two words—sin and lust. "Sin and lust," he said, "are the great producers of social disturbance and social unhappiness." In showing how these two virulent evils are working havoc among our people, he drew a graphic picture of the Roman empire as it was at the height of its material power, but inwardly a moral ruin. He told of the hatred and the abomination of the starving rabble for their rulers, who had become moral lepers and were in constant peril of being dragged from their thrones by the infuriated masses. These same conditions we see repeated in America today. The sins of plutocracy are goading the *hoi polloi* to vengeance.

As one result of swollen fortunes upon the moral life of our people the speaker referred to the abominable pastimes of the idle rich, who lavish affection upon filthy poodle-dogs, while the children of the tenement are bitterly crying for bread. "Yet the newspapers," he went on, "seem to palliate these revolting abnormalities by the manner in which they bring them before the people." They print a column of sickening slush about the "sorrow" that has entered a Fifth Avenue home because the darling of the house—"dear Fido"—has died in spite of the best attendance and medical skill, while the death of an unfortunate woman found frozen in a hall-way is recorded in a few icy lines.

Better education of the masses was suggested as one means for averting the threatening social cataclysm. But we were glad to note that Dr. Lee also made an appeal to his hearers to co-operate energetically with their respective churches in the work of social reform. In matter of fact, as this REVIEW has so often pointed out, it is rather the universal acceptance and realization of the Christian world-view than a "better and a borader education" which alone can save modern society from the terrible fate that engulfed the Roman Empire.

MINOR TOPICS

HELPFUL CRITICISM

Now that the *Catholic Directory* for 1910 is off the press, Catholic papers again indulge in optimistic statements as to the progress of the Church in the United States. We have every reason, they say, to congratulate ourselves. Figures are marshalled, like so many arguments, to show the number of priests, churches, and Catholic institutions, educational and charitable. We hear of "the successful manner in which the Church is carrying on her work and getting ready for still greater spiritual conquests in the coming years."

It is true that at each annual republication of the *Directory* the fact comes home to us that the Lord is visibly holding the shield of His protection over the Catholic Church in America. We cannot sufficiently thank divine Providence, so numerous and varied are the blessings of which we have been the recipients in past years. To speak, as on the day of the Pentecost, "in our own tongues the wonderful works of God," is but a plain act of gratitude. Such comment therefore is good as far as it goes.

But it does not go far enough. Catholic journalism has other functions, besides commending what is commendable. In the matter of self-improvement, which should be a topic of perennial interest, and can never be out of date, it were folly designedly to close our eyes, ostrich fashion, to evils wherever they exist, and to the blemishes that still mar the beauty of even such a sublime institution as is the Catholic Church. It is perfectly legitimate for the Catholic press to point to the spots and wrinkles in the fair brow of Holy Church. It is even a duty to help remove "any such thing" of which the Apostle speaks, both by laying the finger on the evil and by suggesting the proper remedy.

ISMS AND FREAKS IN PROTESTANT CHURCHES

This is how a secular newspaper, the New York *Evening Post* (Feb. 15), accounts for the growth of isms and freaks in Protestant churches:

"Church-going is admittedly a declining habit in this country. President Faunce of Brown University—himself for many years an active New York clergyman—stated in a recent address that the fact had to be faced. He did not argue that it implied a falling off in moral energy, but pointed out that this energy had been drawn into a multitude of channels outside the churches. Naturally, however, this leaves many clergymen anxious and uncertain. The problem of empty pews is pressed upon them in very urgent fashion, and the temptation is strong to pursue every kind of ism or freak that seems to have great popularity, in order to make their churches appear popular, too. This is the real basis for the demand that ministers go in for 'New Thought' and 'Metaphysical Healing' and so on. But that way madness lies, in more meanings than one."

THE ARCHIVES OF THE INQUISITION

In our first January number we gave prominence to an article re-echoing Professor Ludwig von Pastor's complaint against the Congregation of the Sant' Uffizio for refusing to open its archives to students of history. A European correspondent writes to us on this subject:

"The complaint of Professor von Pastor—and I have heard a similar complaint from another writer—is quite natural from the standpoint of the historian. But there are many other things to be considered. The archives of the Holy Office probably contain many documents of such a private nature (lawsuits, trials, cases, etc.) that their publication might prove the source of misunderstandings and scandal. If the archives were thrown open indiscriminately, many scholars, especially non-Catholics, would doubtless misinterpret such documents, generalize facts, etc. Hence, I suppose, this jealous watch. In family life and politics things are carried on in a similar way. A churchman who has worked much in the Roman archives told me that but three times in his life he got an entrance to the archives of the Sant' Uffizio, and then (probably) only to verify some date or statement. Nevertheless he praised the Congregation for its policy. For, he said, there ought to be in Rome at least one repository of which every one knows that what is preserved there will never be made public. Of course, I do not know but what the Holy Office will change its policy at some future time, perhaps after all the documentary treasures have been sifted and put in order. But I cannot blame them for their present practice, and I know that many others are of the same opinion."

We do not deny that there is some weight in these considerations, yet to our mind they fail to justify such a strict adhesion to the policy of secrecy as that from which Professor von Pastor has been made to suffer. Professor von Pastor, be it remembered, is a Catholic and a scholar whom two popes have lauded for his loyalty and prudence. What sense can there be in denying him access to the archives of the Sant' Uffizio? Why not extend to the Sant' Uffizio the glorious policy of Pope Leo XIII, who with truly sublime confidence in the power of truth and the clean record of the Holy See unconditionally threw open the secret archives of the Vatican to all students, without regard to what use they might make of the manuscript treasures preserved there, which even to this day have not by any means all been duly sifted and put in order!

THE DANGERS OF HYPNOTISM

In a lecture recently delivered at the Catholic University of America the Rev. Dr. E. A. Pace dwelled on the dangers of hypnotism much in the same strain in which we have repeatedly discussed this important subject in the C. F. REVIEW.

Hypnotic practices, he said, are attended with dangers, which are greater when the hypnotizer is ignorant of the nature of the phe-

nomena he produces and of their effects on mental and organic processes. For this reason, if for no other, amateur performances in which hypnotism is introduced for the sake of amusement and public exhibitions which make it a sort of stage property, should be prohibited. Given the nature of hypnosis, the fact that almost any normal person can hypnotise another is the best reason why the use of hypnotism should be permitted to physicians only.

In its moral aspect, the danger arises from the surrender of the will to the control of another. It is true that the subject sometimes offers resistance to suggestions which are contrary to his sense of morality or propriety, but it is possible, by means of other suggestions, to remove the opposition; and once this is cleared away, even criminal actions may be ordered, the performance of which may be postponed to a considerably later date. A hypnotizer who thus designs to use his subject as an instrument for evil doing, can obliterate all traces of his share in the crime for which in reality he is responsible as principal and not merely as accomplice. No long record of such transactions should be necessary to make it evident that the interests of justice call for restrictive measures which shall control the practice of hypnotism as closely at least as the regulations limiting the sale and use of certain well-known drugs.

The surest safeguard, however, is the education of the intelligence in regard to the real nature of hypnosis, showing the radical difference between it and what is merely curious or "mystifying": and especially the cultivation of the moral sense to such a degree that no sane mind will take the risk of giving over the freedom and of abandoning the personality which constitute the moral agent.

COMPENSATION FOR INJURIES

Constantly increasing attention is given to labor legislation in all industrial countries. Just now in the United States attention is centering about methods of compensating workmen for injuries. The American Association of Labor Legislation, a branch of the International Association, is devoting much of its work to this cause, and in this State the Wainright Commission is taking testimony preparatory to the formulation of a compensation bill. Similar commissions are at work in Minnesota and in Wisconsin.

As the *Independent* recently (No. 3191) pointed out, the United States is far behind other industrial countries in providing relief for injured workmen. Though there is a federal measure for the benefit of government artisans and laborers, there is not a single State measure. Maryland had one, which was passed in 1902—a crude law—but after less than two years' operation it was declared unconstitutional. Austria, Belgium, British Columbia, the Cape of Good Hope, Denmark, Finland, France, Germany, Great Britain, Greece, Hungary, Italy, Luxemburg, the Netherlands, New Zealand, Norway, Queensland, Russia, South Australia, Spain, Sweden, and Western Australia all have such laws in operation.

Of these measures, those of Great Britain, France and Belgium are, in general, the most advanced. In all countries, except Austria, Germany, Hungary and Luxemburg the entire burden of compensation rests upon the employers. All of the laws fix the amount of compensation to be paid. The kinds of employment coming under the provisions of these acts are in many countries limited, but in Great Britain, France and Belgium virtually all employments are included.

The British law is the most comprehensive and thoroughgoing of all. It compensates for all injuries which cause death or which disable a workman for more than one week. It includes as injuries certain occupational diseases, such as lead, mercury, arsenic and phosphorus poisoning, anthrax and the parasitic ailment suffered by underground workers, ankylostomiasis. It includes all workmen receiving less than $1,216.63 yearly wages. It does not, as do the French and Belgian acts, guarantee payment to the workman through State security, but it makes a compensation award a preferred claim against a bankrupt employer.

The demand by workmen for the passage of compensation acts by the States of the Union is steadily increasing. The accident rate in America is greater than elsewhere, and the legal redress for injuries is meager. The men who risk their limbs and lives in the nation's industries believe that the time has come for the substitution of the present costly and uncertain mode of obtaining damages for injuries by a scheme of fixed compensation similar to what has been ordained in other countries.

THE SECRET PASSAGE IN THE TEMPLE OF BEL

Regarding the recent discovery of the old temple of the idol Bel on the site of Babylon, a writer in the *Jewish Chronicle* (quoted by the Bombay *Examiner,* Vol. 60, No. 52), points out that the deepest interest of the "find" is the discovery of a secret passage into the temple. This bears out the story in the last chapter of the book of Daniel. The idol Bel was served with a daily provision of a large quantity of stores which he was supposed to consume. They disappeared, and the believing faithful were under the impression that they were consumed by the idol. Daniel, however, hinted to the King that the public was being duped, and suggested that the priests themselves, aided by their families, disposed of the provisions. The temple was jealously guarded and the guards testified that no one had entered. When the doors were opened, it was found that the provisions had disappeared. Daniel's life seemed naturally forfeit, but he had taken the precaution to strew the floor of the temple with ashes unknown to the priests. The provisions had certainly disappeared, but, with a perspicacity that ages ago forestalled the methods of Sherlock Holmes, Daniel pointed to numerous footprints on the ashes. These were followed, and there was discovered a secret passage through which the priests and their

families had been in the habit of nightly entering the temple. Daniel was triumphant and the priests were put to death.

A GARBLED TRANSLATION

The prayer attached to the Litany of the Sacred Heart, which was approved for the entire Church some years ago, reads thus: "Omnipotens sempiterne Deus, respice in .... laudes et satisfactiones quas in nomine peccatorum tibi persolvit, iisque misericordiam tuam petentibus tu veniam concede placatus...."

The English version of this prayer now commonly in use runs as follows: "Almighty and eternal God, look upon the heart of Thy dearly beloved Son, and upon the praise and the satisfaction He offers Thee in the name of sinners and for those who seek Thy mercy; be Thou appeased and grant us pardon in the name of the same Jesus Christ..."

A little reflection will show that the translator, whoever he may be, has given us a garbled piece of work. It is only too evident that the dative "iisque .... petentibus" depends on "veniam concede." If it depended on "persolvit," as the translator would have us believe, there would be no "iis" to precede "petentibus", and secondly "veniam concede" would have no indirect object. This the translator felt, so he smuggled "us" (grant *us* pardon) into the text. Latin grammar demands that "those who seek mercy" be translated: "veniam petentes." "Ii veniam petentes" means they .... if (when, as, because, etc.) they ask mercy.

Hence we should render: "Look upon the heart of Thy dearly beloved Son, and upon the praise and satisfaction He offers Thee in the name of sinners; and when they seek Thy mercy, be Thou appeased and grant them pardon, in the name, etc."

Why can't we have indulgenced prayers correctly Englished?

FR. CONWAY'S QUESTION BOX AND MIXED MARRIAGES

In No. 6 of this REVIEW we took exception to a passage in Fr. Lasance's *Girl's Guide*, where among the conditions necessary for granting the required dispensation and justifying a mixed marriage, no mention is made of the "justa gravisque causa canonica" of the III. Baltimore Council. We notice that the Paulist Father Conway, in his well-known *Question Box* (edition of 1903, p. 510), is guilty of the same omission. This is all the more to be regretted because there must be well-nigh 100,000 copies of this book in circulation. Perhaps the omission may seem justified in that the *Question Box* was chiefly intended for non-Catholics. But then, Catholics also are among its readers, and our non-Catholic friends have a right to know the position of the Church on this important point. Besides, it would be interesting to know if the *Question Box* has been brought down to date, in its latest edition, regarding the recent Church legislation on the sacrament of matrimony generally. It is a pity the book has such a cheap look about it; one feels reluctant to place it in the hands of an educated lady or gentleman. Such books should

attract by their technical make-up and typography.

"CO-EDUCATION" ALWAYS DANGEROUS AND OFTEN PERNICIOUS

Mr. Eugene A. Noble, President of the Woman's College, Baltimore, Md., contributes to the February number of *School Education*, of Minneapolis, Minn., a valuable paper on "Segregation in Schools and Colleges." Professor Noble is peculiarly qualified to pronounce an expert opinion on the subject of co-education, because, as he says in the introduction to his article, he "graduated from a co-educational preparatory school; entered and graduated from a co-educational college which has recently repudiated co-education; followed post-graduate courses in a co-educational university; then became trustee of two co-educational institutions and... served for six years as the principal of a first-class co-educational secondary school." And this is the upshot of his observations and experiences:

"I have widely observed, deeply studied, and sympathetically discussed this problem, and have reached a defensible conclusion. That conclusion is that co-education, as usually known, in the sense of school environment that furnishes equality of opportunity and advantage for girls and boys, young men and women, is *always dangerous and often pernicious*.[1] It is a menace to scholarship in some grades of school work; and an indefensible process in others."

Professor Noble's paper is well worth studying. We regret that we cannot quote from it *in extenso*.

[1] Italics ours.—A. P.

FEMALE SUFFRAGE

The *Central-Blatt & Social Justice* writes in its February issue:

The claims for and against woman's suffrage resolve themselves into these simpler terms: What is the social unit? Is it the individual or the family?

If it is the individual, then all, even the most extreme, claims of woman's suffrage are established upon an unshakable basis, that no philosophy or policy can ultimately set aside.

If the social unit is the family, then is the head of the family, as a general statement, the representative of the family, and woman's suffrage a vague unreality.

The natural view would seem to be that society cannot exist except upon the basis of propagation. But the unit of propagation is the man plus the woman. Therefore, society rests upon the union of man and woman, and they form the unit of society. The traditional Christian view makes man the head of this union, and amid the consequences that flow from this recognition, is also that of the electoral prerogative.

RELIGION AND MEDICINE

These present-day movements, that exaggerate the influence of religious belief over physical nature, are in no way new in the world's history. Originally medicine was quite subordinate to religion and the first physicians were priests. A recurrent tendency to

re-assume this relation has frequently shown itself. But the result has always been unfortunate for both religion and medicine. It has taken much of the spirituality out of religion and much of the science out of medicine. Professor Münsterberg calls attention to the work of Pastor Gassner in Southern Germany in the eighteenth century, because it represents certain similar movements of our own time. Father Gassner believed that a great many nervous diseases were from the devil and he cured them by various religious means. The Catholic Church did not, however, approve of the exaggeration of his ideas in this regard, and so Father Gassner died in obscurity, though not before he had influenced Mesmer very materially and so led to a new medical movement.

Religion and medicine are intimately related. Each has its own definite limits in life. They are co-ordinate factors for happiness here, for there can be no happiness without health, and for pain and suffering help and strength from above are needed. These necessities are given by the two co-ordinate factors—religion and medicine, but each must be kept in its own place. Whenever two such intimately related factors exist, there is apt to be mutual invasion of the other's domain. Medicine for a time promised to make life so much happier and so much longer that men forgot how essential religion is in enabling them to withstand the trials of life. There is danger now of a reaction in which religion, in turn exaggerating its importance, will invade the domain of medicine and most likely do much harm. In the midst of all such agitation it is important to realize that the Catholic Church has been quite unmoved. As she was the main barrier against the infidelity that came from over-confidence in science, she now sanely places spirit and matter each in its proper place; shows us how other-worldliness may make for happiness even in this world; how confidence in God may lessen tribulation; how self-denial may lead to happiness; and, above all, how prayer and confidence in Providence may give that placidity which robs suffering of its terrors.—Dr. James J. Walsh in the *Catholic World,* No. 539.

THE NEED OF BOYS' CLUBS

Circumstances have made clubs for Catholic boys under Catholic auspices a great desideratum. Places where the boys may gather for recreation and instruction, and thereby be kept out of the "shot and danger" of the temptation of the street, have become almost a necessity of our city life. An excellent club for Catholic boys was opened recently in Belfast by Bishop Tohill. While it has educational and social features this club's fundamental purpose is one which should be the fundamental purpose of every such club, namely, the instruction of Catholic youth in their religious faith, and the strengthening of them in their morals, that they may be able to withstand throughout their lives the assaults of unbelief and iniquity.—*Sacred Heart Review,* Vol. 43, No. 8.

"MEMENTO MORI" ONCE MORE

The Rev. Dr. A. Muller, Archbishop's House, Chicago, writes to the REVIEW apropos of the recent discussion of the phrase *Memento mori:*

In No. 2, p. 51, commenting on the Latinity of *Memento mori,* you cite Paul Harre's Latin Grammar to the effect that *Memento mori* can only mean: "Purpose or make up your mind to die." Now this seems to be the intended meaning of the phrase. Thomas à Kempis, Book I, ch. 23, says: "Blessed is he that has always the hour of death before his eyes and every day disposes himself to die." In the same chapter he inculcates the same saapter he inculcates the same salutary lesson when he says: "Learn now to die to the world, that then thou mayest begin to live with Christ." (Rom. VI, 8). St. Paul (2 Cor. VI, 9), when admonishing the Corinthians to correspond with God's grace, exclaims: "As dying and behold we live." The great Apostle evidently had the *Memento mori* constantly before his eyes, for in 1 Cor. XV, 31 he does not hesitate to say of himself: "I die daily." In this he but followed the advice of his Divine Master (Luke IX, 23): "If any man will come after me, let him deny himself and take up his cross daily, and follow me.

We may say, therefore, that *Memento mori* means: "Make up your mind to die," and is good Latin.

MODERN FACTORIES AND HANDICRAFT

Probably it occurs to few persons to consider how the bad stone work, wood work, furniture, and metal-work of to-day are created. That they are produced under factory conditions most of us vaguely know. What we do not realize is that most of them are designed by persons with no knowledge of the material. They are thought out not in honest stone, clay, wood, or metal, but in balanced curves and surfaces. Their design is not even workmanly, but an isolated, nebulous abstraction called decoration. Their creators do not control materials, they simply create patterns. Good design cannot come this way. It is actual contact with the material that gives raciness and idiom to any form of construction whether plain or decorated.

Upon the worker the effect of academically imposed design is even worse. Where proficiency requires that he should enter into the spirit of his pattern, he becomes at best a lifeless copyist and often a sullen executor of a design which he knows to be unfitted for his tools and materials. Until the eighteenth century the artisan was largely his own designer. A carpenter, for example, not merely supplied but also invented the simpler forms of woodcarving. The plasterer was a decorative modeller. Even the plumber adorned his pipe-head and cisterns with vigorous decoration that is now sought by the art collector. Nor was the demand on the artisan's invention severe. Each trade had its inheritance of methods and patterns; even dies and moulds. It was the existence of this repertory that steadied the workman designer and made his

humble inventions actually better than our more pretentious efforts. Of course, the factory destroyed utterly the traditions of the handicrafts, and since the factory has plainly come to stay, the question is how to reconcile fine designing with the hard conditions of modern manufacture.

The above paragraphs are taken from an editorial article which recently appeared in the New York *Evening Post*. They are very true, and furthermore—a thing the writer probably did not fully realize—strike at the root of the great social question. The artisan of the earlier day was largely his own designer because he did his own work and had learned how to do it artistically and took pride in it because he was an artisan who loved his handicraft. The modern factory hand is a wage slave.

FORCING A MIXED MARRIAGE

"It is unlawful for parents to press for marriage with a non-Catholic, on account of the match being socially or financially preferable, instead of with a Catholic of smaller means and of *somewhat* lower position, but otherwise unexceptionable—that would usually be to prefer this world to their faith and that of their descendants. But such disorder is not confined to parents. It is noticeable how Catholic young men seem nowadays so often to prefer to cultivate non-Catholic girls instead of Catholic ones. They may sometimes very reasonably plead in excuse that the latter are, as a body, too poor. They may also allege, with some reason, that Catholic hostesses, who could well manage it, make no effort to bring young Catholic people together. But these things do not appear to supply an adequate explanation. At times it is difficult not to fear that the stricter principles of conduct in which the Catholic Church trains her daughters may have something to do with their lacking equal favor in the eyes of some Catholic young men, shortsighted as such an attitude on their part certainly is." (F. M. de Zulueta, S. J., whose *Letters on Christian Doctrine* should be in the hands of every priest. Benziger Bros.)

The Sonnet

The sonnet seems love's perfect form of art:
For bashfully in both two lovers meet
And, growing bolder soon, hold converse sweet
Until the day departs and they must part.

And so in April's varying moods they start
At every whisper, and their heart's quick beat
Marks all unconsciously the hours that fleet,
Until they stand one mind and soul and heart.

And now two married lives flow on as one,
Mingling the music of their hopes and fears,
And joys and sorrows in love's unison:
Bright with the gleam of heaven their dewy tears,
And sweet their hearts as with the breezes blown
From the far Eden of the eternal years.

S.

FLOTSAM AND JETSAM

The *Sacred Heart Review* (Vol. 43, No. 8) calls attention to a statement in the *Annals* of the Society for the Propagation of Faith, to the effect that it is preferable that money for the foreign missions be sent to the general fund rather than directly to the missionaries. There is no missionary in the foreign field who might not, if he wished, tell a touching story of his needs and the needs of his people. But, as the *Annals* remarks: "Experience proves that those missionaries who are constantly exposing their needs to the public are not always the most deserving."

*

Wanted, a well educated Catholic young man, with a good command of both the English and the German languages, for the position of assistant editor of three Catholic publications published by a religious community. Address Arthur Preuss, Bridgeton, Mo.

*

In Prof. Pickering's article on Halley's comet in the April *Century*, the popular belief that comets have, in some recondite way, a malignant influence on human affairs is properly laughed at. In preparation, however, of what some people might consider a reasonable view of the matter, Prof. Pickering furnishes a table of "curious coincidences of catastrophes with 'comet years'" that might well give the superstitious alarmist abundant cause for hope that things this year will find a more favorable issue.

Bishop Muldoon of Rockford, Ill., says in a recent circular letter addressed to his clergy:

"Something must be done to diminish the number of such [*i. e.*, mixed] marriages. Examining the reports of 1908 for the diocese of Rockford, I find that there were 400 marriages, and of these 128, or 32 per cent, were mixed marriages. What an awful lesson is contained in these figures!.. In great part the history of careless fallen-away Catholics in northern Illinois is the history of mixed marriages. We have many prominent men in commercial, social, and professional life, children of mixed marriages, who are now entirely lost to the Church and even in some cases openly hostile to the Church."

*

Wanted, a reliable Catholic man servant on a gentleman's country place near St. Louis. Must understand gardening and care of horses and cows. Submit testimonies to Mr. Arthur Preuss, Bridgeton, Mo. Also state amount of wages asked.

*

We are not a little surprised in looking through John Joseph McVey's "Catalogue of Catholic Books" (Philadelphia), to find therein this entry: "Kraft-Ebbing, Richard von. Psychopathia Sexualis: a medico-forensic study: authorized English translation of the 12th German ed.," etc. Professor Krafft-Ebing's famous study in the psychology of sex and the perversions of the sexual in-

stinct may no doubt prove a useful book in the hands of prudent physicians and confessors. But it is in no sense of the word a Catholic book; nor can a Catholic bookseller in good conscience vend it indiscriminately.

*

Through the generosity of E. Francis Riggs, the Catholic University of America has received a copy of the famous *Paléographie Musicale* edited by the Benedictines of Solesmes. This superb work, so far in ten large quarto volumes, contains many of the great plain chant manuscripts of the Middle Ages, especially those which were in public liturgical use in the cathedrals and monasteries of Catholic Europe. The original manuscripts are reproduced photographically, in the most scientific manner. For the history of medieval music these phototyped manuscripts are invaluable.

*

ORGANIST would like to change position. Experienced in all branches of church music. (Gregorian chant a specialty.) The best testimonials and references. Address Organist, care of Arthur Preuss, Bridgeton, Mo.

*

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*

"Uncle Sam is rich enough to give us all a farm," sang the pioneers of the West, but the "Little Father" is rich now when Uncle Sam has little left to give. Russian families settling in Siberia receive 1,000 acres from the government land office, and each allotment contains forest, meadow, and arable land. Moreover, the "Little Father" has spent $1,500,000 in settling medical men in the colonized area, $375,000 on schools and hospitals, $750,000 on seeds, and $2,100,000 on agricultural machinery. "This teaches, my dear little boys and my dear little girls," the good teacher will say, after bidding them to write the figures on a slip to be pasted on a fly leaf of their geography books, "that there are worse things in the world than an absolute monarchy."

*

At a meeting of the choirmasters, organists, and musical directors of the Archdiocese of Boston, held March 8th, Archbishop O'Connell, speaking of the laws concerning church music said, according to the *Catholic Union and Times*, Vol. XXXVIII, No. 51:

"If I hear of frequent and persistent violations of these rules in any church in the archdiocese I shall request the pastor of that church to dismiss the offender. I do not say this to be tyrannical. It is simply a matter of conscience. I stand simply on the laws of the Church."

The choirmasters in the Archdiocese of Boston must be an independent lot. Nearly everywhere else, so far as we know, the choir director or organist is but the pastor's humble servant, and it is the pastors, under the bishops, who are responsible for the character

of the music performed in their churches.

*

That disease can be transmitted by money is reasserted by A. C. Morrison in the *Popular Science Monthly*. Mr. Morrison takes sharp issue with Dr. Hilditch of Yale, who some time ago made a bacteriological examination of twenty-four pieces of paper currency, the dirtiest he could lay his hands on, and found that they carried no dread emissaries of typhoid, cholera, yellow fever, malaria, or anything else. Mr. Morrison calls this a merely negative method of observation. One might examine twenty-four samples of unclean water or food without finding the typhoid germ. That does not prove that defiled water will not carry infection. The point seems to be well taken. The *Nation* finds consolation for the *hoi polloi* in the thought that even if money does carry disease, the activities of Mr. Morgan, Mr. Rockefeller, and Mr. James B. Patten are daily making the public more immune against the dangers of a general epidemic.

One of the short essays in Max Beerbohm's *Yet Again* (London: John Lane Company) deals unmercifully with the writer of "leaders" and notes, or as we call them here, editorials and paragraphs. Mr. Beerbohm would not make a good leader writer, because, if the present bit of clever writing is typical of his style, he does not put his best foot foremost. He leaves all the fun for the second half of his article and commences by being extremely serious. The newspaper writer is the most pitiable of objects, because he writes "at top speed, on a set subject, what he thinks the editor thinks the proprietor thinks the public thinks nice." "Engaged in the most exhausting and hypocritical of professions, he can have neither enthusiasms nor beliefs, and yet must be sprightly and fervid. Hence, he must snatch up ready-made disguises. He must know all the cant-phrases, all the cant-preferences." On those solid newspapers which cultivate weightiness rather than gayety, the desired effect is obtained "by a stupendous disproportion of language to sense."

BOOK REVIEWS AND LITERARY NOTES

—A critical edition of the famous *Policraticus* of John of Salisbury has just been published in two volumes by Clement C. I. Webb (London: Frowde). John of Salisbury (1120—1180) was an Englishman, a friend of St. Thomas à Becket, and ultimately Bishop of Chartres. He was more of a literary man than the Schoolmen generally were, at once a philosopher and the historian of the philosophy of his age. The *Polycraticus*, or Statesman's Book, is a discursive treatment of a variety of political and philosophical themes, enriched by a wealth of ancient examples, but not devoid of references to the author's own time, as, for instance, to the itiner-

ant justices of Henry II, who are here first mentioned by that name. Mr. Webb bases his text on the MS. of Corpus Christi College, Cambridge, which is most certainly the presentation copy given by the author to Archbishop Becket. The annotations are numerous and learned. Prof. De Wulf, in his *History of Medieval Philosophy* (English translation by Coffey, London 1909, p. 199) deplores that "no thoroughly exhaustive study of John of Salisbury," (whom he rightly calls "one of the most striking figures and remarkable thinkers of his time") "has yet been made." With a new critical edition of the *Polycraticus*, and, later on, the *Metalogicus*, such a study will no doubt soon be made.

—*Back to Barbarism, Marriage Unnatural, Divorce Natural, etc.* By C. E. Arnoux, A. M. (St. Louis, Mo., 1910. For sale by B. Herder. 10 cts. net.) In this interesting brochure (32 pp. 16 mo.) with its somewhat misleading subtitle, our learned friend the Vicomte d'Arnoux develops a thesis which he had already outlined very briefly in his paper "The Root of the Divorce Evil" in No. 2 of the current volume of the CATHOLIC FORTNIGHTLY REVIEW. This thesis is that the root of the prevalent divorce mania is Naturalism. "We are back to barbarism, because, under the existing laws and law practice a young couple enter upon marriage with the full knowledge that the bond is not to be permanent, and that it can be broken at will (p. 27).... Wherever Rousseauism has gained a foothold, the divorce evil has grown beyond bounds; and after the patient toil of nineteen centuries in which the Church has snatched so large a portion of humanity from barbarism, with a fair promise to redeem also the rest in due time, we see ourselves confronted by the sad spectacle of Naturalism hurling us back to barbarism" (p. 32). Though fully aware that the only thing that can ultimately save humankind from perdition is a return to the principles of Christian faith and morality, Professor d'Arnoux pleads for stricter divorce laws, holding as he does, and rightly, that even in these blooming days of Naturalism *roarant et rampant*, the law can to a considerable extent inhibit the progress of the divorce evil. "If it were not made so easy to obtain divorce, many circumstances that now lead to it, and that seem unbearable, would be borne, and the catastrophe averted" (p. 27). Incidentally the brochure contains much entertaining information on "curious marriage and divorce customs in ancient and modern times." We should like to see the Vicomte d'Arnoux elaborate his thesis fully in a scientific volume. Meanwhile this stimulating brochure will no doubt do much good.

—*Trammelings and Other Stories by Georgina Pell Curtis* (B. Herder. $1.50). The editor of *Some Roads to Rome in America* has deserved well of the cause of Catholic literature by publishing this excellent collection of upwards of a score of interesting short stories. They have already found favor with many readers while they were appearing in different Catholic magazines. We are especially glad that Miss Curtis has found such splendid material for the background of her stories in Texas and the historic Southwest—a region which has a special claim upon the Catholic

writer. Miss Curtis understands and knows how to describe the Mexican character. We have it on good authority that each of the stories contained in this volume embodies some episode of the writer's life, and this fact should make the series appeal the more to readers. The initial tale, from which the collection derives its title, takes us to France, Belgium, and Scotland, is graphically told, and besides its sustained interest is noteworthy for the high moral lesson it enforces. By an error of the types on page 115 Sir John Hawkins makes a voyage in 1868 which should be assigned to the year 1568. The printer should invest a few dollars in foreign accents before undertaking to bring out another book containing French, etc., quotations.

—Readers of the CATHOLIC FORTNIGHTLY REVIEW will remember the scholarly series of articles contributed to this magazine some months ago by the Rev. John A. Ryan, D. D., of St. Paul Seminary on "The Church and Interest-taking." These articles can now be had in pamphlet form as Catholic Fortnightly Review Reprint No. 5. As it is a practical study of a fundamental point underlying the social question, this brochure should prove especially acceptable to our Catholic college libraries, reading circles, students of philosophy and theology, and educated Catholics generally. We venture the prediction that in course of time it will be appreciated as a very important contribution to the literature of the subject. The question of interest-taking, in the words of Freiherr von Vogelsang, the founder of the Christian social reform in Austria, is the pivot of the whole social problem ("Der Zins... ist der Angelpunkt der ganzen sozialen Frage.") B. Herder. 10 cts. net).

—From B. Herder we have received an elegant pocket manual of prayers and meditations for the use of priests and seminarists. It is entitled *Clericus Devotus. Orationes, Meditationes, Lectiones Sacrae ad usum Sacerdotum et Seminaristarum* (XII & 488 pp. 85 cts. net). We have seldom seen such a precious little manual—verily, a *multum in parvo*. For besides the usual devotions recommended to the priest we have an extract from the Roman Ritual containing the formulae for administering the sacraments, to which there is added a special leaflet containing the respective questions, answers and prayers in English. This useful appendix can also be had, if desired, in German, French, Dutch, Italian, Polish, Portuguese, Spanish, or Hungarian.

—We read in the Pittsburg *Observer*, Vol. XI, No. 39: "The interesting announcement is made that the 'Summa Theologica' of St. Thomas Aquinas is being translated into English by the Fathers of the English Dominican province, under the editorship of Father Wilfrid Lescher, O. P. The translation now in hand comprises Part I, which is in itself a work of very considerable size. Many parts of St. Thomas's works have been translated, but this is the first time that the 'Summa', his greatest work, has been garbed in an English dress. The importance of such a translation may be deduced from the importance of the original work itself."—This is certainly good news, *if true*. We do not know the *Observer's* au-

thority for the statement, but suspect that the writer of the above-quoted note confuses the *Summa Theologica* with Berardus Bonjoannes's *Compendium* of that great work, of which Fr. Wilfrid Lescher, O. P., issued the "Pars Prima" in an English translation as long ago as 1906 (London: Thomas Baker; New York: Benziger Brothers). This sixteenth-century compendium has one advantage over all later ones: the subject-matter is so condensed as to exhibit the connexion of doctrine forcibly and clearly. As for the *Summa Theologica* itself, the only kind of a translation of it that would appeal to modern readers would be a very much abridged one, with numerous up-to-date annotations, after the manner of Fr. Joseph Rickaby's fine rendition of the *Summa Contra Gentiles* (*Of God and His Creatures,* London: Burns & Oates; St. Louis: B. Herder. 1905. $7 net).

—In *The Sacrament of Duty and Other Essays by Rev. Joseph McSorley, Paulist* (Columbus Press, 120 W. 60th St., New York, $1.) we have a collection of nine papers on such subjects as "The Ideal Man," "Soul-blindness," "On Being Cheerful," "Open-Mindedness," etc. The author develops his themes on the safe foundation of Sacred Scripture. In these days when so many books written by Protestant ministers and based on the broad, practical teaching of Christ are spread broadcast, we may welcome a similar work undertaken by one of our own clergy. Essays of this description sometimes appeal to readers who would be repelled by a more rigid presentation of Catholic teaching and may gradually lead them to see that it is after all only in the Catholic Church that the teachings of the Master are reverentially and consistently maintained.

—An influential committee has been formed in India to collect a lakh of rupees (about $33,000) toward the cost of preparing a critical edition of the *Mahabharata,* a work the need for which was affirmed at a meeting of the international Association of Academies in London in 1904.

Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

ENGLISH

A Simple Communion Book. By Mother Mary Loyola, of the Bar Convent, York, England. 48 pp. 4x5½ in. Brooklyn, N. Y.: International Catholic Truth Society. 5 cts. a copy; $3 a hundred.

Sackcloth and Ashes. By Reverend Albert Reinhart, O. P. 26 pp. 4½x7¼ in. Somerset, O.: The Rosary Press. (Paper covers, in special envelope.)

The Promises of the Sacred Heart. Illustrated. By Rev. Joseph E. Frecenon, C. S. Sp., 320 pp. 12mo. Chippewa Falls, Wis. 1909.

A Red-Handed Saint. By Olive Katharine Parr. 306 pp. 12mo. Benziger Brothers. 1909.

Joan and her Friends. By Evelyn Mary Buckenham. With Frontispiece in Colors and Four Full-Page Illustrations. London: Sands & Co.; St. Louis: B. Herder. 1910. 50 cts. net.

The Life of Saint Clare. Ascribed to Fr. Thomas of Celano of the Order of Friars Minor (A. D. *1255—1261). Translated and Edited from the Earliest MSS. by Fr. Paschal Robinson, of the Same Order: With an Appendix Containing the Rule of Saint Clare.* xliii & 169 pp. 12mo. Published by the Dolphin Press at Philadelphia MCMX. $1 net.

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Handbook of Canon Law for Congregations of Women under Simple Vows. By D. I. Lanslots, O. S. B. Fourth Enlarged Edition. 299 pp. 12mo. Ratisbon, Rome, New York, Cincinnati: Fr. Pustet & Co. 1910.

The Catholic Encyclopedia. Vol. VII. New York: Robert Appleton Co.

The Catholic Social Year Book for 1910. 144 pp. 16mo. London: Catholic Truth Society. 1910. Price Sixpence net. (Paper.)

Where Mists Have Gathered. By Mrs. MacDonald of Skeabost. vi & 236 pp. 12mo. London: Sands & Co.; St. Louis: B. Herder. 1910. $1 net.

The Fortunes of Philomena. By Evelyn Mary Buckenham, Author of The Story of Robin. With Colored Frontispiece and Four Full-page Illustrations. 92 pp. 12mo. London: Sands & Co.; St. Louis: B. Herder. 1910. 50 cts. net.

The Purpose of the Papacy. By the Rt. Rev. John S. Vaughan, D. D., Bishop of Sebastopolis. xiv & 158 pp. 12mo. London: Sands & Co.; St. Louis: B. Herder. 1910. 45 cts. net.

Captain Ted. By Mary T. Waggaman. 199 pp. 12mo. New York, Cincinnati, Chicago: Benziger Brothers. 1910. 60 cts.

Maxims and Counsels for Religious. Collected from the Letters of St. Alphonsus and Arranged for Every Day in the Year. By the Rev. Peter Geiermann, C. SS. R. 32 pp. 3¼x5 in. B. Herder. 1910. 5 cts. a copy; 35 cts. a dozen. (Paper.)

The Catholic Doctrine in one Hundred Sentences. A Guide in the Oral Instruction of Adults of Limited Time and Education. By Rev. Peter Geiermann, C. SS. R. 23 pp. 3¼x5 in. B. Herder. 1910. 5 cts. a copy; 30 cts. a dozen. (Paper.)

First Communion of Children and its Conditions. Translated from the French of Père H. Mazure, O. M. I. By F. M. de Zulueta, S. J. 45 pp. 4x6½ in. London: Sands & Co.; St. Louis: B. Herder. 1910. 10 cts. net. (Paper.)

GERMAN

Gesammelte apologetische Volksbibliothek. Erster Band. 484 pp. 8vo. München-Gladbach: Volksvereinsverlag. 1909. 2.40 M.

Die kirchlichen Zustände in Deutschland vor dem Dreissigjährigen Kriege nach den bischöflichen Diözesanberichten an den Heiligen Stuhl. Von Dr. Joseph Schmidlin. Zweiter Teil: Bayern (einschl. Schwaben, Franken, Ober- und Niederösterreich). 166 pp. 8vo. (Vol. VII, Nos. 3 and 4 of the "Erläuterungen und Ergänzungen zu Janssens Geschichte des deutschen Volkes, herausgegeben von Ludwig von Pastor"). B. Herder. 1910. $1.25 net. (Paper.)

Allgemeine Kunstgeschichte. Die Werke der bildenden Künste vom Standpunkte der Geschichte, Technik, Aesthetik. Von Dr. P. Albert Kuhn, O. S. B. Drei Bände, abgeteilt in sechs Halbbände in Lexikonformat. I. Band: Geschichte der Baukunst mit einer aesthetischen Vorschule als Einleitung. LXXII & 1124 Seiten mit 2023 Illustrationen. II. Band: Geschichte der Plastik. 884 Seiten mit 1543 Illustrationen. III. Band: Geschichte der Malerei. 1468 Seiten mit 2006 Illustrationen. Zusammen 3548 Seiten mit 5572 Illustrationen, wovon 4590 im Text und 982 auf 272 ein- und mehrfarbigen Beilagen. Benziger Brothers. 1909. $55.

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Mensuralism or Equalism in Chant?

Cardinal Martinelli's letter, dated Feb. 18, 1910, to Msgr. Haberl, Regensburg, finally disposes of the much discussed question as to the rhythmical interpretation of the chant.

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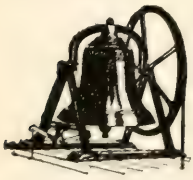

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Interesting Facts about Child Labor

Edith Abbott, Ph. D., of Hull House, Chicago, in her recently published volume, *Women in Industry*,[1] incidentally reveals a number of little known facts about child labor, some of which should be peculiarly interesting to those persons in New England who make a specialty of identifying this evil with the Southern mills.

It appears that child labor, as an American institution, was heartily promoted by New England philanthropists as a part of the 18th century "uplift movement." The humanitarian sentiment which later shuddered at the bondage of the black man was in 1770 so little developed in Boston itself, that in that year Mr. Richard Molineux of that town petitioned the legislature to assist him in his plan for "manufacturing the children's labor into wearing apparel" and "employing young females from eight years old and upward in earning their own support." Boston public opinion of the day, says Dr. Abbott, commended Mr. Molineux, and, in fact, Boston had been very busy for fifty years before in similar plans to turn the children's toil to the community's profit. The General Court of Massachusetts went so far as to recommend that girls and boys who were set to keep cattle in the commons "Bee set to some implement withall, as spinning up on the rock, kniting, weveing tape."

The moral value of the early formation of habits of industry was, of course, not less insisted on in that day than the pecuniary profit. The effect upon the child's physical health of manufacturing its labor into wearing apparel was not considered.

Dr. Abbott goes on to show that the other colonies—North and South—had similar ideas about making the children useful, though their philanthropists were less active in promoting schemes to carry such ideas into effect than was the case in Massachusetts. Then she passes to the plans of the fathers of our present industrial supremacy, who likewise builded much on the labor of women and little children. Alexander Hamilton and his followers, she says, "hoped to formulate a policy for obtaining the maximum utility, not only from our territory, but from our population."

It was Hamilton who, in his famous "Report on Manufactures," said: "In general, women and children are rendered more useful by

[1] *Women in Industry. A Study in American Economic History. By Edith Abbott, Ph.D.* New York: D. Appleton & Co. $1.50.

manufacturing establishments than they otherwise would be," pointing out that "the husbandman would experience a new source of profit and support from the increased industry of his wife and daughters."

The idea of the time was to keep the labor of the man for the soil. Advocates of manufactures in Nile's Register did not hesitate to point out that the work of tending machinery, instead of demanding able-bodied men, "is better done by little girls from 6 to 12 years old." That phrase expresses the abyss between the ideals of the two periods more effectively than anything else perhaps.

Besides incidental references, Dr. Abbott devotes an appendical chapter to this subject of child labor "before 1870." It is one which may profit earnest students of modern conditions, and particularly those philanthropists who are trying to abolish the evil as it now exists, especially in the Southern cotton mills, because, perhaps, these mills are remote enough to be dealt with in the humanitarian abstract—as one may not with the cash girl or the messenger boy under the philanthropist's nose.

The Mystery of Sin

Dark mystery of sin, thou fatal law
Beside the law the hand of God engraved
Upon the heart; O law that holds enslaved
The will of man to death's insatiate maw:

In the deep cavern of the night I saw
Thy viewless form: a mighty dragon raved
Chained to a burning stake, and wildly waved
His wings, and gashed his sides with deadly claw.

Whence is thy power, I cried, if thou art chained,
O sin? And if thou art but nothingness,
Why doth creation in thy bondage groan?

And thou, love-hungry, sinful soul, sustained
By the Creator's love and tenderness,
Why strikest at His Heart, to rend thine own?

St. Louis, Mo. (Rev.) JOHN ROTHENSTEINER

Christian Baptismal Names

It is not correct to say, as we often hear it said, that the Church commands her children to give none but saints' names in baptism. The Church's direction in this matter is for the most part negative. She forbids the use of names either obscene, or ridiculous, or associated with non-Christian or impious objects or persons. In the positive direction she commands no special kind of name, but only intimates a preference for the names of saints,—the idea being to give each child a special patron.

Catholic parents often find themselves limited in their choice of names by want of knowledge. If they only knew what a rich list of names exists in the calendar of the Church, many of them choice and well-sounding, they would not only find it unnecessary to choose secular names, but would probably adopt saints' names out of spontaneous preference.

With a view to supply this information, Father Ernest R. Hull, S. J., of the Bombay *Examiner,* has taken the trouble to go over the calendars of the Breviary, including the "aliquibus locis" and the English appendix, copying down all the names found there and, after eliminating a few which for various reasons no one would think of adopting in English, has arranged them in two lists for boys and girls.

To each list is appended a list of Scripture names in common use, most of which are not found in the Breviary, and also a list of names in common and favorite use which, although unobjectionable, are *not* saints' names.

Many of the most popular names, chiefly of girls, have been corrupted by popular usage into forms in which the original is utterly unrecognisable. Parents sometimes offer to the priest such familiar or "fond" names, and he finds himself unable to accept them for baptismal purposes because he does not know that they represent saints' names. Fr. Hull has therefore collected together out of Webster's Dictionary most of these groups of corruptions, diminutives, and abbreviated forms.

The practical use of the lists will be as follows:

(1) Parents can first see whether they are satisfied with a selection of names from the first list. If they accept any one out of these, this satisfies the requirements of baptism, no matter what other names are added.

(2) Let them add any other names out of the first, second, third or fourth list or from elsewhere. In case of a diminutive or nickname,

let them look in the third list to find out whether the original is a saints' name or not. In any case, the priest will then know what word to use in the formula, and what to enter in the register, e. g. "Vester (Sylvester) McSweeny" or—"Effie (Euphemia) Deans."

Saints' Names Found in the Breviary:

I. Names for Boys
Abdon
Achilleus
Apuleus
Asaph
Aldhelm
Agatho
Agapitus
Alban
Aiden
Alexander
Alexis, Alexius
Aloysius
Alphonsus
Ambrose
Anastasius
Anacletus
Andrew
Anicetus
Anselm
Antherus
Antony
Antonine
Apollinaris
Athanasius
Augustine
Barnabas
Basil
Basilides
Benedict
Bernard
Bernardine
Bartholomew
Poniface
Bruno
Blasius
Bacchus(!)
Botulph
Bede
Canute
Carius
Cajetan
Camillus
Casimir
Christian
Christopher
Chrysanthius
Chrysogonus
Clement
Celestine
Cletus
Conrad
Cornelius
Cosmas
Cyprian
Cuthbert
Callixtus
Cyriacus
Cyril
Charles
Damasus
Dominic
Donatus
Didacus
Damian
Dunstan
Dionysius, Denis
Eleutherius
Egidius, Giles
Edmund
Eusebius
Eugenius
Epimachus
Eutychian
Edward
Eustachius
Evaristus
Ethelbert
Elphage
Elred
Ethelreda
Erconwald
Fabian
Faustinus
Ferdinand
Felix
Fidelis
Felician
Francis
Fridolin
George
Gallician
Gelasius
Gervasius
Gilbert
Germanus
Gorgonius
Gregory
Gordianus
Hadrian, Adrian
Hilary
Hermenegild
Henry
Hippolytus
Hyacinth
Hormisdas
Hyginus
Honorius
Ignatius
Irenaeus
Ildephonsus
Isidore
John
Jerome
James
Joachim
Januarius
Josaphat
Jovita
Julius
Julianus
Justin
Kentigern
Lazarus
Largus
Lawrence
Leo
Leonard
Liborius
Lorus
Lucius
Linus
Luke
Marcellus
Marcellinus
Marcellian
Marius
Martial
Martin
Matthew
Mathias
Maurus
Mauritius
Melchiades
Methodius
Modestus
Nabor
Nicholas
Nereus
Norbert
Nazarius
Osmund
Oswald
Paul
Paulinus
Paschal
Patrick
Pantaleon
Peregrinus
Placidus
Peter
Pius
Philip
Primus
Protus
Polycarp
Protasius
Placidus
Remigius
Respicius
Richard
Rudolph
Raymond
Rock or Roch
Romanus
Romuald
Sabba
Saturninus
Sennon
Sergius
Silvester
Silverius
Swithen
Simon
Simeon
Siricius
Simplicius
Soter
Stanislaus
Stephen
Symmachus
Telesphorus
Tiburtius
Thomas
Timothy
Theodore
Titus
Trypho
Urban
Ubald
Valentine
Venantius
Vincent
Victor
Vitalis
Vitalian
Vitus
William
Wenceslaus
Willibrord
Willibald
Wolstan
Wilfred
Xystus
Zozimus
Zachary
Zypherinus

II. Names for Girls

Agatha
Agapita
Agnes
Anastasia
Angela
Anne or Anna
Apollonia
Barbara
Bibiana
Catherine
Clara or Clare
Crescentia
Cecilia or Cicily
Dorothy
Domitilla
Emerentiana
Elizabeth
Euphemia
Felicitas
Francisca
Gertrude
Helena or Helen
Juliana
Lucia or Lucy
Margaret
Mary
Martha
Martina
Martiniana
Monica
Perpetua
Petronilla
Philomena
Prisca
Prudentiana
Praxedis
Pulcheria
Rose
Rosalia
Sabina
Scholastica
Susanna
Symphorosa
Symphoriana
Teresa
Thecla
Ursula
Veronica
Walburga
Winefred

Some Scripture Names in Common Use

I. For Boys

Adam
Abel
Abraham
Benjamin
Daniel
David
Ebenezer
Ezechiel
Elias
Ezra
Enoch
Gabriel
Isaac
Jacob
Jeremiah
Job
Jonathan
Joshua
Lazarus
Micah
Moses
Michael
Nathan
Nathaniel
Raphael
Saul
Samuel
Zachaeus
Zachary, etc.

II. For Girls

Abigail
Deborah
Dorcas
Dinah
Esther
Eva
Judith
Miriam
Rachel
Rebecca
Ruth
Sarah
Susanna
Tabitha, etc.

Some Popular Names which are Unobjectionable, but are not Reducible to Saints' Names

I. Names for Boys

Adolph
Albert
Alfred
Allen
Archibald
Arnold
Arthur
Aubrey
Bardolph
Bertram
Bertrand
Caesar
Cecil
Clarence
Claude
Edgar
Edwin
Erasmus
Eric
Ernest
Eustace
Frederick
Geoffry—Godfry
Gerald
Gilbert
Harold
Herbert
Herman
Horace
Hubert
Hugo or Hugh
Humphry
Kenelm
Lancelot
Leopold
Marmaduke
Maximilian
Oliver
Oscar
Oswald
Reginald
Richard
Rupert—Robert
Roderick
Roger
Sigismund
Vivian
Walter

II. Names for Girls

Adeline, Adelaide
Alberta
Alethea
Alexandra
Alice
Amabel
Amelia
Amy
Angelina
Antoinette
Arabella
Augusta
Barbara
Beatrice
Bertha
Blanch
Caroline
Charlotte
Claribel
Clarissa
Constance
Cordelia
Cornelia
Diana
Edith
Emily
Ethel
Euphemia
Flora
Florence
Georgina
Grace
Harriet
Ida
Irene
Jemima
Jessie
Julia
Laura
Lucretia
Letitia
Lily
Lydia
Mabel
Matilda
May—Mary?
Millicent
Mildred
Minnie?
Olivia
Ophelia
Phyllis
Rosalie
Rosalind
Rosamond
Sophia
Theodosia
Victoria
Virginia
Vivian

Abbreviations, Fond Names, Nick-Names, etc., in Common Use, Reduced to their Originals

I. Names for Boys

Abi—Abraham
Adi, Edie—Adam
Dolphus—Adolphus
Aleck, Alick, Ellick, Sander, Sandy, Sawnie—Alexander
Alf—Alfred
Andy—Andrew
Austin—Augustin
Archy—Archibald
Tony—Antony
Gus, Gustus—Augustus
Bart, Bat—Bartholomew
Barnaby—Barnabas
Bennet—Benedict
Ben, Beny—Benjamin
Bertie—Bertram
Bob—Robert
Barney—Bernard
Charley—Charles
Christie—Christian
Chris, Kester, — Christopher
Dan—Daniel
Denis—Dionysius
Davy, Dave—David
Ed, Ned—Edmund
Ed, Eddy, Ned, Neddy, Edwin—Edward
Zeke—Ezekiel
Frank—Francis
Fred, Freddy—Frederick
Gabe—Gabriel
Georgie, Geordie—George
Gil—Gilbert
Giles—Egidius
Harry, Hal, Hen—Henry
Humph—Humphry
Inigo—Ignatius
Ik—Isaac
Jake—Jacob
Jeames, Jem, Jim, Jemmy, Jimmy—James
Johnny, Jack, Jock, Ivan —John
Joe—Joseph
Jule—Julius
Lawrie, Laurie, Lary— Lawrence
Lewie, Louie, Lew, Lou— Lewis
Mat—Matthew
Mike—Michael
Mose—Moses
Nick—Nicholas
Noel—Christmas
Pat, Paddy—Patrick
Pete, Peterkin—Peter
Phil, Pip—Philip
Ralph—Rudolph
Dick, Dicken, Dickon— Richard
Bob, Bobby, Dob, Dobbin, Rob, Robin, Pop— Robert
Hodge—Roger
Sam, Sammy—Samuel
Vester, Vest—Silvester
Sim—Simon
Taddy—Thaddaeus
Ted, Teddy—Theodore
Tom, Tommy—Thomas
Tim—Timothy
Wat—Walter
Will, Willy, Bill, Billy — William

II. Names for Girls

Abby, Nabby—Abigail
Ada-Adelaide [or Edith?]
Ally, Allie, Elsie—Alicia
Ada, Alice, Adelaide, Ethel—Adeline
Mandy—Amanda
Emeline—Amelia
Hanna, Nancy, Nance, Nan, Nina—Anne
Bella, Bel—Arabella
Bab—Barbara
Berty—Bertha
Bessy, Betsey, Beth, Bettie, Elsie, Eliza, Liz, Lizzy, Libby, Liza, Isabel, Bel, Bella—Elizabeth
Biddy—Bridget
Carrie, Caddie—Caroline
Kate, Katrine, Kit, Kitty —Catharine
Sisely, Sis, Cis—Cicilia or Cicily
Chrissie, Xina—Christina
Clare, Clarice—Clara
Deb, Debby—Deborah
Di, Die—Diana
Dora—Dorinda
Eudora—Theodora
Dol, Dolly, Dora, Dorothy —Dorothea
Eleanor, Leonora, Nora, Lena, Nell, Nellie, Ella, Ellen, Helen—Helena
Emily, Emma, Em, Emme —Emeline
Essie, Hester—Esther
Effie—Euphemia
Genie—Eugenia
Evelyn, Evelina—Eva
Fanny, Frank—Francisca
Freddie—Frederica
Gertie, Trudy—Gertrude
Grissel—Griselda
Harriet, Hatty—Henrietta
Ella, Nellie—Henry
Nora—Honora
Jane, Joan, Hanna—Johanna
Jess—Jessie
Judy—Judith
Juliet—Julia
Lena—Magdalen or Helen
Lettice—Letitia
Louisa, Heloise, Lou, Louie —Louis—Aloysius
Lucy—Lucia
Mabel—Amabel
Madeline, Maud Maudlin, —Magdalen
Maggie, Margery, Madge, Mag, Maggy, Meg, Meggy, Peg, Peggy, Meta, Gritty—Margaret
Matt, Matty, Pat, Patty— Martha
May, Minnie, Minny, Moll, Molly, Pol, Pollie, Polly, Miriam—Mary
Mat, Matty, Patty, Tilda, Tilly—Matilda
Maud—Matilda or Magdalen
Tavy—Octavia
Prue, Prudy—Prudence
Becky—Rebecca
Sophy—Sophia
Sue, Suke, Suky, Susie, Suzy—Susannah
Terry, Tracy—Teresa
Wilmett, Wilmot, Mina, Mena, Muella—Wilhelmina.

Influence of the Carnegie Foundation on Denominational Colleges

In view of the wide-spread comment on the religious effect of the Carnegie gift[1] some pertinent remarks on the matter in the lately issued "Fourth Annual Report of the Carnegie Foundation" may prove interesting. Two chapters bear on the relation of the Foundation to colleges under denominational control. They are entitled "Institutions Admitted to the Accepted List" and "Institutions which Retired from the Accepted List."

In the first chapter the cases of Coe College and Swarthmore College exemplify the efforts that have been made by some of the so-called sectarian colleges to become participants of the steel magnate's generosity, and which provoked the well-deserved reproach that they were ready to sever all religious connections in order to obtain a pittance from Carnegie.

The Report gives a brief historical sketch of Coe College in Iowa, a Presbyterian institution (at least it was such before being inscribed on the "privileged list"). "In the early part of 1906 its president applied for the inclusion of the institution upon the accepted list of the Carnegie Foundation. The executive committee had decided that a requirement in a college charter for the submission of the election of the trustees to an ecclesiastical assembly for its approval was contrary to the provision in the charter of the Foundation prohibiting the recognition of colleges 'controlled by a sect.' The president of the Foundation so informed the president of Coe College." But the faculty of Coe determined to get rid of this sectarian obstacle. For as we are informed by the report, "at the meeting of the Synod of Iowa at Sac City, on October 1, 1907, upon the recommendation of the Permanent Committee on Colleges and Education, the synod gave its *consent to the change of Coe's College charter, whereby the election of trustees would not have to be submitted to the synod for approval.*[2] ..... On June 9, 1908, the board of trustees of Coe College made an additional change in the charter, *eliminating the necessity for a report to the synod of any proceeding of the board,*[2] and making the college completely autonomous. The college was admitted on November 12, 1908, to the retiring allowance system of the Foundation."

This example is sufficient to show the powerful influence of Carnegie's millions on the educational institutions of the land, and seems to justify a conclusion that has already been drawn by many, that the Foundation makes for the de-Christianizing of the colleges.

[1] Cfr. *Literary Digest,* Jan. 15 and March 5, 1910; the N. Y. *Independent,* March 10, 1910. [2] Italics ours.

The case of Swarthmore College is not less significant. In the words of the Report before us, "Swarthmore College is the result of the division which occurred in the Society of Friends during the second quarter of the nineteenth century..... In the spring of 1908 Swarthmore College [located near Philadelphia, Pa.] made application for admission to the Carnegie Foundation. Its officers urged that the college was eligible to such admission, notwithstanding the charter provisions quoted above [that all the members of the board of managers "shall be members of the Religious Society of Friends"] on the ground that the Society of Friends 'has no creed and cannot be said to be a sectarian body in any proper sense of the word.' The president of the Carnegie Foundation replied that 'notwithstanding the great freedom of the Society of Friends, it still seems impossible for us to say that the restriction of choice of the board of trustees to that body can be regarded in a different light from the restriction of a board to the Methodists or Congregationalists.'"

But Swarthmore was as wise as Coe. For "on December 1, 1908, the annual meeting.... authorized the board of managers to have *all the denominational requirements upon members of the various boards stricken form the college charter*[2].... On March 11, 1909, the board of managers passed a resolution that membership in a designated religious body would not be made a test for membership in the board, or in any office in Swarthmore College; and the college having been visited by the president of the Foundation, it was formally admitted on April 8, 1909, to the list of accepted institutions of the Foundation."

Equally instructive as to the attitude of the Foundation towards denominational control of colleges is the case of the Randolph-Macon Woman's College, which withdrew from the Foundation.

"The Randolph-Macon Woman's college," says the Report, "was admitted to the Foundation in 1907. In making the application the president of the college assured the Foundation that while the college was in sympathetic relation with the Methodist Episcopal Church South, it was independent of it in government, and its trustees passed a resolution certifying that in the election of trustees and officers no denominational test would be applied." But at a joint meeting of the trustees of the college and the representatives of the Methodist conferences last June, the following resolutions were adopted: "Be it resolved that when a vacancy occurs in the Board of Trustees, such vacancy shall be filled by the election of this Board, but before such election the name of the person proposed to fill such vacancy, shall be submitted, for approval, to the Conference within whose bounds such vacancy shall occur, and upon approval, he shall be elected by the Board."

A copy of these resolutions was sent to the Secretary of the Carnegie Foundation for the Advancement of Teaching, and its executive committee regarded it "as a friendly notification of the trustees that they desired to withdraw the Randolph-Macon Woman's College from the accepted list of institutions."

These few facts taken from the current Report of the Foundation for the Advancement of Teaching show what a powerful bait the Carnegie millions have become to weak-kneed denominational faculties. Who will now pooh-pooh the fear of those who have all along pretended that this gift would result in entirely banishing religious influences from our Protestant institutions of learning? Soon there will be few but non-sectarian—which means non-religious or purely secular—which again ultimately spells anti-religious colleges and universities left in Protestant Amercia. All the more reason why we should nurture our Catholic colleges and universities, preserve them from the taint of secularism, and develop them to the point of highest efficiency. For in them largely lies the hope of religion for the future.

Gregorian Chant and its True Rhythm

The Documentary Evidence of the Mensuralists

In two preceding articles I showed the weakness inherent in the position of the Equalists with regard to the rhythm of Gregorian Chant. Let us now examine the documentary evidence offered by the Mensuralists. The point at issue will appear clearly from these two questions: 1. Was Gregorian Chant composed in notes of different duration? 2. Are these different durations definite and proportional as in all other music?

1. The notes of Gregorian Chant differ from one another in their duration: for the Gregorian authors of the Middle Ages, especially Hucbald, Guido of Arezzo, Berno, and Aribo speak unmistakably of long and short notes.

As regards Hucbald (9th and 10th century) this follows naturally enough from the quotation I have given in a previous paper.[1] But Hucbald expresses himself still more clearly in the following passage of his *Mus. Enchir:* "What is meant by singing rhythmically? It means the observance of the long and short time-values. As a distinction must be observed between long syllables and short syllables, so also is a distinction to be made between long and short notes, in order that a due proportion be kept between them and that the melody may be scanned like metrical feet."

[1] See Catholic Fortnightly Review, XVII, 8, 227 sq.

Furthermore, in the fragment published by Coussemaker *(Script.*, II, 72) Hucbald speaks of different durations and at the same time tells us of two signs used for them: "We put," he says, "dots and strokes *(virgulae)* in order to differentiate long and short tones." Soon we shall hear of some other signs for indicating duration in the neum notation.

That long and short notes were used is also emphasized by Guido's contemporary, the Benedictine Abbot Berno of Reichenau (first half of the 11th century). In his *Prolog. in Ton.* he writes: "In the neums it is necessary to pay attention where a legitimate short duration is to be measured out to the notes, and where, on the contrary, a longer duration must be given them.... As the verse in poetry is built up by exact measuring of the feet, so the chant is composed of a fitting and harmonious combination of long and short tones, and our mind will find pleasure in the very (rhythmical) sound, just as in a hexameter if this moves on according to rule."

2. The notes of Gregorian Chant have a definite and proportional duration. Here too I may say that a careful perusal of the quotations from Hucbald in my second article,[2] and above in the present one, will be sufficient to convince one of this fact. But the following passages are plainer still and explicitly establish the proportion 1 : 2.

In the 15 chapter of his *Micrologus*, the famous Benedictine Guido of Arezzo (11th century) writes as follows: "The melody is to be scanned as though it consisted of metrical feet, and one note must be twice as long or twice as short as another, or have a *(morula)* tremula (a fluctuating[?] medium[?] value) that is to say, the notes must be of various duration, and this duration, when it is to be long, is often indicated by a little stroke appended to the note." This sign of length, the little stroke, called by D. Mocquereau "episema," is indeed very frequently met with in the old neum codices.

As the reader has no doubt remarked, the passage quoted indicates in the same sentence the sign of length and the definite proportion in the duration of the notes: "One note must be twice as long or twice as short as another."

The same point is emphasized by Aribo Scholasticus (2nd half of the 11th century): "The tremula-note, when carring the little stroke is long, having that duration which Guido calls twice as long as the short note; without the stroke it is, according to Guido, twice as short."

Besides this, Aribo has to the same purpose another passage, in which he tells us of three more signs of time-values. Already in the 9th century the venerable Notker had explained the rhythmical meaning

[2] Catholic Fortnightly Review, l.c.

of the so-called Romanian letters c, t, m, used in the neum codices. (C—celeriter, t—tenere, m—mediocriter). This explanation, however, is too short and indefinite. But all reasonable doubt is dispelled by Aribo when he writes: "Duration means the time-value of the note. In equal neums, in which, for instance, two notes correspond (are equal) to four, the duration of the notes in smaller number increases in the same measure as their number decreases. Hence *(i. e.,* as the means for establishing such proportions between the notes) we often find in the earlier antiphonaries the letters c, t, m, which indicate brevity, length, and medium duration *(celeritatem, tarditatem, mediocritatem).* Of old it was a matter of great moment not only for the composer, but for the singer as well, to compose and sing according to the laws of proportion. This art is long since dead, even buried. Nowadays it suffices to mix a few sweet sounds ("organum," polyphony); no heed, however, is paid to the sweeter delights that result from (rhythmical) proportion."[3]

Aribo here first indicates the exact proportion of the durations, *i. e.* 2:4 (1:2): "Two notes have a duration equal to four, so that the duration of the notes increases in the same measure as their number decreases." Aribo then connects[4] with this fact at once the letter c, t, m, as the means formerly used to indicate the time-values just mentioned. Let us add that in fact the best neum codices exhibit these Romanian letters in great number.

Finally, what I have said so far finds an important and elucidating confirmation in the liturgical chant of the Oriental churches, with its rhythmical usages remaining unchanged from time immemorial.

As, among others, Aurelian of Réomé (9th century) testifies, the Occident had received its musical system, and also many liturgical melodies, from the Orient, and the relations between them, also in music, were close and frequent down to the time of the great schism. Now in the Orient the liturgical chant has not been exposed to the ruinous influence of polyphonous music; the conservatism of those countries has kept up the original rhythm of the chants, and this rhythm consists to this day of long and short notes with a definite and proportional duration. There the notes never were, and are not now, divided into the measures of our modern music; there the beating of time is not by groups (measures) but simply by beats, and the difference of the proportional values naturally produces in a more or less irregular manner

[3] Though superfluous for my argument, I quoted the last part of the above passage, because I wished to acquaint the reader with one of the most interesting texts in which the loss of the rhythm at the end of the 11th century is clearly stated and deplored.

[4] He uses the conjunction "hence."

the feet analogous to the old metres and mentioned by the Gregorian authors.

But what we can see with our own eyes, in a practical work, will render the matter much clearer than the best description. Whoever, therefore, wishes to become acquainted with this Oriental-Occidental rhythm, which is the true Gregorian rhythm, not indeed in an exact historico-critical edition, but yet in conformity with the original principle and the present art requirements, is invited to examine my *Requiem Vaticanum*, Op. 90 (Pustet), or, better still, my *Kyriale Parvum (Vaticanum)*, Op. 92, which is in press and will soon be published by A. Coppenrath, Ratisbon (J. Fischer & Bro., New York).

Canisius College, Buffalo, N. Y. LUDWIG BONVIN, S. J.

The Danger of School Athletics

While physical development is part of "the bringing up" of children, it does not *per se* appertain to the school curriculum. The craze to cumulate branches based on the Encyclopaedic idea, has introduced this feature into our schools. There are special institutes for physical development, such as turner societies, physical culture schools, etc.

But even were physical culture a necessary part of our school curricula, in what way would football, baseball, and basketball contribute to that end? Not five per cent of our boys take part in those games. The football squad usually consists of eleven regulars and six or seven substitutes, with a possible dozen more of hangers-on: the basketball team of five regulars and about six or eight extras and substitutes; the baseball nine of nine players and a dozen or so of substitutes and enthusiasts,—altogether about fifty or sixty who are "trained". And taking into account the fact that usually the coterie of boys who take part in one game are also the ones who are active in all the others, it will appear that only about two dozen boys out of each school, or from four to eight hundred pupils, take an active part in such games.

On account of these few the entire school is forced under regulations due to the "fathering" by the institution of these games.

Would it not be simpler to let the boys play at what they will, and not to bother the vast majority of students on account of a few who will be the beneficiaries?

The most serious aspect of athletics, however, is the danger it entails both to health and morals.

The human system is arranged to withstand certain momentary

strains. We can, if need be, disturb the circulation apparently to the bursting point in running from danger; we can jump over an obstruction to save life or limb; the structure of the body will bear, without prejudice, an amount of very rough treatment; the blood vessels of the brain can be made to bear from six to eleven pounds of extra pressure by contraction of the musculature of the body. But these extra tasks laid on the body are meant to be exceptional and by no means habitual. The left ventricle of the heart is tensile enough to hold an exceptional over-quantity of blood, and the bicuspid valve with its orifice is sufficiently elastic to fall back to its natural size after a momentary distension. But when this distension becomes habitual, the orifice finally will no more contract, and the valve remains too small to prevent regurgitation, with probable clotting and "insufficiency" generally, and resultant death. Continue the pressure in the capillaries of the brain, with weakening of the walls in every instance, and then force another column of extra blood to the weakened vessels before nature will have had a chance to make repairs, and you must expect hemiplegia.

Morally—not to insist on the notorious fact of the initial roughness of the element that participates in the school games—physical prowess tends to develop the animal side of man to the exclusion of the amenities of character. Note the language heard on our athletic fields. I have often thought, when watching a game, how thoroughly such "functions" bring out all that is coarse in a boy.

After all, schools are not for athletic development, but for character and mind training.

Washington University E. A. d'Arnoux

Why Spiritism Produces Insanity

That the pursuit of Spiritism produces insanity, is an undeniable fact which we have repeatedly emphasized in this Review. Readers of Mr. Raupert's *Modern Spiritism* and Father A. V. Miller's *Sermons on Modern Spiritualism,* which have both been reviewed in these pages, know of a number of well-authenticated instances. Thus Father Miller says: "Only a few weeks ago,"—he wrote in 1908—"I was speaking to a physician who had himself been in medical charge of an asylum and he had exactly the same story to tell, viz., that a considerable proportion of those who are confined in our asylums are there in consequence of dabbling in Spiritualism. He added that in his own practice, during the previous six months, he had had quite twenty cases of insanity arising entirely from this cause." Dr. Forbes Winslow is

quoted as saying in 1877: "Ten thousand unfortunate people are at this present time confined in lunatic asylums on account of having tampered with the supernatural." (Miller, *op. cit.*, p. 130). There is practical unanimity among all who have studied the subject and have no interest to hide the truth, in saying that the ordinary end of followers of Spiritistic doctrines is the lunatic asylum.

How this disastrous result is brought about, is clearly explained in an essay on *Spiritualism and Insanity by Dr. C. Williams* (London: H. J. Glaisher. 1909), from which the *Catholic Herald of India* (Vol. VIII, No. 6) gives the following extracts:

1. "The pursuit of Spiritualism is so injurious and so often produces insanity because it weakens and destroys the Will-Power." In the control of will, resides man's noblest prerogative. We hear a mental specialist, Dr. H. Maudsley, asserting that man has, or might have, some power over himself to prevent insanity, and that power resides in the wise development of the control of will over the thoughts and feelings; while the dethronement of will, the loss of power of co-ordinating the ideas and feelings, fatally makes for insanity.

Now, as we have already said, success in Spiritistic experiments depends on mental passivity, and the effort required to bring on that passivity means a strain on the nervous system and the brain, which the strongest can hardly bear without disaster or, at least, serious injury. "A person whose mind is in that state of chronic passivity which the pursuit of Spiritism and the frequentation of the séance-room encourages, produces, and ultimately makes permanent, is not only 'open' to all the silly, wicked, and insane thoughts and suggestions which come into the minds of most of us daily, and the true nature of which a normal mind at once recognises, and by means of a healthy and vigorous will at once peremptorily and successfully dismisses; but they find in *his* mind a 'prepared' and therefore favorable soil," with no will-power to counteract. Once these morbid thoughts and suggestions have come to stay, either suicide or the asylum must be the end.

2. "Secondly, the pursuit of this subject, and especially the frequentation of the séance-room, favors the onset of a dreamy, imaginative, unreal atmosphere, in which the confirmed Spiritualist constantly dwells, and which is extremely favorable to the development of insanity." Not much development is needed to show how correct this statement is. What can be expected from a person habitually living in the unreal, whose imagination has been morbidly developed till it reflects on his very countenance? At the very least, such a person becomes eccentric in conduct by the fact itself that he lives in an abnormal and unreal atmosphere. In neurotic people—and there is in Spiritism a

very special attraction for such—there is an increase in the influence of the nerves with the development of imagination, and a good many will almost certainly become insane. He who wants a vivid picture—which is said to be more than a fancy picture—may find it in Father Benson's *Necromancers.*

3. "Another injurious result of these studies is that those who pursue them, through constantly straining the senses of sight and hearing so as to 'see' something or 'hear' something at séances, ultimately often get these senses morbidly developed, and are in consequence particularly prone to visual and aural hallucinations." From hallucinations to insanity there is hardly one step. They generally lead to mental or nervous breakdown.

Dr. Williams, who is a non-Catholic, it seems, speaks largely from personal knowledge. He was formerly president of a Spiritistic society. He held the post for one year only, and the society numbered but forty members at most; but during that short time, and among so small a community, several became from normal people quite neurotic; at least one became thoroughly insane and had to be sent to an asylum, while another became so unhinged in mind that he committed suicide by shooting himself.

Dr. Williams has rendered a service by sounding this note of alarm from the physician's point of view. The evil is undoubtedly growing. Men that pretend to be ruled by reason only and fight the dogmatic teaching of the Church, based on reason and revelation, are carried away by a movement which has neither reason nor revelation for it. They yield all that is noble in them to an influence which is a proved enemy of man and his Creator. Those who unfortunately are not moved at the prospect of losing their soul, may be deterred at the possibility—the probability even—of losing their reason. It is them that Dr. Williams warns, if they value their mental health, to have nothing whatever to do with Spiritism.

The Irish and Their Mother Tongue

In that exquisite little volume, *Mother Erin: Her People and Her Places,*[1] Miss Alice Dease tells in a simple style adapted to the rudest intelligence how the Irish lost and how they are trying to regain their beautiful Gaelic mother tongue:

"With the Anglo-Norman conquest came a time of chaos for Ireland. The best powers of her sons were spent in a hopeless struggle against the conquerors which lasted for centuries and in which by slow

[1] London: Sands & Co., St. Louis: B. Herder. 1909. 75 cts. net.

degrees everything was lost. Irish individuality as a nation, her language as a living tongue, and with the loss of Gaelic the literature and learning of the past generations became useless to all but a small number of students who managed to remember and to keep alive some knowledge of their mother tongue. Land and home, culture and possessions were taken; only one thing remained. In spite of persecutions and of Penal Laws, the Irish clung through all to their religion.

"During the centuries that passed whilst all these things were happening, Ireland's soldiers and patriots are recorded as rebels, and though Irish scholars kept steadily, though secretly at work, English historians ignore their existence.

"In the seventeenth century a band of workers known as The Four Masters gathered materials from ancient manuscripts and wrote the annals of Ireland from the earliest times to their own day. Afterwards their work was revised by Geoffrey Keatinge who made it intelligible to later-day students, and he added further records and fuller notes to the manuscripts. Keatinge was followed by O'Donovan and in the last century came Petrie, O'Curry, and Dr. Joyce who is still living.

"The labor of these students prevented the Gaelic tongue from completely dying out, and wandering bards and poets continued to form a part of every large household, until the founding of Trinity College in 1591 sounded the death to Irish as the language of the upper classes. It was only natural that after this Irish names began gradually to take their place in English literature. Lawrence Sterne; Sheridan and Richard Steele the dramatists; Dean Swift, who is called 'The Great Irishman,' although he was no son of Erin; the poets Oliver Goldsmith and Thomas Moore, and the novelists Lever and Lover, though perhaps the best known, are by no means the only Irish writers of English prose and verse. Lecky the historian was an Irishman: so too were Nahum Tate, the poet laureate, Mayne Reid and Conan Doyle, the story tellers, and the father of the famous Bronte sisters was known in his native land as Mr. O'Prunty. Miss Edgeworth, Aubrey de Vere, and the poets Davis and Mangan confess their nationality by the subjects of their works, and so too does Yeats, a present day poet.

"As learning and cultivation revived, Irishmen began to wish for some knowledge of their own literature, and sixteen years ago Doctor Douglas Hyde and some others, prompted by this wish, started the Gaelic League. The Irish language movement has now spread throughout the whole of Ireland, and by it, the knowledge and love of the Gaelic language and literature are being fostered once more."

The Gaelic revival, we may add, has spread to America, where so many of Mother Erin's children have found a new home; and in proportion as Irish-Americans learn to know and love their ancient mother tongue, they become more sympathetic to the efforts of other immigrants, of more fortunate nationalities, to hand down to their descendants in this country a knowledge of, and to imbue them with a love for their respective languages and literatures.

MINOR TOPICS

SHALL WE EAT MEAT?

Mr. D. J. Scannell O'Neill's article under this heading in No. 6 of the CATHOLIC FORTNIGHTLY REVIEW seems to have been read with genuine interest by a considerable number of our subsribers; though those who have written to us about it regret its "lack of a definite conclusion."

That feature was perhaps inevitable. For the case against meat is not so simple as it seems. The question of diet must be taken in connection with the question of labor energy developed out of food. It is quite generally conceded that the American workingman turns out more work day after day than his European brother. This cannot be due to our superior physical equipment. As a matter of fact, we are a dyspeptic and sickly people. Our superiority comes rather in the form of nervous energy, a restlessness and drive in work as well as in play. The Europeans call it the gospel of hurry-up and step-lively, and explain it by our climate. But is it not rather, to a very large extent, a question of meat? Meat is a tonic as well as a food. The physician who will prescribe less meat for the tired business man, will order meat extract and beef juice for the anaemic adult or child. The practices of the Catholic Church have behind them the experience of many centuries. Hence when in her Lenten regulations she exempts from the law of abstinence, invalids, convalescents, and those engaged in hard labor, we have a very powerful argument against the vegetarian. Meat as a tonic and a stimulant seems essential to spurts of energy or extraordinary feats of strength. And as a nation that lives all the time at a sprinting gait, we have come to accept the tonic as a regular article of food. To change from a meat basis might make us a healthier and more contented nation. But it is only fair to point out that it would probably take from us that unexampled spirit of "go" of which, in our heart of hearts, we are immeasurably proud.

WHAT BECOMES OF OUR CATHOLIC IMMIGRANTS?

We have received the subjoined communication from Canisius College, Buffalo, N. Y.:

Can you help me solve a simple-

looking puzzle in arithmetic? The *Sacred Heart Review*, in its issue of March 5, estimates the number of Catholic immigrants during the fiscal year, ending June 30, 1909, at 440,000. This estimate is based on the report of the U. S. Commissioner General of Immigration.

Besides, at the beginning of 1909, there were some 14 millions of Catholics in this country, who would naturally increase in the course of a year. Now supposing the annual increase to be 10 in 1000, the Catholic population should have added 140,000, apart from immigrants and converts (Germany's annual increase is 12 in 1000, where the Protestants lower the figure that would be obtained were the Catholic population considered apart; see *Stimmen aus Maria-Laach*).

Furthermore, if I remember right, our zealous missionaries brought some 30,000 converts into the true fold during the past year (I have mislaid the reference, but I think the figure was given in *Extension*).

Adding these three figures, we get as the calculated increase of the Catholic population during the year 1909, something like 600,000.

Now comes the Official Catholic Directory for 1910 and tries to stir our self-complacency by announcing that we have gained just a little more than 100,000. But what about the other half million? This is the puzzle which I at first endeavored to solve for myself, but, being unable, thought of proposing to your readers.

Some wiseacre will perhaps find consolation in the thought that the figures of the *Sacred Heart Review* need not be taken at their face value. But granting this as self-evident, still there must have been at least 200,000 to 300,000 Catholic immigrants, who are not accounted for. Nor can the puzzle be solved by saying that the immigrants of 1909 could not yet be counted in the Official Directory. For what about the Catholic immigrants of 1908, or 1907, who undoubtedly also numbered between 200,000 and 400,000?

Thanking you in advance for a solution of this figure-puzzle, I am, Yours truly,

A. C. Cotter, S. J.

Who can solve this puzzle?

A SOURCE OF SCANDAL

The following seems to be the authentic text of certain widely discussed remarks recently made by Archbishop O'Connell of Boston in his Cathedral on the matter of the amassing of large fortunes by priests:

"A priest's will, in which he leaves large sums of money, no matter to what purpose, is a source of grave scandal unless this money has been inherited. I wish you to take care, however, not to see scandal where there is none. I wish to assure you of one thing, that no priest of this diocese can amass any money merely from his income from the parish in which he labors. That is oftentimes barely sufficient to provide a becoming livelihood. Any large sum of money, therefore, accumulated by a priest must have come from industries and other

fields which are not permissible by the Church for a priest to engage in—for priests are forbidden to engage in any business; and therefore, no matter what source this money comes from, unless from inheritance, there is inevitably an occasion for grave scandal. There have been enough and much more than enough of such things. Let us pray God that they may never occur again in this diocese. If they should you will remember that now and here I have fulfilled my sacred duty in this matter, and may God help those who at any time in the future may be guilty of such offence."

We reproduce these remarks in compliance with a special request on the part of several priestly readers, who seem agreed that Msgr. O'Connell's warning is opportune and should be given the widest possible publicity.

We can say in favor of the great majority of the many Catholic clergymen with whom we have come in contact, that with very few exceptions we have not found them grabbers or hoarders of pelf, but more often the precise opposite. Archbishop O'Connell is, however, perfectly right in his contention that the will of every priest who leaves large sums of money, no matter to what purpose, is a source of grave scandal, unless the money was inherited. In certain instances we know the scandal to have been so great as to countervail the edifying effects on public opinion of the charity and self-denial of a hundred priests who died poor.

CONCERNING CATHOLIC DAILIES

Writing of the late Cardinal McCloskey ("The First American Cardinal") in the March *Catholic World*, Mr. Thomas F. Meehan says:

"Such a thing as a communication or an interview to a newspaper was an impossibility for him, and he did not like to see any of his priests indulge in such things. He had a sound appreciation, however, of the benefit of a well-directed press, and when the project of establishing a Catholic daily was laid before him, he cordially endorsed it and offered to give $10,000, the proceeds of a life insurance policy then falling due, to the enterprise."

We are not told what particular enterprise it was towards which Cardinal McCloskey offered to give $10,000. Since New York has never yet, to our knowledge, had a Catholic English daily, it would appear that nothing ever came of the venture referred to by Mr. Meehan. A German Catholic daily was founded in New York in Cardinal McCloskey's time. It was called *Die Presse*, but lived only a year or two. The late Dr. Edward Preuss, who followed the venture from his editorial tripod on the St. Louis daily *Amerika*, repeatedly said that *Die Presse* could have lived and prospered had it been economically and competently managed. Possibly Cardinal McCloskey put his $10,000 into the *Presse*, though we doubt it. At any rate, his refusal to give interviews to the secular dailies (which on the whole were

far more respectable then than they are now) and his readiness to make notable personal sacrifices for a Catholic daily press, are traits of character which deserve praise and imitation.

The St. Louis *Amerika*, by the way, the oldest Catholic daily newspaper in the United States, is now in its thirty-eighth year, still flourishing, and still "*tonangebend*" in the German Catholic press of America. Its present editor, Mr. Frederick P. Kenkel, (like Dr. Preuss a convert to Catholicism) is probably the most learned writer now holding an editorial chair on any Catholic periodical publication in this country. An English Catholic daily newspaper under such competent management as the *Amerika* has enjoyed for the last quarter of a century, would prove a source of inestimable blessings, no matter in what city it were published.

THE ASSUMPTION OF THE BLESSED VIRGIN MARY

Our readers may remember the little tilt between the V. Rev. Dr. A. McDonald, V. G., now Bishop of Victoria, B. C., and the Rev. F. G. Holweck, of St. Louis, the learned author of the *Fasti Mariani*, apropos of the latter's article in the *Catholic Encyclopedia* on the Feast of the Assumption. Father Holweck has since made a profound study of the pious belief in the bodily assumption of the Blessed Virgin Mary and is publishing his conclusions in a series of interesting papers in the St. Louis *Pastoralblatt*, of which he is the editor. The first instalment (April 1910) treats of the historic tradition, or rather the lack of a reliable historic tradition, concerning the Assumption. Father Holweck's thesis, as he announces in his introduction, is that a dogmatic definition of the belief in the bodily assumption of the Blessed Virgin into Heaven is feasible only on the basis of dogmatic, not on the strength of historical arguments. A petition for such a definition was submitted by 204 bishops to the Vatican Council in 1870. The pious request has since been re-iterated by various Marian congresses and pious periodicals, and for many years past there has been carried on in a great part of the Christian world a united action of prayer to obtain a dogmatic definition of the Assumption. (Cfr. this REVIEW, Vol. IX, No. 2, pp. 23—24).

The above notice was already in type when Fr. Holweck kindly sent us a reprint of his entire article on the Assumption in the form of a brochure in large octavo. We presume copies of this reprint can be obtained through B. Herder, the publisher of the *Pastoralblatt*.

PRESERVING CATHOLIC PERIODICALS

We find the following seasonable observation in the editorial columns of our esteemed contemporary, the *Record* of Louisville, Ky., Vol. XXXII, No. 10:

"It is, we are sorry to say, almost useless to attempt to preserve files of our Catholic papers and other publications, which, in our day contain extremely valuable matter of all kinds of research, and indisputable evidence

of many important events, because they are doomed to disintegration in very few years. The root of the trouble is the wood-pulp paper on which most journals, and practically all newspapers, have been printed since the year 1880. The disintegration of wood-pulp paper is rapid; this paper will not withstand the ravages of time—not even of a few years. Papers printed on rag paper a hundred years ago are in much better condition and have far better chance of continued usefulness than those printed since wood-pulp became used. Our modern products and creations are only for the day; they have little durability; they are mostly shams."

As the matter is of no small importance, especially from the historian's point of view, it would be well worth while for the Catholic press to engage in a discussion of how best to remedy the condition of affairs deplored by the reverend editor of the official organ of the Diocese of Louisville. It would, of course, be quite beyond the means of the average Catholic newspaper and magazine to use none but expensive rag paper. But could they not follow the example of some German newspapers, e. g. the *Kölnische Volkszeitung,* which prints a limited number of copies of each edition on good linen paper for the use of libraries, monasteries, and other institutions, as well as for such individual subscribers who wish to bind their copies and preserve them for future reference? Of course this special edition costs a little more than the regular one printed on wood-pulp paper, but enough copies of it are taken to insure the preservation of a sufficient number of sets to serve the purposes of reference and research in after years.

If a few dozen subscribers will pay one dollar extra per annum, I for one shall be glad to print a limited number of copies of each issue of the REVIEW on durable rag paper.

PREACHING AS AN ART

"A Lay Sermon on Preaching," contributed to No. 4 of the current volume of this REVIEW by a Catholic layman of culture and social distinction contained this passage: "I know that not every priest is an orator; but every priest should be," with some remarks to the effect that no priest can measure up to his important office unless he is able to preach effectively.

A few of our readers have objected to these sentiments. They will no doubt peruse with interest the subjoined passage from a letter contributed by the Rev. A. P. Doyle, Paulist, Rector of the Apostolic Mission House at Washington, to the Catholic weekly press (we quote from the Cleveland *Catholic Universe,* 3, 963):

"The efficiency of any priest in the ministry lies in his ability as a ready and fluent speaker. The people are hungering for good sermons. They will attend in crowds when they are sure that there will be an attractive preacher. The theory prevails at the [Apostolic] Mission House that any priest who has ordinary ability can become a good preacher. A little care in the preparation of

sermons and a little training in delivery will enable any one to preach well. The results have demonstrated this theory to be the true one. Preaching is not a gift with which one is endowed by nature, but rather an art to be learned by any one who cares to do so."

It remains true, of course, that after all has been said and done, the preacher of God's word relies not on human eloquence alone. He trusts on the power of his word chiefly through the supernatural grace attached to it. (The entire subject is admirably treated in Hettinger's *Timothy, or Letters to a Young Theologian,* translated by the Rev. Victor Stepka. B. Herder 1902. pp. 506 sqq.)

CATHOLICS AND THE YELLOW PRESS

The *Providence Visitor* is the latest of our Catholic exchanges to admit and deplore the ravages of yellow journalism among American Catholics. "When such a newspaper," it says (Vol. XXXV, No. 21), "eager for patronage, chooses to throw a sop to the Church, Catholics should not be too deeply impressed. Indeed the pity is that Catholics should countenance such papers anyway. But Catholics not only countenance them; they patronize them, and to this extent, we believe: that if, tomorrow, these papers were to lose their Catholic buying and reading patronage they would shortly be forced to go out of business. Now, if everything in these dailies which offended decency, which lowered the standard of morality, which created a false and pernicious view of life, were done into a book and offered for sale under the not inappropriate title, 'Gathered from the Gutter,' Catholics who now take that sort of thing in daily doses, would virtuously condemn it all."

The *Visitor* concludes its jeremiad with the doleful reflexion: "Surely the times are out of joint when yellow journals can command Catholic support."

Yes, but what are you going to do to remedy matters? The Catholic press should be a mentor as well as a censor.

PLANNING THE CODIFICATION OF OUR CIVIL LAW

The *Green Bag,* a leading law magazine, in its February issue, presents a graphic picture of the chaotic condition of our jurisprudence. It sets forth with merciless logic the confusion which results from a Federal congress and forty-six State legislatures adding to and changing, without system or co-ordination, our inherited common law judicature. This confusion is worse confounded by as many State and national supreme courts, establishing by their precedents tens and hundreds of thousands of precedents, printed as authorities, and cited by the bar and the courts as binding precedents, but which have never been adequately analyzed or organized so as to present a complete system of principles. Yet lawyers must examine and marshal them as best they can in the presentation of causes, although they well know that "a precedent can be found for almost any proposition of law, no matter how erroneous." Little wonder is it that litigation is tedious, uncertain,

unsatisfactory and expensive.

George W. Kirchwey, dean of the Columbia University Law School; James DeWitt Andrews, long the chairman of the American Bar Association's Committee on Classification of the Law, and Lucien Hugh Alexander, of the Philadelphia bar, present in the same magazine a plan for the solution of this problem. It provides for organizing the best brain power of our bench and bar for the preparation of a complete, philosophical and adequately co-ordinated statement of the American *corpus juris,* by which is meant the entire body of our law, national and State. The plan includes the organizing of a board of editors, composed of seven of the men best qualified to engage in such an undertaking. They are to be supreme in every editorial matter. Then it is proposed to form a board of collaborators of about twenty of the ablest law professors, who are specialists in their particular subjects, each of whom would write a part of the work. In addition to this, an advisory council and board of criticism are urged, the former to embrace some twenty-five of the strongest men on the bench and at the bar, who would be unable to devote their time to the actual preparation of the text, and the board of criticism to consist of a group of one to two hundred lawyers especially qualified to criticise particular parts of the work when submitted in manuscript.

As is said by Chief Justice Clark, of North Carolina, the project is a proposal "to do for this country what Justinian did for Rome and Napoleon for Western Europe." And, he might have added, what Pius X is doing for the canon law of the Church. May the great work be soon undertaken and pushed to a successful end!

LOSING SCIENCE IN THE MAZE OF SCIENCES?

We have a great many more sciences nowadays—a fairly bewildering multiplicity of them—but have we as much *science?* This is a question which Prof. John Dewey asked in an address lately delivered before the American Association for the Advancement of Science at Boston. His theme was "Science as Subject-matter and as Method," and a part of his contention was that we are in danger of losing science in the sciences. There has been a great influx of scientific studies; the courses in schools and colleges are overburdened with them; all modern education is more or less colored by them.

But have we got as much out of them as we expected?

If we have not, one reason may be that we have been so swamped in the facts that we have not had time to drill our minds in the meaning of the facts. We have accumulated faster than we could interpret, and have got a lot of ill-assorted knowledge about many things without having fortified ourselves in the proper mental habit for approaching all knowledge and sifting all facts.

PAPAL DISTINCTIONS AND TITLES IN AMERICA

"Candidus Americanus" complains in a letter to the *Ecclesiastical Review* (March number, pp.

341 sq.), of the growing practice of making papal knights, marquises, monsignori and the like of democratic Americans, and conferring on them decorations appropriate to their rank as Roman aristocrats.

"I can understand," he says, "how these things are done in Europe, with its hereditary divisions of society. But I think that in America they are entirely out of place and even contrary to the spirit of our people, if not also to the letter of the Constitution. At all events the way Americans look on these titles is one of amusement, if not of disdain or irritation, though there are no doubt many people who like decorations and millinery display. The incongruity is furthermore evident in that such 'honors' as have no particular religious meaning, but are solely rewards or favors, should come from the Church. They do not seem to fit in with the motto and well-known disposition of the present Pope—*Instaurare omnia in Christo*, unless indeed, as we may assume to be the case, he really does not sympathize with all this show, but merely yields to pressure from the outside by according such honors at the request of influential persons whom he does not want to offend."

The reverend editor of the *Ecclesiastical Review* evidently agrees with his correspondent, for though he is very cautious in his comment, he yet makes bold to say that "it would be mere quibbling to deny that such honors and decorations as have the character of a reward for past services or of a favor, when bestowed on an American citizen by any foreign government, are contrary to the sense and law of the American commonwealth. The only plea on which such distinctions and titles can be accepted by American citizens who claim to carry out the democratic principles of our Republic, is that they are conferred as tokens of actual responsibility or authority in the ecclesiastical, that is the missionary, sphere of religious work. And as a matter of fact these honors have no other meaning to Catholics. Roman counts and marquises and monsignori are not, we believe, recognized as such by the American public in official life. They do not even rank at receptions or public assemblies as do princes and ambassadors of foreign courts, to whom our government accords their respective honors of precedence by courtesy. Indeed the American could not claim such recognition without forfeiting his American citizenship. Such decorations as go with these titles are of much the same character as the secret-society emblems and titles used in our numerous American fraternities. They are purely private distinctions of class affiliation and as such calculated to inspire respect among the members of these associations."

Like secret-society emblems and titles, these Roman distinctions, it is to be feared, do *not* serve their intended purpose of inspiring respect, not even among Catholics — we here have in mind chiefly the lay knights, marquises, medalists,

etc.—and therefore it would undoubtedly be better if Rome would quit conferring them upon Americans. It was a favorite saying of one of our now deceased bishops that those who make a display of such distinctions rarely deserve them, while those who really deserve them as a rule cannot be made to accept them. Any one who will scan the list of papal counts, marquises, knights, etc., in this country, and take the additional trouble of enquiring what the best of our educated Catholic laymen think of them and what attitude they take towards such decorations and distinctions in general, will soon satisfy himself that "Candidus Americanus" voices the sentiments of a very considerable percentage of the American clergy.

THE CHRISTIAN SCIENTISTS

It will no doubt surprise a good many people to be told, on such high authority as that of Miss Milmine, in her recently published life of Mrs. Eddy,[1] that the total number of Christian Scientists in the world is no higher than 50,000 or at most 60,000. Their wealth, their rapid growth, and above all, the activities of their excellent press bureau, are given as reasons why their number is so generally and so largely overestimated.

It is also interesting to note that in their relations to the laws under which they live, the Christian Science healers are steadily growing more cautious. In the beginning, Mrs. Eddy's followers practised surgery and obstetrics as well as medicine proper. Surgery was given up many years ago. In 1901 Mrs. Eddy announced that Christian Scientists must submit to vaccination. In 1902, the teaching and practice of obstetrics were abandoned. In December of the same year Mrs. Eddy advised that Christian Scientists should decline to treat infectious or contagious diseases. This may be only bowing the head to Caesar; but it is also a wise policy which tends to enhance the prestige of Christian Science by restricting the possible scope of Christian Science failure.

A GOOD WORD FOR THE BRITISH AND FOREIGN BIBLE SOCIETY

Our scholarly friend and occasional contributor, Rt. Rev. Msgr. P. M. Baumgarten, of Rome, is publishing in the *Ohio Waisenfreund* a series of articles ("Auf Archivreisen durch Westeuropa") which repay a careful perusal. In the third instalment (*Ohio Waisenfreund*, Vol. 37, No. 48, p. 571) the learned historian describes his experiences in the archives of the British Museum and in the library of the British and Foreign Bible Society. In the latter collection he found not only a copy of the famous edition of the Vulgate

[1] *The Life of Mary Baker G. Eddy and the History of Christian Science. By Georgine Milmine.* Illustrated. New York: Doubleday, Page & Co. 1909. Since this Life first appeared in *McClure's Magazine* not one important statement as of fact in it has been disproved or even seriously questioned. It is a product of much and highly intelligent labor, and were Christian Scientists open to argument or amenable to reason, the wretched sect would not have survived its publication for a single month. The book is unanswerable and conclusive, and nobidy who has not read it can be considered well informed as to the history or nature of Eddyism.

published by Pope Sixtus V, but likewise splendidly preserved copies of the various German translations of the Bible printed before the time of Luther. There are twenty-four of them altogether, and they most effectively disprove the belief, still cherished by so many Protestants, that the Bible was withheld from the people until Luther edited his German version.

Msgr. Baumgarten also informs us that the Bible Society has in preparation a most important two-volume catalogue of all the different editions and translations of the Bible represented in its splendid collection. He adds: "The scientific labors of this magnificent institution, which has no counterpart among Catholics, are not generally known, because the public at large rarely hear of anything else than the indiscriminate distribution of bibles by this Society among the heathen,and are naturally led to conclude that it confines its activity to that. It is not my purpose to descant on the injury wrought by this altogether arbitrary and immensely expensive scattering of bibles; I merely wish to point out that the Society, through its scientific organs, is doing successful work in the domain of scientific research, and that we Catholics can peacefully co-operate with it in this neutral sphere."

AN OLD LATIN LIFE OF WASHINGTON

In the *Magazine of History,* Mr. Hugh M. Kingery not long ago published a very readable account of "An Old Latin Life of Washington," by one Francis Glass, A.M., an Ohio school teacher, who wrote the work at Dayton in 1823—24. It was issued by the Harpers in 1836. Naturally, the author's handling of his medium is more interesting than the way in which he treated his subject.

A feature of the style which must be noticed is the attempt to express modern ideas in a language long dead. In the matter of proper names, absolute uniformity, of course, is impossible, as those know who have had to Latinize the names of students for insertion in a college diploma. Such as admit readily a classic termination receive it—*e. g.,* Washingtonius, Adamius, Arnoldius, Warrenius, and even Pitcarnus, Hancockius, and Sullivanus. Citizen Genet appears as Genetius, and in like manner are formed Fanchetius and Adetius. The people of New England are *Novangli,* and the British court is *Aula Sancti Jacobi.* The Quakers are translated into *Tremebundi.* An expression that strikes one with almost comical force is that in which Washington is said to have married *viduam gaudentem nomine Custis.* Side by side with these Latinized names are others which proved too much for the author's ingenuity, and so are set down in all their Saxon nakedness. Such are Dinwiddie, Montgomery (occasionally Montgomerius), Lee, Greene, Pinckney, Howe, Clinton (why not Clintonius?), Gage and Burgoyne. From Jay is made the adjective *Jayianus,* and we read of the *Foedus Jayianum.* The military titles General, Colonel, and Lieutenant are given as *Dux, Tribunus,* and

Legatus, producing such combinations as Dux Howe, Dux Greene, Dux Burgoyne, Tribunus Bird, Tribunus Magaw, and Legatus Pitcairnus. We meet Comes Cornwallis and Gubernator Dinwiddie of Virginia, and Mr. Jay is Dominus Jay. Just a glance at a few phrases: Artillery is represented by *tormenta,* firearms by *arma ignivoma,* bullet by *glans plumbea.* The word for regiment is *legio.* Washington at the beginning of his career was *mensor terrae,* and in the end was carried off by *gulae inflammatio.* A phrase of frequent occurrence is *in majus promovere,* meaning to advance or promote some interest. Many other examples might be given, but these will suffice to show something of the manner of expression used by our Western Livy.

FLOTSAM AND JETSAM

Our Holy Father the Pope again shows his profound appreciation of the necessity and value of a truly Catholic press when he says in his recent letter to the Bishops of Mexico (*Acta Apostolicae Sedis,* Vol. II, No. 3):

"Ac de diariis et libellis, ut aiunt, periodicis, utinam omnes boni sibi suadeant, omni opere curandum ut scripta id genus vere catholica catholicis suppeditent: certe nihil est quod hodie pluris interesse putemus — As regards Catholic newspapers and magazines, let all good men be persuaded of the duty of supplying Catholics with truly Catholic literature of this kind: there is certainly nothing which we hold to be of greater importance to-day."

*

The Rev. Fr. Eschbach, postulator and former rector of the French Seminary in Rome, has published a book in defense of the tradition of the Holy House of Loreto. We have not yet seen a copy, but learn from reliable European reviews that the work adds nothing of essential importance to the controversy and will necessitate but few changes in a possible second edition of Canon Chevalier's monumental work *La Santa Casa de Lorette.* This is not surprising, for the authenticity of the Holy House of Loreto is purely a historical question, and P. Eschbach, so far as we know, is not a trained historian, while Canon Chevalier is.

*

Msgr. Matthew Dvornik, Archbishop of Zara in Dalmatia, has been deposed by the Pope for refusing to obey the recent Roman decrees respecting the Glagolytic liturgy. The rarity of this disciplinary measure makes its infliction worthy of notice.

*

Dr. A. Edmonds Tozer, the well-known composer and organist, who died March 4th at Brighton, England, deserves special mention because of his good work for the reform of church music,

not only in England, but throughout the English speaking world. Dr. Tozer was a convert. His most widely circulated works are *The Proper of the Mass* and *Catholic Church Hymnal.*

*

It is hardly to be expected, says the *Irish Theological Quarterly* (Vol. V, No. 17), that the new translation of the Athanasian Creed, drawn up at the request of the Archbishop of Canterbury by seven distinguished scholars and theologians, and published in the *Guardian,* November 10th, 1909, will contribute in any way to meet the objections urged by many English Protestants against the public use of the document in the services of the English Church. The minatory clauses, of course, remain, and, while they do, the source of all the trouble remains. Only in one of two ways can the question be settled, either by removing altogether the clauses in question or by accepting wholeheartedly the full Christian faith. No translation can get rid, for instance, of the closing words of the Creed: "This is the Catholic faith, which, except a man have faithfully and steadfastly believed, he cannot be saved."

*

Mr. Martin I. J. Griffin devotes the whole of the current number (April 1910) of his quarterly *American Catholic Historical Researches* to General Thaddeus Kosciusko, "the engineer of the defenses of the Delaware, of the battle-field of Saratoga, of the defences of West Point, and of the operations of the Northern army under General Gates and of the Southern army under General Greene." Kosciusko has justly been called "the Father of the American Artillery Service," and Mr. Griffin has performed a useful service in collecting all the information, scattered through many contemporary sources, bearing on this Catholic hero's services to our country. Kosciusko's remains were laid to rest in the Cathedral of Cracow, "where only Catholics could be buried." But Mr. Griffin tells us little or nothing about him as a Catholic.

*

Very competent and experienced Organist and Choir-Director, with the best of diplomas and recommendations, seeks position in a large Congregation. Address: J. Schnell, Teutonia Pub. Co., Mt. Olive, Ill.

*

I have about fifty volumes of the Cincinnati *Wahrheitsfreund* (Vols. 1—40 and 60—70) and about twenty duplicates of the older volumes, which I would exchange or sell. (Rev.) Joseph A. Thie, Troy, Indiana.

BOOK REVIEWS AND LITERARY NOTES

—In *What Think You of Christ?* (B. Herder, 25 cts.), Rev. Fr. Bernard J. Otten, S. J., Professor of Theology in St. Louis University, has given us another instructive pamphlet on apologetics. Like its five predecessors this little brochure is brimful of sound information and argument, and recommends itself especially by its time-

liness, bearing as it does on one of the crucial points of Modernistic doctrine. The last chapter, "Christ the Light of the World," incidentally adds emphasis to the vital importance of the great motto of our Holy Father, "Instaurare omnia in Christo."—*What Need is There of Religion, Why Should I Believe?* and *Does it Matter Much What I Believe?* (15 cts. each), were the first pamphlets published in the series. They are clear, forceful, and concise, and will also prove very serviceable reading for inquiring Protestants. The remaining two numbers, *The Sacramental Life of the Church* (30 cts.) and *The Catholic Church and Modern Christianity* (25 cts.), together with the first-mentioned on the divinity of Christ from the historical point of view, continue the course of sound instruction begun in the more fundamental treatises. The effort shown throughout at bringing the respective truths more within the grasp of the ordinary reader by making them more concrete, is a decided advantage over much of the purely metaphysical argumentation often met with in similar treatises. As the booklets are intended for the ordinary reader, it would seem more satisfactory to have all references in the vernacular. A little more of the literary touch and flavor of some of the English school of Catholic writers, would no doubt add to the popularity which these pamphlets are deservedly gaining, (one of them is already in its fifth edition).

—The first Heft of the current (eighth) volume of Herder's *BiblischeZeitschrift* contains two important papers of general interest: one on the extent of the Deluge according to Holy Scripture, by Prof. Dr. A. Schulz, and the other on the custom of breaking bread in the early days of Christianity, by Dr. Theodore Schermann. The last-mentioned article is to be continued. The "Bibliographische Notizen" of this number are as comprehensive and as skillfully condensed as usual. They comprise (a) general literature referring both to the Old and to the New Testament, and (b) special literature bearing on Old Testament topics. The editors very carefully digest not only books and pamphlets, but likewise articles appearing in the periodical press of various languages and countries. It is a pleasure to be able to say that English and American Biblical literature receives intelligent and adequate consideration. The *Biblische Zeitschrift* appears quarterly, and the subscription price is $3.50 per annum, which seems to us very moderate indeed. (B. Herder).

—A new light has arisen among present-day American essayists in the person of Paul Elmer More, literary editor of the *Nation* and New York *Evening Post*. His *Shelburne Essays* have already been published in six series and have elicited favorable comment from many able reviewers. The uniform excellence of these literary and critical essays, their well-balanced judgment on writers ancient and modern, and the orderly method of presentation furnish a new proof of the value of a classical training; for the author was brought up in the strictest school of classical learning. He is also an excellent Sanscrit scholar, having edited *A Century of Indian Epigrams*.

—In an adverse criticism of the English translation of Canon Rousseil's eulogy of Lourdes (*The Glories of Lourdes,* translated by Rev. Joseph Murphy, S. J.; cfr. the CATHOLIC FORTNIGHTLY REVIEW, XVII, 3, pp. 49 sq.), Father Ernest R. Hull, S. J., says in No. 8 of the current volume of his excellent weekly, the Bombay (India) *Examiner:* "As regards the blessing of the Pope, the praises of Cardinals, etc., we notice a growing tendency to make use of such condescensions on the part of great prelates for crude advertisement purposes. A simple allusion to them, or the reproduction of them in a preface, cannot perhaps be quarreled with. But to use them as conveying importance to a work which in itself is really of no great importance, seems almost to savor of disrespect. Besides, it is certain that the simpler people often attach to such letters a significance which they are not intended to convey. For instance, not so long ago a correspondent wrote to us asking how we could dare to give an adverse criticism of something or other—I forget what—seeing that it had received the blessing and recommendation of the Holy Father himself! As there are probably many others in the same frame of mind, it will be useful to repeat here the explanation which we gave to that inquirer. Occasionally the Pope, let us say, issues a special letter of praise and recommendation *spontaneously,* and out of his own personal knowledge and appreciation. Letters of this kind are usually specific in contents, and have a real testimonial value. But in most cases an inspection of the document itself shows that nothing is intended except a courteous acknowledgement of a presentation copy. The usual tenor of such letters may be broadly summarised as follows:—'I thank you for the volume, and am glad to see that you are devoting your talents to the cause of faith and devotion. I encourage you to persevere, and hereby impart to you my blessing.' Such a letter would not, of course, be given unless the reputation of the writer and the Catholic tone of his work were sufficiently assured. But it does not mean that the work has been critically examined, nor guarantee its special excellence in any particular way. This is proved by the well-known instance of Leo XIII's almost effusive recommendation of Henri Lasserre's labors in translating the Gospels into French —although the translation itself— to which the Pope's letter served as a preface—was afterwards discovered to be so faulty as to fall under the prohibition of the Index. Such is the accessibility and benevolence of the Holy Father that there is not, one might safely say, a single respectably written work, intended to promote Catholic faith and devotion, which could not elicit for its author the blessing and praise of the Pope, couched in the general terms we have indicated, if it were only presented to him with a suitable expression of loyalty and devotion through suitable channels. And where such letters are made use of for advertisement-purposes, it is well for the public to know this."

—Francis J. Ziegler has translated *The Awakening of Spring,* a tragedy of childhood, from the German of Frank Wedekind (Philadelphia: Brown Brothers). His labor might have been employed to better purpose. The piece is a particularly gross specimen of

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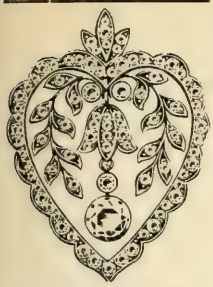

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the degenerate drama, impracticable in form and matter for stage use, grotesque in its shallow and vulgar treatment of an exceedingly difficult physiological and sociological subject, and wholly insignificant except as proof of a diseased imagination. "The flippant and coarse assurance with which Herr Wedekind decides in the affirmative a question which has puzzled some of the wisest minds of the ages," poignantly observes the N. Y. *Nation*, "furnishes a notable example of the folly which rushes in where angels fear to tread."

Herder's Book List

[This list is furnished semi-monthly by *B. Herder, 17 South Broadway, St. Louis, Mo.*, who keeps the books in stock and to whom all orders should be sent. Postage extra on "net" books.]

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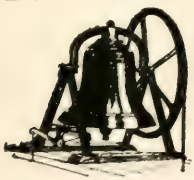

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A Great Catholic Work on Political Economy

In the "Vorwort" to the second volume of his *Lehrbuch der Nationalökonomie* (Vol. I, Grundlegung, xiv & 485 pp.; Vol. II, Allgemeine Volkswirtschaftslehre, x & 808 pp. B. Herder, 1905, 1909. $8 net) the Reverend Heinrich Pesch, S. J., declares that his aim has been to produce "not a learned book but a useful one." If he has done no more than this in the two volumes that have already appeared, the average reader will be forced to the conclusion that the current conception of "learned" is sadly in need of revision. Probably the average reader will refuse to surrender the current conception, and will insist that if Father Pesch's work is not learned it is nothing, or rather that it belongs in some transcendental region beyond the confines of classification. In matter of fact, its plan and scope alone imply an equipment of positive knowledge, and a grasp of the subject both in itself and in its relations, which could have led to nothing else than a product deserving the epithet learned. So far as the reviewer knows, it is the most comprehensive treatise ever put forth in the name of political economy. Its scope may be most briefly stated in the author's own words:

"I have endeavored to construct a unified system of social economics[1] whose distinguishing features shall be: the consistent and thorough representation of man as the subject and end of economic activity; a combination of the causal and the teleological viewpoints; emphasis on the purpose of the State, and its relation to the purpose of social economy; the prominence accorded to the practical character of social economics; and the combined use of the inductive and the deductive, the analytic and the synthetic methods. The whole system is dominated by the idea of social justice, of justice not merely for the individual but for the whole, justice for every class and condition. And the principle of solidarity, in the sense of social promotion of justice, is offered as the highest and final principle of organization in social economy,—solidarity as a system that stands midway between individualism and Socialism" (Foreword to vol. I, p. viii).

Evidently this program involves not merely an economic treatise in the ordinary sense, but excursions into philosophy, psychology, his-

[1] This phrase seems more in accord with our usage than "national economics," which etymologically would be a better rendering of "Volkswirtschaftslehre."

tory, politics, sociology, ethics, religion, and the physical sciences. It might be objected, indeed, that the author has given us not a manual of economics but a system of social philosophy. Stated in this form, the objection has some value, for the work before us is emphatically not a mere manual of economics. It is not a manual at all; and any comparison drawn between it and the ordinary text-books, even the larger ones, in use in our colleges and universities would be irrelevant, and unfair to the latter. Even in the graduate courses in economics, it would be more suitable as a work of reference than a text-book. Nevertheless, it is not a system of social philosophy, but of social economics. It studies man in his economic aspect; but it always keeps in mind the concrete man, not merely an amputated aspect of him called economic. Its subject matter is not simply "wealth," nor yet that academic monstrosity called "the economic man." It avoids entirely that "false separation," to use Hobson's phrase, which led the "orthodox" school of economists to attempt unsuccessfully to make of their science a purely positive or descriptive study; and which has vitiated the conclusions of many who have recognized that economics is, indeed, a practical science, but who have confined their attention to man's economic motives and relations. Since the average economist is a human being, he will scarcely be able to remain within the region of objective industrial phenomena; he will be constrained to make his observations the basis of practical rules for the promotion of economic welfare. But economic welfare is a part of human welfare, and human welfare has ethical, religious, political, and sociological aspects. Now man's economic welfare cannot be studied, ascertained, or adequately formulated independently of the other aspects just mentioned. The economist who rigorously makes the attempt, who entirely ignores all the other aspects of human welfare, leaving them wholly to the several specialists directly concerned with them, will lay down misleading rules of action, and give a distorted picture of economic welfare. "Man is not a mechanical, but an organic, composition of forces. Neither breaking a human problem into parts, nor an application of the 'allowance system,' [the theory that the economist can adequately make allowance for the motives, interests, and ends that he refuses to include in his study] is possible in dealing with it. A man is not a business man and a father and a student and a politician and a moralist. He is all these together in one. As a human being, every part of his conduct affects him in every one of these capacities."[2]

This is the view of Pesch likewise, and he holds it in a larger,

[2] Hobson, *The Social Problem*, p. 63.

sounder, and more fundamental way than Hobson. "Social economics," he declares, "has for its subject external material goods, not absolutely and in themselves, but in relation to men, to human welfare. Yet it is not concerned with the whole of human welfare, but solely with the material side, with man's equipment of economic goods. It does not deal formally with internal personal goods, such as health, culture, or morality. Nevertheless it takes these into account, knowing that material welfare forms only one constituent, and that not the highest, of human welfare as a whole.... Even though the social economist is concerned merely with the material interests of the people, he must, nevertheless, not entirely lose sight of the higher demands of culture and civilization, and he must avoid everything that would conflict with these" (II, 3).

It is in the treatment of these relations between man's economic activity and his other activities, between his economic welfare and his welfare as a whole, that Pesch's work is most notable. Other economists have dealt with the subject in this large way, but, so far as the reviewer is aware, few have displayed the same breadth of view in the plan, the same thoroughness in all departments, and the same fundamental grasp of all the forces, factors, and relations that have a bearing on man's economic life. To say that the work before us will not suffer by comparison with those of Wagner, Leroy-Beaulieu, Mill, or Marshall, is to remain well within the bounds of conservative statement.

As planned by Father Pesch and his collaborators, the *Lehrbuch* comprises three grand divisions:

1. "Grundlegung," or Laying the Foundation; Fundamental Principles; this division is treated in the first volume.
2. "AllgemeineVolkswirtschaftslehre," or General Social Economics; this division is subdivided into: (a) the Nature and Causes of Social Economic Welfare, and (b) the Social Economic Processes which are involved in the production and distribution of economic goods in accordance with the general welfare; the first of these subdivisions forms the subject matter of the second volume, while the third volume, which will deal with the second subdivision, is not yet published.
3. "Besondere Volkswirtschaftslehre," or Special Social Economics, which will deal with such subjects as Agriculture, Industry, Commerce, and Finance, and which will be the joint product of several writers.

The first volume deals more with the facts and principles that *underlie* economic life and science than with the formal content of the science itself. This is generally true, but it must be qualified by certain

important exceptions. In a general way we might say that the first volume gives us the philosophy of the subject, inasmuch as it treats largely of the primary causes of economic life and welfare. Man seeks his economic welfare from nature in society; hence there are chapters on Man and Nature, Society and Social Science, the Three Pillars of Social Order, Social Economy and its Principle of Organization, and the Science of Social Economics.

The first chapter describes the position of man as master of the material world through his labor, and as a social being. The emphasis is, therefore, placed at the outset upon man as the central object of the science, not upon wealth, as in many of the older treatises.

In the second chapter, we have a discussion of topics which are not usually treated in works on economics. Among them are: the Idea of Society; the Evolutionary Sociology; Social Evolution in its Causal and Teleological Aspects; the Nature of Human Association. Man's economic life and welfare are a part of the social life and welfare, and must be sought in harmony with the latter; hence the end of economic activity cannot be known, nor the practical or normative side of economic science be thoroughly presented without some systematic knowledge of society and social science in general. This chapter strikes a note which is maintained continuously and consistently throughout both volumes of the work, namely, the social note. The economic interests of the individual are subordinate to the social interest, and stand in need of social supervision and protection.

The third chapter is likewise unusual in economic treatises, dealing as it does with the Family, the State, and Private Property. Under the last-named head the author discusses quite fully the necessity and moral justification of private ownership. Although economists as a rule do not formally concern themselves with this subject, scarcely any of them has succeeded in letting it entirely alone. This is merely one illustration of the futility of the "separatist" treatment of economic institutions. The average writer cannot content himself with describing these; he must in some degree yield to the temptation to pronounce judgment upon their utility and morality.

In the fourth chapter, we find a discussion of the Stages of Economic Evolution, the Meaning of Social Economy, Individualism, Socialism, and Solidarity. Under the last head the author describes what he conceives to be the true principle upon which a social economic system should be founded. Such a system would be neither Individualism nor Socialism, but would reconcile the due liberty of the individual with the rights of his fellows and the welfare of the social whole.

The fifth chapter discusses the nature of Social Economics, its

Relation to the Other Social Sciences and to Ethics; Economic Laws; and the Question of Methods. Here the author emphasizes the social character of economic science, and the social end of economic activity, in opposition to the conception of Maurice Block and the French Liberal School. According to the latter, individual welfare is the subject and end of the science. In his discussion of the relation of economics to the social sciences, Father Pesch maintains that economics is an independent social science, not merely a branch or department of some other social science. He also maintains that, while it is an ethical science and dependent upon ethics, it is not merely a branch of the latter. His discussion of economic laws and methods is likewise discriminating and satisfactory.

St. Paul Seminary JOHN A. RYAN, D.D.

(To be concluded)

Reminiscences of Pio Nono

We have as yet no complete documentary account of the eventful pontificate of Pius IX. Some material for such a history is offered in the posthumous work[1] of the Italian Jesuit R. Ballerini, of which a French translation has recently appeared. As far back as 1867 P. Raffaele Ballerini had finished an account of the first years of the pontificate of Pius IX, but it was withheld from publication chiefly because many of the persons spoken of were still alive. The present editor thinks that the events of our day give "une valeur nouvelle" to what was written forty-three years ago. There is renewed interest in the life of the great Pope whose rule fell on such troubled days.

P. Ballerini's MS. derives special value from the fact that it was submitted to Pius IX himself for revision (though some may question the wisdom of submitting an historical narrative to the one principally concerned) and five specimen pages with additions and corrections by the hand of the Pontiff are reproduced in facsimile. In his researches the author was aided by the Commendatore Guiseppe Spada, who for eight years had been especially active in gathering material which bore upon the development of the Roman uprisings from 1846 to 1850. Those who know something of the history of those days will agree with the author when he sums up the strenuous pontificate of Pio Nono in the sentence: "His reign was a perpetual conflict with the false politics of our time."

In Chapter II, Ballerini refutes calumnies of prejudiced writers

[1] *Les Premières Pages du Pontificat du Pape Pie IX. P. R. Ballerini, S. J.* Price 4.50 fr. Rome 1909. M. Bretschneider, Editeur. Via del Tritone, 60.

who put a false interpretation on the short duration of the conclave which elected Pius IX. The author shows that there was no blameworthy haste among the electors and that they did not bring the election to a speedy close "in order to stamp out the schism which had sprung up between the cardinals of two powerful factions." The truth is that after the first three ballots, when it became evident that the greater number of votes were cast for one cardinal, who gained at each succeeding count, those who had hitherto been engaged in looking for possible new candidates, agreed on the one who seemed destined to wear the tiara. This was the Archbishop of Imola, Cardinal Mastai Ferretti.

An incident of Pio Nono's early ecclesiastical career, not so well known and of special interest to American readers, is that in 1824 he accompanied an Apostolic legation as auditor to Chili. Though the delegation, composed of five persons, was well received, it soon experienced hostility on the part of the government and was forced to return without having accomplished its mission.

An Essential of Social Reform

The first and foremost purpose of social reform is to bring the masses nearer to Christ, the perfect type of perfect manhood in closest union with God. All its functions to ameliorate the abuses and lighten the burdens of our social and economic conditions, and by so doing to give each man the time and energy and humanness necessary for the practice of religious duties,—all these functions are but means to an end. If they are not regarded as such, but made ends in themselves, how shall Catholic social work differ from so-called non-sectarian philanthropy, whose sole aim seems to be to make man a painless and very comfortable higher animal?

True social reform, to be real and productive of lasting results must begin with the individual; for on the individual depends ultimately the Christian and godly, or pagan and ungodly complexion, the weal and woe of the state. It is a union of individuals that founds and propagates the family; a union of families that forms and perpetuates the state. If the individual be Christian, noble, striving for holy and Godlike ideals, the family and state must of necessity share in that nobility and godliness of ideal and Christian effort. Were a man to build a mighty edifice of stone, however majestic and beautiful his plan, it will neither stand nor serve the purpose intended unless each stone be sound, correctly cut, and placed in its due position.

Now the questions naturally suggest themselves: "For what, and after what pattern should the individual be re-formed, and how?"

Social reform, unless founded on the bed-rock of genuine Catholicity, must ever remain vain and futile. It may be asked: "Why emphasize a point so apparent to all?" Unless the religious basis of social work be ever before us, it will not only accomplish little solid good, but will divert us from the main object of all work undertaken by Holy Church—the salvation of immortal souls. To what have so great a number of non-Catholic denominations come! They are so club and society ridden, so engrossed in catering to the merely human, that the divine is scarcely heeded. As there can be no universe without a God, no day without a sun, so can there be no right education and formation of the individual citizen without religion. Man is but inert clay without the warmth and light and vitality radiated from the energizing and essential union that must obtain between himself and his maker. He is as a planet that has escaped from the sphere of solar attraction; blind, helpless, pathless, he gropes his hopeless way through the labyrinthine mazes of error and folly. All the errors and abuses Catholic social reform has set itself to combat are the prolific and spontaneous outgrowth of irreligious principles.

The world would have men to be the children of time; God meant them to be children of eternity; the world would have them make their permanent abode on earth; God meant them to pass through life as pilgrims and probationers, hastening to the abiding dwellings of the City Divine. It is from this false concept of man's destiny that springs the unscrupulous and heartless exploitation of the laboring class by capitalists whose horizon of hope and ambition is bounded by a life of pleasure, enervating ease and wealth. If man is but so much vitalized clay, a mere machine of so much horse-power, why not drive him to his utmost endurance? Why not utilize to the full the profitable, skilled brute energy that is in him? Why should he have comforts? Why need he have wages beyond such as will keep his body in working condition? Why have any leisure to attend to the duties of family life; to enjoy the sweetly human felicities of wife and children? Time to think of his soul?—His soul? He is but a machine meant to coin the bitter sweat of labor into gold for the spacious coffers of capital.

This is the materialist's view of man's purpose and end. It may be that in theory he holds otherwise, but, alas for human inconsistency, it is his mode of action.

And the laborer? Who will blame him for seeking by every means at his command, to gain his share of the good things of earth; its pleas-

ures, luxuries, ease? Who will blame him or challenge his right to strain every nerve and put forth all his power to gain the means of enjoyment, if he be persuaded that life is but for living, and that there is no goal or hope beyond? Remedy the harm done by pride of intellect and heresy that have robbed the poor of all that could make the misery of their lives bearable—the friendship and teaching of Christ, the hope in His promises, the sureness that theirs is the kingdom of heaven. Let labor and capital be brought to acknowledge and hold the Catholic view of man's purpose and end: "Man is created to know, praise, reverence and serve God, and by so doing to save his soul." This little sentence of the Catechism contains the only solution of all the mighty problems, social, economic and political, that perplex so many earnest minds. This little sentence should be written in bold letters at the door posts of every dwelling, at the gates of every city. This little sentence contains in nucleus the motto, program, and resources for every true effort at social reform.

It is this, then, to which the first endeavors of social uplift should be directed, that the individual acquire a clear adequate knowledge of the grandeur, sanctity, and nobility of his own purpose and end. Will a man not thoroughly conscious and convinced that he is more than a brute of higher passions and higher pains, that he is not a mere mechanism endowed with a large capacity for enjoyment, have any regard for the laws of nature, for the laws and ordinances of the state, for the rights and well-being of his fellows? Why should he not seek to gratify the animal lusts that cry so loudly for satisfaction? Why should not the strong prevail over the weak? Why not take all within reach, when possession means pleasure, and privation has no prospect of recompense? Why respect the civil law? Why not do as I please so long as I escape detection and punishment?

Leo XIII, in his epoch-making encyclical letter on capital and labor, has given us the key to the only solution of the social question, and pointed out the only foundation on which to build up the strong fabric of social reform. "If society," he says, "is to be cured now, in no other way can it be cured than by a return to Christian life and Christian institutions." Such a return, however, is impossible unless each man be fully aware and thoroughly imbued with the consciousness of the purpose for which he is a member of society, and the end to which society should lead him.

Give every man a full knowledge of his destiny and of his duties to God, to his fellows, to himself, then a long stride will have been made toward true social reform. *Omnia instaurare in Christo!*

St. Louis University PAUL GONZAGA ROHR, S. J.

The "New Education" in "New Japan"

Our recent remarks on the sad decline in the moral life of New Japan (CATHOLIC FORTNIGHTLY REVIEW, Vol. XVI, Nos. 16 and 17) are receiving confirmation from unexpected quarters. In the first place, the "Japanese Letters of Lafcadio Hearn," published in the *Atlantic Monthly,* throw some interesting sidelights on the result of inoculating the Japs with Western culture. It is not hard to read between the lines of these strange confessions a severe condemnation of the bitter fruits brought into the land with Rationalist teaching. The people are so different from what they used to be! is the keynote of Hearn's letters. To quote only one or two sentences from his "journal intime." "They (the Japanese) have lost the child-hearts that the gods gave them, which were beautiful; and in place of them have something like the legendary apples of Sodom—full of bitterness and dust only." And again, "I shall never again be interested in any Japanese of the educated generation. I simply *abominate* the Japanese."

It is then especially the educated Japanese whom Hearn abhors—the Japanese educated according to a method steeped in Agnosticism and irreligion. It was this evil that we called attention to in our above-mentioned articles on "Japan's Struggle for a Moral Revival."

The leading institution of higher learning in Japan is the Imperial University of Tokyo. It has been said that it wields almost unlimited power over the educational system of the country. But as we have already observed in our earlier article, the philosophy taught in its halls is that of Kant and of the modern German Rationalists. It was at this great institution that Lafcadio Hearn lectured on English literature. Here he had every occasion to come in contact with the "educated Japanese" and to acquaint himself with their virtues and vices. But it seems that the latter are far more conspicuous than the former. It has been ascertained that 9000 suicides a year and scandals galore in the world of politics, business, and education may be traced, directly or indirectly, to the baneful teaching imparted to Japanese youths in the University's halls. For other results we must again refer to our earlier articles. Now of all these disorders and disgraceful results of the "new learning" Hearn must have been painfully conscious. Small wonder that he wrote in one of the letters, from which we have already quoted: "I wish to make no more Japanese acquaintances... I shall never again receive any of my former pupils."

Similar testimony as to the wretched results of perverse and infidel teaching in this otherwise promising land is given by missionaries.

In spite of all this journals of the stamp of the *Literary Digest,* print glowing accounts of "Moral Instruction in Japan." An article in No. 1,032 under this heading begins as follows: "While the teaching of ethics or morals in our public schools is largely defeated by warring denominations who fear it will be turned to sectarian ends, Japan makes such instruction as much a part of the school course as arithmetic or geography." The *Literary Digest* then gives some extracts from a new book on "Japanese Education," by Baron Dairoku, President of the Imperial University of Kyoto, and formerly Minister of Education. At the time the article was published Dairoku was on his way to "address the Civic Forum in Carnegie Hall on the intellectual and moral development of his native land." "It seems," continues the *Literary Digest,* "that the little Japanese tots begin studying morals as soon as they enter school and continue it throughout their educational course." They are taught the moral virtues by the example of George Washington, Benjamin Franklin, Abraham Lincoln, and Florence Nightingale. We have here evidently a plea for what the Japanese call "free and independent morality." Now as to the fruits of this teaching we refer the *Literary Digest* to two papers by the Rev. Joseph Dahlmann, S. J., on "Moral Education in Japan" in the *Civiltà Cattolica* (quad. 1409 and 1411) and to our articles in the CATHOLIC FORTNIGHTLY REVIEW, Vol. XVI, Nos. 16 and 17.

We are more inclined to share the opinion of such a veteran missionary in Japan as M. L. Drouart de Lézey, Missionaire Apostolique at Tokyo, who in a recent plea sent out for his beloved Japanese missions, asks: "Que faire donc avec ce peuple ébloui par la science moderne?" and answers that the only hope of the country lies not in a "free and independent morality," but in her struggling Christian schools.

The Church vs. Mental and Moral Anarchy

[The following considerations, taken from an article by the Rev. Joseph Keating, S. J., in No. 548 of the London *Month,* fit our American conditions so well that we think it useful to reproduce them, with but slight modifications, as a separate little article under a heading of our own.]

Faith and conduct are so inseparably connected that those who think absolute truth cannot be reached in the former are apt to think also that it cannot be grasped in the latter. If we are free to believe as we please, we may reasonably, outside the scope of the civil law, postulate the same liberty for our actions. If divine law is not to influence our intellects, why should it govern our wills? Herein is the essence of anarchy.

The same tendency is illustrated by the denunciations on many sides of the dramatic censorship, by which our stage is saved the worst degradation of the continent, and by the recent outcry against the great lending libraries on their giving notice that they would no longer purvey pornographic literature in the shape of "risky" novels. People began to protest in the sacred name of liberty against this weak and isolated attempt to check a widespread and growing evil. It was as if the Grocers' Association, having discovered that a certain patent food was in reality a dangerous poison, had determined no longer to sell it, and had thereby aroused the wrath of a certain section of their customers, who claimed the right of settling such dietetic questions for themselves. The moral law, of course, was of no account; the certain injury done to God by the dissemination of impurity was not worth a thought in comparison with the problematical injury done to literature by the suppression of erotic "genius." We heard all the usual cant about "art for art's sake" and the negative or "non-moral" character of literary realism, as if anything dealing with the actions and passions of intelligent human beings could help having a moral aspect.

The principle underlying these protests cannot be called zeal for liberty unjustly threatened or for literature wrongfully repressed: it is simply the resentment of unregenerate man at any attempt to limit his mental or moral liberty. The anarchist within him wants to become as God, knowing good and evil. Otherwise, granting that the output of pernicious literature is vast and growing, so vast indeed as to injure even the physical health of the nation, who but a moral anarchist could object to the small and tentative remedial measure proposed by the Circulating Libraries' Association? A sound mind is at least as desirable as a healthy body, and it is to be wished that the law, which comes down heavily upon the purveyors of corrupt or adulterated food, were strengthened to deal with the purveyors of books "unfit for human consumption." We Catholics should then be spared the scandal of knowing that one of our own body is pre-eminent amongst those publishers who do not scruple to make their gains by selling immoral books, a sin which should surely be reckoned amongst those crying to Heaven for vengeance. We are, of course, aware that the subject of a literary censorship is a very large and complicated one, if only because the needs of the public in whose interest it should be exercised are themselves so very various. It is a subject that demands fuller treatment than can be given now: but what we are contending here is that many books are published of an almost wholly debasing character which yet manage to evade the criminal law, and

that no defence can be offered for their publication except one which ignores man's duty to his Maker, and is, therefore, subversive of the moral law.

In the Catholic Church, the principles of that moral law have been fixed and certain from the first. However much doctrine may have developed and the law of belief become more explicit and detailed, there has been no evolution in the broad outlines of the law of conduct. For these the Church goes straight to the fountain-head, the life and teachings of her divine Founder. From the Commandments, the Beatitudes, the Counsels, and, generally, the words and works of the Savior, she draws her code of ethics, and enjoins it upon her children.

The true Catholic, therefore, is opposed to anarchism in all its developments, not only to its crude political form, but also to the substitution, in the intellect, of opinion for belief, and, in the will, of inclination for principle. In his judgments he never sets aside God's point of view as negligible: amidst the welter of human theories he alone has an invariable standard. And so to the Catholic (and to those that are like-minded) the world must look for its ultimate security against decay and disruption. *"Extra Ecclesiam nulla salus"* is true for society at large as it is for the individual. It is to be wished that we all acted up to our convictions, that we attempted no weak compromise with the maxims of the world, that truth were not sometimes sacrificed to a mistaken charity.[1] In the midst of moral and religious chaos we claim to possess certainty; to us, we protest, has been committed the whole counsel of God. Should we not, therefore, be as the leaven which transforms the whole mass, and the virtue of which lies in its distinctiveness?

Catholic Social Work in Germany

A Catholic social movement has at last been inaugurated among our people, and the CATHOLIC FORTNIGHTLY REVIEW has been so busy in chronicling the beginnings of this social apostolate in the United States and in suggesting plans for making the work more fruitful, that insufficient attention has been paid to similar efforts of our brethren in foreign lands. A little book that came to our

[1] "To shout at the wolf is charity to the sheep," says the wise and gentle St. Francis of Sales. If that maxim had been borne in mind we should not perhaps find in a well-known Catholic book of reference a scandalous assailant of the Holy See described as "a keen master of polemics and a 'candid friend,'" nor a writer of immoral novels (alas! that *Catholics* should do these things) called the inaugurator of a "new class of fiction!" It is true we are not to break the bruised reed, but neither are we bidden to style it a sound one.

library table last December, and to which on account of its excellence we now devote a somewhat longer notice, is by one who is now acknowledged to be one of the foremost champions of Catholic social reform.[1] The writer is an Englishman and the social work he describes has been done by our brethren in Germany, yet the book will prove an inspiration for our own workers and for those of our Catholic societies that have at last made some kind of social activity part of their programme.

Already while the essays of which this booklet is made up, were appearing in the *Dublin Review*, they attracted considerable attention, and the CATHOLIC FORTNIGHTLY REVIEW brought them to the notice of its readers at the time. The great value of Plater's book lies in the sound optimism which inspires it and which ought to be shared by all its readers. There is great need of social work today. Catholics must engage in it in these trying times if they wish to be real workers and not mere camp-followers in the army of their great captain, Christ. Opportunities for social activity are open to all, even to the humblest amongst us. The Catholics of Germany have achieved marvels for the glory of the Catholic name and for the religious welfare of their country by intelligent work in the social apostolate. The conditions for such work exist in all other countries and the success that may be won is just as certain. These, we imagine, are some of the topic sentences that guided Fr. Plater in writing his splendid booklet.

One of the ideas clearly brought home to us is the need of *concerted effort*—a need which German Catholics soon realized and which they met by the organization of the famous "Volksverein." The annual congresses which co-operated with the efforts of this popular league were remarkable for stirring up the "social sense" among German Catholics, while the different cities of the Empire, where these re-unions were held, were so many Meccas whither the people turned for light and guidance. There all those who were eager to take part in the noble cause of Catholic social reform listened to men like Windthorst and Frankenstein and went home inspired and strengthened by the sense of their splendid solidarity.

Important as were the annual congresses for rousing enthusiasm for the cause of Catholic social activity, it is after all the "Volksverein" which "plays an extraordinarily important part in the life of Catholic Germany," which schools its members in Catholic social principles and also "provides them with an abundance of cheap but excellent literature on the subject." It has been called "Windthorst's legacy

[1] *Catholic Social Work in Germany.* By *Charles D. Plater, S. J.* 140 pp. 16mo. London: Sands & Co.; St. Louis: B. Herder. 35 cts.

to Catholic Germany." It "introduced itself to the people in a famous manifesto, mainly drawn up by Windthorst himself." It is an institution which we should like to see reproduced in our own land and equipped to meet our special social needs. For as Fr. Plater well says, in social propaganda "mere random activity and undirected zeal will do more harm than good. We have not only to create the material but to organize it. The 'Volksverein' has done both." We are confident that a similar organization would do the same for us.

Fortunately we have at last the beginnings of an institution of this kind in St. Louis. On April 20th there was celebrated in that city the first anniversary of the foundation of the "Arbeiterwohl," a Catholic workingmen's welfare league. There noted speakers discussed the problems of the American workman from the Catholic point of view. The enthusiasm shown was genuine and will not be without good results. Fr. Plater tells us that at one of the meetings of the "Volksverein" at Bochum Windthorst addressed thousands of workers as "my fellow-workmen" and was cheered to the echo. We had the same scene on a smaller scale at the anniversary meeting of "Arbeiterwohl" in Goller Hall on April 20th, when the Rev. Timothy Dempsey of St. Patrick's Church, founder of the Hotel bearing his name, addressed hundreds of men of toil as "my fellow-workmen." There can be little doubt that our Catholic men are willing to co-operate with the efforts of the clergy to bring the Catholic world-view to bear on the solution of all social and economic problems if only they are made to see that the Church *has* a social message and that her priests are able and willing to take their part in the urgent work of social reconstruction.

Here and there, through his brochure, as for instance when speaking of the Church services which open the Congress, Fr. Plater emphasizes the need of the religious, or better, supernatural element, which must needs enter into every well-conducted Catholic social movement. He speaks in one place of the spiritual retreat as furnishing a background for social activity and as supplying that ideal which is so necessary in a work which, more than any other, is apt to suffer from "weariness in well-doing." Under the title "A Social Experiment" he contributed a paper to the *Hibbert Journal* some months ago in which he told of the importance of such retreats in furthering social work among Catholic laymen. This article is so far the best that has come to our notice concerning this "spiritual background" for social effort. It has been reprinted and forms a neat little pamphlet filled with twelve pages of sound sense and excellent Catholic doctrine. We urgently recommend these works—*Catholic Social Work*

in Germany and *A Social Experiment* to priest and layman—to all Catholics who would know what great things for God and man they may achieve through the social apostolate, and how they may achieve them.

The Seal of Confession

[In Vol. V, No. 17 of the *Irish Theological Quarterly*, the Rev. M.J. O'Donnell, D.D., of the faculty of theology of Maynooth, gives an interesting historical review of "The Seal of Confession." In the first part of his paper—which is too long to be reproduced here—he shows that while the general principle underlying the Seal was probably admitted and accepted as a rule of conduct from the early days by those to whom the Church entrusted the power of the Keys, the doctrine and practice as we have them now date from the gradual decay of the public discipline of penitence. The following paragraphs form the concluding portion of Dr. O'Donnell's article. We recommend them especially to those who objected to certain remarks on the Seal, published in Vol. XV, pp. 677 and 751 sq., of this REVIEW.—A. P.]

That the gradual decay of the public discipline should have as its counterpart a more marked insistence on the observance of the Seal is only what we might naturally expect: both sprang from a common cause, the growing dislike, namely, of the Christian community to be punished in public for crimes of which the world knew nothing. The abolition of public penance in the East was due to a strong protest against the publication of a sin confessed, or, as seems more probable,[1] against the condemnation of a deacon on merely sacramental knowledge. St. Chrysostom, the successor of the bishop who discontinued the practice, speaking, it may be taken, not merely for himself but for all in a similar position, invites sinners to come to him with the full assurance that their sins would not be revealed to the world. A Carthaginian canon signed by St. Augustine, directing that a bishop be excommunicated if he refuse the Eucharist to a penitent whose sins are known to him only through private confession, indicates how strong the feeling was against anyone who dared to act on knowledge so acquired.[2] The principle laid down by Pope Leo, in his condemnation of the abuse already referred to, was clearly inconsistent with a violation of the Seal in any form.[3] A passage from St. Paulinus' *Life of St. Ambrose* is, however, the best indication we have of the exact stage of development the doctrine had reached at the period in question. "He spoke to none but to God alone of the crimes the sinners confessed: leaving therein a good example to future priests, that they

[1] v. M. Batiffol, *Études d'Histoire*, p. 157.

[2] 7th Council of Carthage, c. 5. v. Harduin I, 1250.

[3] "Tunc enim demum plures ad poenitentiam poterunt provocari, si populi auribus non publicetur conscientia confitentis."

should be intercessors with God rather than accusers before men."[4] The words would doubtless look strange in the biography of a modern bishop: the actions that merit the praise might readily be taken for granted. They suggest, that, as we have already said, the strict observance of the Seal had not yet been defined by supreme authority or enforced by general ecclesiastical law. But they indicate, at the same time, how clearly St. Ambrose—in common, we may be sure, with every conscientious confessor of his time—realized the general moral obligation of concealing from the world the sins of his penitents: they enable us to see what the Christian community, whose opinions the biographer merely expresses, deemed the proper course of conduct for those who offered consolation in the name of Christ.

In that condition things remained for a considerable time. St. Benedict's rule, however, in the sixth century carries us a little further. "If the sin of the soul," he advises his monks, "be private, let the brother declare it only to the abbot or spiritual elder who knows how to cure his own wounds and not to reveal or publish those of others."[5] Doubts have been expressed whether the reference is to a sacramental confession: as far as our present problem, however, is concerned, the controversy is of little importance, for the principle would manifestly apply all round. In the East, about the same time, St. John Climacus reminds the confessor that as God does not reveal the sins confessed neither should His ministers.[6] With the total abolition of public penance for secret sins, the obligation came to be still more clearly defined. At the time of Charlemagne there were suspicions, whether well-founded or not, that certain priests were willing to betray for bribes the names of robbers who had confessed their thefts, and the Emperor ordered an investigation into a crime so repugnant to the general conscience of the community.[7]

From that to positive legislation was merely a step. We find it, in the year 874, in a canon of the Council of Douzy, which, after quoting the rule of St. Benedict, prescribes that "penitents, whether clerics or laymen or women, who confess their sins in secret to the priest... are by no means to be betrayed: and by no indication whatever are their sins to be manifested by the priest to anyone except to the Lord alone."[8]

The first mention of a penalty occurs in a canon of the eleventh century, afterwards copied into the collection of St. Anselm of Lucca and, in an abbreviated form, into the Decretum of Gratian: it ordains that "if any priest usurps and makes public the secrets of penance...

[4] *Vit. Ambr.*, n. 39. Migne XIV, 40.
[5] *Bened. Reg.*, c. 46. Migne LXVI, 693.
[6] *Lib. de Pastoris Officio.*
[7] *Capit. Carol. Magn. I*, ann. 813, c. 27.
[8] Harduin, VI, I, 157.

he shall be deposed and spend all the days of his life in pilgrimage." The foundation and consequences of the obligation were discussed in detail by Bishop Odo of Paris,[9] St. Ivo of Chartres,[10] Cardinal Pullus,[11] Peter Lombard,[12] and other writers of the period. The sanction of a universal law was, however, deemed advisable. That came when the General Council of the Lateran took occasion, from its prescription of annual confession, to define an obligation which the Church had always acknowledged but never before so clearly expressed. "Let the priest," it states, "be careful not to betray the penitent to any extent either by word or sign or any other means whatever. If he stands in need of more prudent advice let him cautiously seek it without indicating who the person concerned is. We decree that anyone who presumes to reveal a sin disclosed in the tribunal of penance is not only to be deposed from his priestly office but incarcerated in a monastery to discharge a perpetual penance."

From the days of the Lateran Council to our own there has obviously been little room for further development. The speculations of the Schoolmen need not detain us. The practical principle was definitely settled: its application to the countless contingencies in missionary life was a matter for prudent discussion and became more and more clearly defined as the years went by. Our text-books in moral and dogmatic theology supply the results. Some few questioned its binding force when the crimes confessed were subversive of civil or religious life.[13] Others were inclined to a mild interpretation when the question of discipline or the need of punishing an accomplice arose. Against both the Church set her face with inflexible rigor.[14] And, since it is manifestly impossible to settle on the merits every speculative doubt that can possibly arise, one practical maxim governs all. No matter how rigorously the upholders of Probabilism defend their principles in other departments, they are all agreed that in the matter of the Seal no probable opinion will suffice, and that, however great the crime or peculiar the circumstances, the faithful may approach with the full assurance that all will be veiled in impenetrable silence and no obstacle placed to the universal discharge of the Redeemer's commission of mercy.

[9] *Synod. Cosst.*, c. 6, n. 15.
[10] *Ep.* 156.
[11] *Sent.* VI, 51.
[12] *Sent.* IV, 21, 7. Cf. Harduin VI, II, 1941; *ib.*, 1953; also VI, I, 1520.
[13] *v.* Lochon, *Traité du Secret de la Confession*, Préface.
[14] Cf. Propositions condemned by Pope Clement VIII (26th May, 1593) and by the C. S. O. (18th Nov., 1682).

MINOR TOPICS

THAT PHILIPPINE LAND GRAB

Congressman Martin of Colorado is trying hard to induce Congress to look into that Philippine land deal[1] which Mr. Taft's attorney general finds warrant for. Mr. Martin says that 55,000 acres of Friar lands acquired by the United States at approximately $18 an acre in settlement of the claims of the religious orders in the archipelago, have been sold to the Sugar Trust by President Taft's Secretary of War for $6 an acre, and that President Taft's Attorney General, a former law partner of President Taft's brother (who was a lawyer for the Sugar Trust), decides that this is no violation of the law against sales of more than 2,500 acres to one person or corporation, because that law was passed before the government bought these lands.

"If Congressman Martin has his facts right about this cozy politico-business affair," observes the *Public* (No. 628), "it will be 'a cold day' in the Philippines when he gets a Republican Congress to investigate. Muck-raking has got to stop."

NEED OF A CATHOLIC DAILY

We are asked to print the following communication:

A few months since I spoke of the need of a Catholic daily newspaper in your esteemed and fearless periodical. Some one, a layman I think, took up the cudgels in support of my contention. No other voice was heard. No doubt the statistical information contained in the article furnished food for "munching" for at least our English speaking population, but their whole system seems to have become inured to such periodical doses, and therefore, an effectual remedy is not easily to be found.

Who of my readers does not realize the crying need of a Catholic daily? And yet so inactive! Must a hot poker be thrust between our ribs before we are aroused from our lethargy? Must the sad history of the French Revolution or of the German Kulturkampf repeat itself in our country before we awake? Has not the Socialist red flag already compelled us to take up the cudgels in our defense! Yes even there on the defensive! Why not on the offensive? Because we lack the means of information, of enlightening the masses. Who is to enlighten our Catholic masses? Who is to disentangle Catholic victims of Socialism from this grappling octopus? or at least to warn the unwary of their danger? Whence do we get our information? From yellow newspapers; many of us from Socialistic sheets whose articles of information, not to speak of their fundamentally false doctrines, are mostly so grossly distorted, as to deceive if possible, even the enlightened. Watch this press propaganda among the masses! It's astounding. Shame on

[1] See CATHOLIC FORTNIGHTLY REVIEW, Vol. XVII, No. 6, pp. 184 sq., No. 7, pp. 209 sq.

us Catholics! What are we doing? Revelling in optimism! Boasting of our millions in the U. S.! Picturing the future in rose-colored hues. At the same time millions of our Catholic people feed intellectually on poison husks. Who is to blame? Let me repeat that the Poles, Bohemians, Germans, and French-Canadians have their dailies; not so the English speaking element. Of course the stock objection is: Catholics do not even support a weekly press. No wonder. *Catholics don't care for weeklies, they want a daily paper.* They are eager for news, for daily news, not weekly news. For instance: a celebration takes place on Sunday. The Monday morning paper has a full account of the event. Five or six days later the Catholic weekly rehashes this account. Who reads it? Where is the good? Yet, lo and behold! a week, or sometimes two weeks later, comes another Catholic weekly telling the same story!

Catholics want a daily Catholic press. Prospects seem to be most encouraging. St. Louis has a Catholic population of 375,000, Missouri, all told has nearly 500,000, with Catholic Illinois as a neighbor. There is no lack of either brain or capital, and there would surely be no lack of support. If the Catholic clergy of this and neighboring States would take a deep interest in this most vital question, success would be assured. I am confident that the majority of priests would gladly become stockholders in such a noble and far reaching enterprise.—Rev. Peter P. Rosch, *California, Mo.*

FEMININE LOGIC IN THE MATTER OF SUFFRAGE

In the course of a most interesting article, "The Change of the Feminine Ideal," in the March *Atlantic,* Margaret Deland, the distinguished woman novelist, says:

Look at this very matter of suffrage, which the New Woman demands so that she may right the wrongs of time,—does she stop to reflect with what terrible elements she is playing? She is reaching out, panting for, insisting upon —power! True, it is power to make for righteousness. "Am not I," she cries, reproachfully, "I, an intelligent and educated woman, better qualified to vote than my ashman?" "True," replies public opinion, "but shall the suffrage therefore be given to your cook?" But to gratify that desire for power, the New Woman is willing to include her cook; she is willing to multiply by two the present ignorant and unconscientious vote, a vote which many thoughtful persons, anxiously doubting democracy, believe is already threatening our national existence. Universal man suffrage (saving your presence, gentlemen!) has certainly not yet proved itself a success; it is still in the experimental stage; but that does not discourage the New Woman, in the midst of the most critical experiment in government which the world has seen, from asking for the further complication of universal woman suffrage. She has never, so far as I know, suggested for women an educational qualification far, far stricter than that which has accomplished so little for men; she

does not even propose suffrage for widows and unmarried property-owning women, which would go a little way toward eliminating the irresponsible vote. Her cry is, "All of us—or none of us!"—just because many men, absolutely unqualified to do so, vote, let many absolutely unqualified women do the same! Could there be wilder (alas, that I must say so), more feminine logic than that?

JEW SAINTS

The cause of the Venerable Father Francis M. P. Libermann, founder of the Congregation of the Holy Ghost, which was introduced in 1876, reached its second stage when, a few weeks ago, the S. Congregation of Rites pronounced in favor of the heroicity of his virtues. Though slowly, this cause seems to be advancing surely, and it is only a question of time when Fr. Libermann will be beatified. Fr. Eschbach took occasion to point out to the Pope, that if Fr. Libermann is beatified, he will be the first person of the Jewish race and faith to be thus honored by the Church.

Msgr. Battandier, to whom we are indebted for this information, (*Semaine Religieuse de Montréal,* LV, 11), says there is another Jew among the Blessed, named Raymond Lully, but that his cult is purely local and has never been officially confirmed by the Holy See.

Raymond Lully was stoned to death by the Saracens at Tunis A. D. 1315, and has been commemorated in the Franciscan Breviary since the time of Leo X. On his native island of Majorca he enjoys, *cultu immemoriali,* all the honors of a Saint. (Cfr. *Kirchenlexikon,* X, 748). A good account of his philosophical teaching can be found in De Wulf-Coffey, *History of Medieval Philosophy,* pp. 403 sqq., London 1909. His writings are very numerous. The question of their condemnation has been treated by the late P. Denifle, O. P., in the *Archiv für Litteratur- und Kirchengeschichte,* IV (1888), pp. 352 sqq.

Father Joseph Rickaby, S. J., in his entertaining and instructive little volume on *Scholasticism* (New York 1908), ranges Lully among the "knight-errants of Scholasticism," and adds that "but for his extraordinary writings [he] might have merited the honors of canonization."

Among the many curious stories told about "the Enlightened Doctor," as Lully was called, is that, to facilitate philosophic deduction, he invented a calculating machine, in which letters and geometrical figures, revolved and combined together, represented the various elements of thought, and the combinations thus produced suggested syllogisms. (Rickaby, *op. cit.,* p. 58).

THE LAST "PRELAT MINORÉ"

In one of his weekly letters to the *Semaine Religieuse* of Montreal (Vol. LV, No. 13) Msgr. A. Battandier records the curious fact that Msgr. Befani, Auditor of the Rota, who died in Rome towards the end of last January, was the last of the "prelats minorés" once so numerous at the Roman Curia.

Msgr. Befani had merely taken minor orders to be privileged to wear the soutane. No longer than sixty years ago it was no extraordinary thing for some prelate in high standing to receive holy orders at an advanced age, or to die as a "minoré." Msgr. Battandier relates how Msgr. Pellegrini, whose white hair betrayed his advanced age, one day called on the Cardinal Vicar of Rome with the request to be immediately ordained to the priesthood. The Vicar, Cardinal Monaco Lavaletta, expressed surprise, and inquired of his aged petitioner what induced him to make this unexpected request. "The Holy Father has just notified me," replied Msgr. Pellegrini, "that I am to be raised to the cardinalate at the forthcoming consistory; this makes it necessary for me to be at least a deacon, and under the circumstances I should prefer to receive the priesthood also."

The present Assessor of the Congregation of the Holy Office, Msgr. Lugari, who will probably receive the purple in the next consistory, was a layman when at the age of fifty, he was requested, in 1896, to take holy orders by Pope Leo XIII, who esteemed him highly and wished to raise him to the office of sub-Promotor of the Faith.

OLD AGE PENSIONS

After a thirty years' battle the workingmen of France have carried the day, and the old age pensions bill is a law. All toilers having attained the age of sixty-five are assured a pension of $82 a year. About seventeen million people will profit by the passage of the measure, including every kind of laboring man except railroad employees, miners and seamen already beneficiaries under industrial legislation. Beneficiaries will draw pensions at the age of sixty-five, or after thirty years of service, with certain diminutions for advanced enjoyment. The full pension at the lowest unit of contribution will be 414 francs per annum, except for farm laborers, whose contribution and pension is slightly less. The plan involves contributions from three sources for the creation of the pension fund; first, obligatory yearly contributions from the wage earner amounting to 9 francs for men, 6 francs for women and 4½ francs for minors; second, the contribution of the employer which equals that of the wage earner, and, third, the contribution of the State.

England has long been debating the old-age pensions and has had three distinct inquiries into the necessity of such remedial legislation. "Here in the United States," says the *Catholic Transcript* (Vol. XII, No. 40), "the proposition for an old age pension bill has been growing in popularity, accentuated particularly by the grave economic distress through which we have in recent years been passing. The agitation for such a measure is an indication of social unrest. Nor is it wise to argue against the project on the ground that it will destroy thrift and self-reliance among those already schooled to habits of industry and honorable independence. Labor unions do not pretend to provide

old age pensions for their aged members. They are, however, consistent advocates of relief measures from the State such as France has just passed and such as is in successful operation in Germany. For us in America it is folly and worse to dismiss the old age pensions idea as unworthy of consideration. A sympathetic public cannot turn a deaf ear to that honest body amongst the toilers who, having labored hard all their lives are compelled to face the prospect of the poorhouse, there to wear the brand of a pauper the rest of their days."

To all of which we most cordially subscribe.

THE LOT OF A CATHOLIC EDITOR

Speaking of the late Charles J. O'Malley, editor of the Chicago *New World,* the *True Voice* of Omaha (quoted by the *Sacred Heart Review,* Vol. 43, No. 17) says:

"He was of a sensitive nature and was always anxious to do his best. He felt the injustice done him by the 'knocker' and the carping critic. A Catholic editor probably receives more attention from these unwelcome beings than any other mortal. If he does his duty he can not hope to escape the enmity of the schemer and the sorehead. He must expect opposition where he should have support. He must be either insensible to criticism and blame or else an irrepressible optimist if he would keep his mind clear and his heart fresh under the strain to which he is subjected. The late editor of the *New World* was neither. There was a distinct note of pessimism in his writings for some time back. Yet he put his whole heart and soul into his work. We wish that every priest and religious in the country had O'Malley's whole-hearted zeal for God and religion. Had he been consecrated to religion he could not have given more unselfish service to the cause of the Catholic Church. His work is done; and may God, in the life beyond, reward him for his labors. May he rest in peace!"

We have a number of highly interesting letters from Charles J. O'Malley, dealing largely with the lot of the Catholic editor, more particularly the Catholic lay editor, in America. It is too early to publish them now, but some day when we write a certain book we have in petto, we shall print copious extracts from them, together with much other entertaining and instructive material gathered from Catholic pressmen all over the land.

WANTED: A SENSE OF HUMOR

In men of Irish blood we expect a sense of humor. We fear that in some of them it is sadly lacking. Else how account for the bombastically serious speeches made by the Grand High Panjandrums and the Excellent Exalted Monarchs of fraternal organizations? No man with the most rudimentary sense of humor would, for example, commit himself by attributing to a fraternal organization of a few thousand members and a few years' growth the virtues and achievements which may properly be ascribed to the Church

of God. Yet such banalities are common when fraternal orators begin to talk. Indeed, one would think to read some of these addresses that no such virtues as faith, hope and charity ever existed on earth until they were made to order by the Bears or the Bisons or the Kangaroos or the Chicken Hawks or whichever of the secret orders the orators may happen to belong to. They ought to pray for sense—particularly a sense of humor.—*Sacred Heart Review,* Vol. 43, No. 77.

AN ENGLISH PHILOSOPHER ON AMERICA

Mr. G. Lowes Dickinson is publishing a series of Letters from America in the *English Review.* Mr. Dickinson is a philosophic observer who has great hopes of America's future, and very bitter things to say of us in the present. He sees us first of all as a nation of pioneers with whom the individual is everything and the social structure nothing. The American is "a friend and an enemy; he is never a citizen. Justice, order, and law are to him mere abstract terms."

In a little telegraph station 8,000 feet up in the Rocky Mountains Mr. Dickinson listens to the busy click of the operator's key:

"What messages were they, I wondered, that were passing across the mountains. I connected them, idly enough, with the corner in wheat a famous speculator was endeavoring to establish in Chicago, and reflected upon the disproportion between the achievements of Man and the use he puts them to. He invents wireless telegraphy, and the ships call to one another day and night, to tell the name of the latest winner! He is inventing the flying machine, and he will use it to advertise pills and drop bombs. And here, he has exterminated the Indians, and carried his lines and his poles across the mountains, that a gambler may fill his pockets by starving a continent. 'Click—click—click—Pick—pick—pick—Pock—pock—pockets.' So the West called to the East, and the East to the West, while the winds roared, and the sleet fell, over the solitary mountains and the desolate iron road."

AN UNFAVORABLE ASPECT OF LABOR UNIONS

That labor unions, too, unless inspired by enlightened principles and motives, can and sometimes do prove anti-social, is convincingly shown by James O. Fagan, himself a unionist of many years standing, in his recently published book, *Labor and the Railroads* (Boston: Houghton Mifflin Co. 164 pp. 12mo. $1 net).

Mr. Fagan proves that trades unions are among the prime causes of railway accidents through using their great power to demoralize discipline. The roads seem to be run by the unions rather than by their ostensible managers, and the unions care more for their selfish interests than for the interests of their employers or of the general public. More deaths are caused at the crossings of the railways and the highways than in the trains or on the tracks. But the train hands are unionized,

while the crossing watchmen are unorganized. The result is that the trainmen overawe the administration of the companies, while the crossing keepers are overworked and underpaid to a scandalous degree. It is impossible to doubt that the unions have done much for the unionists. Nor is any objection made to them on principle. The point is that class interest has been pushed to such extremes that the public suffers, and even the class itself. Mr. Fagan illustrates this by his own case. He has been a signalman for twenty-eight years, without a mark of any kind against his efficiency. Nevertheless the line of promotion is not open to him. The interests of the union demand the inflexible rule of seniority, not throughout the entire service of the railway, but throughout limited groups. A unionist who should seek transfer to a better paid group must sacrifice his advantage through seniority and begin at the bottom. The result is to prevent rewards for exceptional efficiency and thus to handicap the administration and the employes.

How thoroughly this demoralizes the service is illustrated by an actual occurrence. Officers of a road lit a fire near a wooden railway bridge to observe what engineers would do about it. One ignored it, although it might have imperiled a following train. Another took the trouble to extinguish it, and was rewarded with a holiday. And the union regarded this as such a discrimination and offense against its rule of equality that the manager was compelled to cancel the reward to the faithful employe. The first engineer was told of his fault, the manager adding that he regretted that he could not remove him from his engine. Under such conditions discipline is a mockery. The men will perform no duty not upon their "schedule," nor submit to any punishment not upon the same document. The schedule is a sort of treaty between employers and employes, which controls the operation of all leading roads. On Mr. Fagan's road it consists of seventy-three articles, and covers everything the union can think of. If a man is told to do anything he looks to see if it is on the schedule. If he is disciplined he looks to see if it is all right according to the schedule. It is his Ten Commandments, and it is drawn up with sole reference to the interests of his class. The public is not represented at all. The company was consulted, but its signature was compulsory.

Mr. Fagan admits that his fellow-workers are as good men as can be found in such positions the world over. He admits that the representatives of the companies are of the same high class, but he is unsparing in his disclosures that the best efforts of both are nullified by the methods of the unions. They have so organized the subordinate workers that, helpless individually against the neglect or the injustice of their superiors, as a body they are the superiors. They have accomplished this only by the sacrifice of something valuable to them as individuals. And they have substituted for the loyality of the

employe to the employer, loyalty to the union. They will not report faults as they should. They protect those at fault from the consequences of their acts. Banded together nominally in support of their own interests, they have become arrayed against the public interests.

Mr. Fagan's remedy is what this analysis suggests. He would correct industrial secrecy by publicity. He would restore authority to railway administration by requiring responsible positions to be filled by non-unionists. He would discourage the efforts of professional trouble makers, who are not obviously justifying their existence unless there is trouble in which they may espouse the cause of those whose interests they represent. These are the thoughts of a unionist. Faithful are the wounds of a friend. If there were more unionists like Mr. Fagan there would be more friends of the unions.

This aspect of the great and intricate social question deserves more careful attention than some of our enthusiastic social reformers seem inclined to give it.

PRAYER MILLS AND ASCETIC SOLITARIES IN TIBET

Dr. Sven Hedin's *Trans-Himalaya: Discoveries and Adventures in Tibet* (With 388 Illustrations and 10 Maps. New York: The MacMillan Co. 1910. $7.50 net) is a most readable book, from which, had we the space, it would be possible to draw material for a hundred entertaining articles.

Among other things Dr. Hedin shows how nowhere perhaps in the world does religion in the form of external symbols and observances, bulk so largely in the eyes and minds of a people as Buddhism in Tibet. Monasteries are in sight everywhere: a large part of the population dwell in them. The Buddhist church is, or was till the recent war gave the Chinese an opportunity for reasserting and making real their almost vanished suzerainty, the ruling power in the country. The tombs of saints and divers shrines stand everywhere along the tracks. Prayer flags and pennants float from poles on and around every building. Prayer mills are turned by the water of every stream, each flag, each mill, bearing the sacred formula, *"Om Mani Padme Hum"* (Oh, the jewel in the lotus flower), so that every waving of the flag, every revolution of the mill, repeats a prayer for the benefit in its future course of the soul of him who fixed the flag or the mill in its place. Nearly everybody carries in his hand a little machine with a wheel which he turns round and round as he sits and talks, and which in each turning repeats again the mystic phrase.

Nowhere, perhaps, were the austerities of a life of solitude and privation carried so far as they are today by these Tibetan lamas who immure themselves in a cave or small stone building which is thereupon walled up, leaving only one small aperture—a sort of tiny tunnel—through which food barely enough to support life is thrust in by some one from the nearest monastery.

The solitary inmate, living in unbroken darkness, utters no word and hears none. It would be a deadly sin for the lama who brings him food to speak, all the merit he has acquired by his mortification and seclusion would be thrown away. Dr. Hedin saw the outside of such a hermitage, erected with very thick walls over a spring, the interior perfectly dark. Within it dwelt an anchorite who had already lived in silence for three years, and had vowed himself to perpetual seclusion. Should he not draw in the daily bowl of food, the lama who brings it might guess that he was ill, but would not interfere. Only if six days elapse without the bowl being touched do the monks conclude that the inmate is dead, whereupon they break open the enclosing wall, and bury him. Dr. Hedin was told of a lama who had died fifteen years before, having entered this hermitage at the age of twenty, and spent forty years in it. A still more remarkable case was that of a devotee who had lived immured in the darkness of such a hermitage for sixty-nine years. It is hard to believe that the human frame can retain life for so long a period in a climate intensely cold in winter, with a supply of daily food extremely scanty, and always the same kind of food and without a single ray of sunlight. One must suppose that the hermit, occupied solely in meditation and in the repetition of the magic *Om Mani,* passes into a sort of stupor, in which not only day and night and summer and winter pass unnoted, but all sense of time itself is lost, and the Nirvana which he seeks is practically attained by a loss of individual consciousness itself as well as of all human desires and passions.

FLOTSAM AND JETSAM

That alleged stone plate at Caserta with the text, in ancient Hebrew, of Pilate's judgment against Jesus Christ, is again going the rounds of the press. We note from the Berlin *Germania* (No. 79) that even a learned university professor, Dr. Kropatscheck, has been taking the story seriously. It is a hoary fake. We only wonder whether our American Catholic weekly press will again be taken in by it, as it has been at least twice within our recollection.

*

We wonder whether Catholics ever contributed to the various charity funds collected by the late Dr. Klopsch of the *Christian Herald.* The *New York American* claims that about $3,300,000 of such funds, solicited in the columns of the *Christian Herald* for the relief of the famine stricken peoples of Finland, Russia, India, and China, as well as for scores of other charitable objects, were all deposited in Dr. Klopsch's private bank account and no accounting of them was ever given. Klopsch's former private secretary, John C. Earl, hints (*N. Y. American,* April 19) that the funds, or a portion of them, were

misappropriated. In this connection it is not out of place to enquire what became of the vast amounts of money collected throughout this country for the earthquake sufferers of southern Italy. Such contributions as went through the hands of the Holy Father have been fully and satisfactorily accounted for.[1] But what about the balance?

*

The *New York Freeman's Journal* devotes nearly a column of its space in No. 3,969 to an account, by Mr. Wm. F. Markoe, of the Mamertine prison, so-called, in Rome. Mr. Markoe blandly repeats the hoary legend that Sts. Peter and Paul were imprisoned there, that St. Peter miraculously caused a spring of water to flow from the rock, and that "this fountain has remained ever since, and, though the supply of water is inexhaustible, it never overflows." And more to the same effect. Mr. Markoe, we believe, makes some pretensions to scholarship. Does he not know that the Mamertine prison was originally a well, that St. Peter and St. Paul never were in it, that the spring still flowing there antedates the time of the Apostles by many centuries, and that it was connected at a very early date by canals, of which the remnants are still traceable, with the Cloaca Maxima? See H. Grisar, S. J., *Geschichte Roms und der Päpste im Mittelalter,* Vol. I, pp. 198 sqq., Freiburg 1901. We are glad to hear that Grisar's monumental history is to be translated into English. English speaking people all over the world are very much in need of the information it contains.

*

Vol. VI, No. 1, of the bimonthly *Bulletin of St. Louis University* (April 1910) is devoted to a lecture by the Rev. Charles J. Borgmeyer, S. J., on Halley's Comet. The lecture comprises 43 pages octavo and is illustrated. The popular language in which it is couched makes it easily intelligible for "the man in the street." It is refreshing to see our Jesuit institutions of learning taking such a prominent part, as they have lately begun to take, in astronomical, meteorological, and seismological research and the popularization of the data obtained thereby.

*

The Newark *Monitor* (Vol. XI. No. 19) says that ex-priest Thomas O'Grady "before his death repudiated Socialism and was reconciled to the Church." This statement has been frequently repeated. What authority is there for it?

*

The Russell Sage Foundation has recently published a practical handbook on tenement reform which shows by which means housing evils can best be prevented. (*Housing Reform by Lawrence Veiller.* $1.25). Catholics ought to inform themselves on this important social problem and advocate legislation for housing reform in every State of the Union.

[1] Cfr. *The Disaster in Calabria and Sicily on the 28th of December 1908. The Offerings Made to the Holy Father and the Work of Relief and Reconstruction Effected by Him from 28 December 1908 to 31 December 1909.* 75 pp. large 8vo. Rome: Vatican Press; New York: Fr. Pustet & Co. 1910. 50 cts. (Wrapper).

BOOK REVIEWS AND LITERARY NOTES

—Fr. Pustet & Co. have sent us a copy of their new edition of the *Missale Romanum* in octavo. It is beautifully printed and bound in black flexible leather with a gilt emblem stamped on the front and back,—altogether a thing of real beauty. (Price $4 net.)

—*A Plea for Fair Play* is the title of a handsome brochure (38 pp. 8vo., no title page), in which Mr. Paul Bakewell, of the St. Louis bar, undertakes to refute some misleading statements regarding the medieval universities, made by Professor Calvin M. Woodward in an address delivered at the School of Mines and Metallurgy of the University of Missouri. The argument loses much in effectiveness from the fact that Mr. Bakewell quotes mainly Catholic authorities, among them mere compilers such as e. g. Dr. James J. Walsh. Naturally Professor Woodward and others of his stamp will refuse to accept these authorities as decisive. Really effective apologetical work on their respective subjects, can be performed only by men who are familiar with the great standard works, and, to some extent at least, also with the sources. We are indebted for a copy of Mr. Bakewell's pamphlet to the St. Louis University. Will not some professor in that progressive institution give us an English adaptation of the Jesuit Father Leopold Fonck's timely and able work *Wissenschaftliches Arbeiten: Beiträge zur Methodik des akademischen Studiums* (Innsbruck 1908)? It would teach our zealous young writers to compose effective and truly scientific works in defense of the Church.

—*Handbook of the Divine Liturgy. A Brief Study of the Historical Development of the Mass by Charles Cowley Clarke, Priest* (xiv & 180 pp. 16mo. London: Kegan Paul, Trench, Trübner & Co.; St. Louis: B. Herder. 1910. 95 cts. net). This is a useful compilation, based mainly on Duchesne's *Origines,* in the English translation. Unfortunately there are not a few slips and mistakes. (See London *Catholic Book Notes,* No. 148).

—It was a happy inspiration that led Dr. Julius Bachem and Dr. Karl Bachem to reprint from the *Staatslexikon*[1] in the form of a separate brochure their articles on the "Kulturkampf" and the political events that led up to it. (*Die kirchenpolitischen Kämpfe in Preussen gegen die katholische Kirche insbesondere der "grosse Kulturkampf" der Jahre 1871—1887.* 86 pp. royal 8vo. B. Herder. 1910. 17 cts. net, in paper covers). These articles give a very accurate though condensed account of the hottest fight waged against the Catholic Church in the nineteenth century. No one can peruse it without feeling profound admiration for the sturdy loyalty of the Catholics of Germany, notably those of Prussia. It will surprise not a few non-German readers to learn that there remains in force, technically, even to-day enough of the odious May laws to enable a hostile government to harrass the Church,—which would undoubtedly happen again were it not for the adamantine strength

[1] On the *Staatslexikon* see this REVIEW, Vol. XVII, No. 6, pp. 173 sq.

of the Centre party both in the Prussian diet and the German Reichstag. It is only by dint of incessant and united efforts that the Catholics of Prussia are able to maintain their sacred rights.

—We notice that Professor W. H. Dau has thought it worth while to republish his pamphlet, *The Logical and Historical Inaccuracies of the Hon. Bourke Cockran in His Review of the Lutheran Letter of Protest to President Roosevelt* (48 pp. 8vo. St. Louis, Mo.: Concordia Publishing House). He has added the full text of the Lutheran letter together with Mr. Cockran's reply to his critics and a brief rejoinder thereto. This sort of polemics is of a kind to make true scholars weep. Surely the Lutheran Synod of Missouri does not imagine that Professor Dau's diatribe adds credit to its cause? As for Mr. Cockran's occasional excursions into the realm of apologetics, they are as vacuous as they are irresponsible, even though some cub reporter on the Chicago *New World* did qualify the particular Cockranical fanfaronade which angered the Lutherans as "masterly." We feel sure that all really learned men among the Lutherans disavow Professor Dau quite as heartily as all genuine Catholic scholars disclaim Mr. Bourke Cockran. Life is too short to waste time upon such inanities as the latter's vaporings and the former's venomous brochures.

—*The Life of Saint Clare Ascribed to Fr. Thomas of Celano of the Order of Friars Minor (A. D. 1255—1261), Translated and Edited from the Earliest MSS. by Fr. Paschal Robinson, of the Same Order: With an Appendix containing the Rule of Saint Clare* (xliii & 169 pp. 12mo. Philadelphia: The Dolphin Press. 1910. $1 net). This beautifully printed and exquisitely illustrated little volume "aims at affording English readers an opportunity of going behind the various later lives of St. Clare to the contemporary biography of the Saint written down in the far-off thirteenth century on the very morrow of her death, and which is more surely her *vera effigies* than any modern work can be" (Foreword, p. ix). Perhaps it would have been better to title it "The Legend of Saint Clare;" for it is a legend rather than a life in the current sense of the word, and Fr. Paschal himself admits (p. xl) that it "possesses only restricted value if regarded solely from the standpoint of modern biography." Of course no one need restrict himself to that point of view. Celano's sketch—if it *is* Celano's, for there is considerable doubt on this head—is full of simple faith and spiritual discernment, qualities so rare in modern writings that for their sake alone it was well worth while to reissue and translate these charming medieval legends. Fr. Paschal's rendering of the difficult Latin text is faithful and idiomatic, and his critical introduction and the notes —which we should have preferred at the bottom of the respective pages rather than massed together in an appendix — bespeak ripe scholarship and keen insight into the spirit and the literature of the thirteenth century. We make use of this occasion to call attention to the same writer's critical sketch of the life of St. Clare in Vol. IV of the *Catholic Encyclopedia*.

Books Received

[Every book or pamphlet received by the CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.]*

ENGLISH

Questions of the Sacrament of Matrimony Answered by Rev. J. M. Phelan of the Diocese of Green Bay. Second Edition. 64 pp. 32mo. Hika, Wis.: E. R. Mill. 10 cts. (Paper).

The Young Man's Guide. Counsels, Reflections, and Prayers for Catholic Young Men. By Rev. F. X. Lasance. xviii & 782 pp. oblong 32mo. New York, Cincinnati, Chicago: Benziger Brothers. 1910. Levantum, gold edges, $1; American seal, limp, gold edges, $1.25.

Handbook of the Divine Liturgy. A Brief Study of the Historical Development of the Mass. By Charles Cowley Clarke, Priest. With an Introduction by Rt. Rev. George Ambrose Burton, D.D., Lord Bishop of Clifton. xvi & 180 pp. 16mo. London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder. 1910. 90 cts. net.

A Handbook of Church Music. A Practical Guide for all Those Having the Charge of Schools and Choirs, and Others Who Desire to Restore Plainsong to its Proper Place in the Services of the Church. By F. Clement C. Egerton. With a Preface by H. G. Worth, M.A., Member of the Pontifical Commission. xv & 218 pp. 12mo. Benziger Brothers. 1909. $1.15.

What Times! What Morals! Where on Earth Are We? By Rev. Henry Churchill Semple, S.J., Moderator of the Theological Conferences of the Archdiocese of New York, Author of "Anglican Ordinations," etc. 76 pp. 4x7 in. Benziger Brothers. 1910. 35 cts.

The Sublimity of the Holy Eucharist. Also a Visit to the Seven Churches in Rome on the Occasion of the Jubilee. Five Essays by Father Moritz Meschler, S.J. Authorized Translation by A. C. Clarke. 173 pp. 12mo. London & Edinburgh: Sands & Co.; St. Louis, Mo.: B. Herder. 1910. 75 cts. net.

Our Faith is a Reasonable Faith. A Word to Combat Unbelief and to Defend the Faith. Translated from the German of E. Huch by M. Bachur. 260 pp. 12mo. Techny, Ill.: Society of the Divine Word. 50 cts.

The Devil's Parables and Other Essays. By John Hannon. xvi & 203 pp. 12mo. Benziger Brothers. 1909. 90 cts. net.

The Light of His Countenance. A Tale of Rome in the Second Century After Christ. By Jerome Harte. 276 pp. 12mo. Illustrated. Benziger Brothers. 1910. $1.25.

The Month of Mary. Short Meditations, Applications, and Prayers in Honor of the Blessed Virgin Mary for Every Day of the Month of May. By Rev. Bonaventure Hammer, O.F.M. 104 pp. 32mo. Fr. Pustet & Co. 1910. 10 cts. a copy; 90 cts. per dozen; $6 per hundred. (Wrapper).

The Place of Religion in Good Government. By Max Pam. 37 pp. 16mo. Notre Dame, Ind.: The University Press. (Wrapper).

The Best Stories by the Foremost Catholic Authors. With an Introduction by Maurice Francis Egan, LL.D. In Ten Volumes. 18mo. Benziger Brothers. 1910. (List of Contributors: Richard Aumerle, Rev. Robert H. Benson, Florence S. Barrett, George Barton, Mary G. Bonesteel, Bertha Bondy, Rev. David Bearne, S.J., Lelia Hardin Bugg, Katherine E. Conway, George M. A. Cain, Mrs. Francis Chadwick, Mary C. Crowley, Rev. J. E. Copus, S.J., Alice Dease, Eleanor C. Donnelly, Ella Loraine Dorsey, Maurice F. Egan, Rev. Francis Finn, S.J., M. E. Francis, Rev. R. P. Garrold, S.J., Alice R. M. Garland, Juliet H. Gallaher, Theo. Gift, Jerome Harte, Cahir Healy, Katherine T. Hinkson, R. B. Sheridan Knowles, Grace Keon, Karl Klaxton, Lady Amabel Kerr, May Lowe, Frances Maitland, Shiela Mahon, Mary E. Mannix, Sophie Maude, Jennie May, Clara Mulholland, Rosa Mulholland, Mary O'Connor Mahoney, M. C. Martin, Lilian Mack, Anna Blanche McGill, Nora Tynan O'Mahony, S. M. O'Malley, Rev. M. Ott, O.S.B., Josephine Portuondo, Edith M. Power, George Ralston, Maud Regan, Christian Reid, Magdalen Rock, M. F. Nixon-Roulet, Henrietta Dana Skinner, Elsa Schmidt, Rev. John Talbot Smith, Very Rev. P. A. Sheehan, Anna T. Sadlier, P. G. Smyth, M. M. Stratner, A. P. Stow, Rev. H. S. Spalding, S.J., Marion Ames Taggart, Mary T. Waggaman, Honor Walsh.)

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Das Gottesbedürfnis als Gottesbeweis den Gebildeten dargelegt von Otto Zimmermann, S.J. viii & 192 pp. 12mo. B. Herder. 1910. 70 cts. net.

Predigten für den Weihnachtskreis des Kirchenjahres von Dr. Augustin Egger, Bischof von St. Gallen. Herausgegeben von Dr. Adolf Fäh, Stiftsbibliothekar. Zweite Auflage. 292 pp. 8vo. Benziger Brothers. 1909.

Zurück zur heiligen Kirche. Erlebnisse und Erkenntnisse eines Convertiten von Professor Dr. A. v. Ruville. 7.—9. Auflage. 149 pp. large 8vo. Berlin: Hermann Walther Verlagsbuchhandlung; St. Louis, Mo.: B. Herder. 1910. 85 cts. net.

Die Stellung der deutschen Katholiken zur neueren Literatur. Von Alexander Baumgartner, S.J. Erstes bis fünftes Tausend. vi & 86 pp. 8vo. B. Herder. 1910. 27 cts. net. (Wrapper.)

Das Buch des Propheten Sophonias erklärt von Dr. Joseph Lippl, Subregens am bischöflichen Klerikalseminar zu Passau. xvi & 140 pp. 8vo. (Biblische Studien, Vol. XV, No. 3). B. Herder. 1910. $1.20 net. (Wrapper.)

Die Gnade. Sechs Fastenvorträge gehalten in der Pfarrkirche St. Martin zu Freiburg von Pfarrer Heinrich Hansjakob. viii & 64 pp. 8vo. B. Herder. 1910. 55 cts. net.

Sonnenkraft. Der Philipperbrief des heiligen Paulus in Homilien für denkende Christen dargelegt von Dr. Franz Keller. 127 pp. 12mo. B. Herder. 1910. 55 cts. net.

LATIN

Bibliotheca Ascetica Mystica: Ven. P. Ludovici de Ponte S.J. Meditationes de Praecipuis Fidei Nostrae Mysteriis, de Hispanico in Latinum Translatae a Melchiore Trevinnio S.J., de Novo in Lucem Datae Cura Augustini Lehmkuhl S.J. Editio Altera Recognita. Pars V: Complectens Meditationes de Christi Domini Nostri Glorificatione, de Spiritus Sancti Missione eiusque in Ecclesia Operatione. xxxi & 376 pp. 16mo. B. Herder. 1910. $1.25 net.

Missale Romanum, etc. *Editio 25 post Alteram uti Typicam a S. R. C. Declaratam.* lxiv & 552 & 228 & 35 & 8 pp. 8vo. Fr. Pustet & Co. 1910. Flexible leather binding with gilt edges, etc. $4 net.

FRENCH

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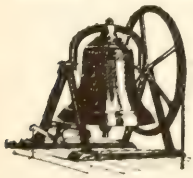

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A Danger to the Public School System

One of the most insidious dangers that threaten the public school system of this country, according to Mr. John Buckley Willis in the *Twentieth Century Magazine* (Vol. II, No. 7), is the shaping of the high school curriculum to meet the demands of the college.

Mr. Willis finds that the "domination of our public school by the college idea" greatly "impairs the value of that institution which alone can surely and safely support the democratic idea," and that "any system of education which neglects the interests of the ninety per cent of our youth who cannot go to college, that it may serve the interests of the ten per cent who can, is not fulfilling the imperative requirements of representative government."

He concludes his article as follows:

"Our public school has one fully committed and well organized enemy, and those who appreciate its significance to the future of our country cannot afford to play into the hands of this implacable opponent by consenting to conditions which are certainly awakening the protest of a great body of people. And yet this protest can but increase if our public school continues to be conducted in a way that serves the interests of a few most capable pupils rather than the interests of the many of ordinary ability, thus proving a feeder for higher institutions rather than a blessing to all the pupils. *The public school must be maintained in the interests of the masses.*" (Italics Mr. Willis's).

The "fully committed and well organized enemy" of the public school in the mind of Mr. Willis is no doubt the Christian—which to all practical intents and purposes means the Catholic—parochial school system. Though the CATHOLIC FORTNIGHTLY REVIEW reckons itself among the most zealous champions of the latter system, yet we have time and again raised our voice against the very danger which Mr. Willis points out. Only we have been more consistent than he and others of his ilk in that we have applied the criterion which he exalts *to the public high schools as well as to the colleges.*

Mr. Willis inveighs against "the college idea," but he ardently defends the high school idea. But if it is wrong, fatal, and undemocratic to "shape the high school curriculum [and thereby indirectly the common school curriculum] to meet the demands of the college, which scarcely ten per cent of the high school graduates will ever

enter;" then surely it is also wrong, fatal, and undemocratic to shape the elementary school curriculum to meet the demands of the high school, which must likewise forever remain closed to a very large percentage of those children who have passed through the common school.

If "the public school must be maintained in the interests of the masses," which can only mean in the interests of the great majority of the people,—then the high school no more deserves to hold a place in the public school system than the college. Let the public (common) school train its pupils in the elementary branches, and let not the masses be taxed to support either high schools or colleges for the benefit of the few.

Need we add that it is a grievous mistake to look upon the Catholic Church as an "implacable opponent" of the public school system? The Church, while she does not desire her own children to make use of that system, so long as it neglects the most important of all educational factors, i. e., religious training, is far from condemning or combatting it *per se*. Acknowledging its usefulness, nay necessity, for the masses of our people, she aims at neutralizing its defects, and like Mr. Willis and the *Twentieth Century Magazine,* to "maintain it in the interest of the masses."

A Great Catholic Work on Political Economy

II *(Conclusion).*

Such in barest outline is the content of the first volume of Father H. Pesch's *Lehrbuch der Nationalökonomie.* We have space only for the briefest reference to its treatment of particular topics. Utility and value are dealt with fundamentally and philosophically, and the conclusion is reached that, in general, value is determined by utility and scarcity. The discussion of the marginal-value theory is clear, full, and sympathetic. Few economists of today will object to the author's conclusion that this theory is substantially sound as a manner of looking at the subject rather than as a completely independent and exclusive theory; that it places too much emphasis on the subjective side of value; and that it is often formulated in an exaggerated and unconvincing way.

The treatment of private property, especially private property in land, is on the whole satisfactory. It is, however, defective, inasmuch as it underestimates the social evils resulting, particularly in modern times, from the private ownership of exceptionally valuable and extensive pieces of land, and from the increase of land values in cities.

It is also to be regretted that the author does not define more specifically the limitations of ownership that may properly be introduced by the State, nor meet squarely the important objection that, according to the ordinary interpretation of the title of first occupancy, the first occupant may take possession of so much land that multitudes of his fellow beings may be compelled to pay him tribute as tenants. This has happened so frequently in history, even in comparatively modern times, that the objection based upon it cannot be met satisfactorily with the assertion that the first occupant generally left plenty of land for his neighbors; nor yet with the simple statement that the first occupant does not exclude his neighbors from the *use* of the land. The latter contention begs the whole question, since it assumes that to pay rent for the use of land is as acceptable a condition as that of ownership.

Socialism in its economic, philosophical, and sociological aspects, is clearly and fairly discussed. Especially is this true of the materialistic interpretation of history. The amount of truth in the theory, as well as its exaggerations, is fully acknowledged and set forth.

The Nature and Causes of Social Welfare, that is, on its material side, forms the subject matter of the second volume. It consists of 808 pages, and is divided into five chapters. In the first chapter we have a very full discussion of the most important systems of social economics, or political economy, that have been proposed for the acceptance of peoples, from Mercantilism to the Social System of Labor. The latter describes the economic order proposed by the author himself. Only one observation will be made here concerning the discussions in this chapter, but it will be significant of the temper in which the author discusses the various systems. After devoting some sixty pages to the doctrines of Adam Smith, the author gives his own appreciation of them. He points out their defects much in the same way as other critics, but he makes generous acknowledgment of the excellence of Smith's work as a whole: "Independently of Smith, no one has yet produced a better or an equally valuable system; and, even in the future, everyone who concerns himself with social economics will have to return to him in the study of very many questions" (II, 162). In these days when the mistakes of the founder of political economy are everywhere recognized and emphasized, it is refreshing to see his enduring worth so strongly set forth by a German, and by a German Jesuit.

The Social Labor System which the author advocates in opposition to the various systems of social economy that he rejects, is the economic aspect of the principle of solidarity. The latter is described in the first volume. As already noted, it is a medium between Indi-

vidualism and Socialism, and demands for the individual and for the different classes and associations all the liberty that is consistent with social welfare and social justice. The word solidarity is intended to indicate the interdependence between individual and individual, between class and class, and between all these and society, in the attainment of justice and welfare for all. In the economic sphere, then, the first requisite of the system is the maintenance of those ethical bonds which unite all mankind in equality and brotherhood, in justice and love; the second is family security; the third is the State, so organized as to afford due protection to all interests, to restrain the individual only in so far as is necessary to the public good, and to secure for every one the conditions of existence, and, so far as possible, the conditions of well being; the fourth is adequate organization of the different groups, classes, and interests for their own protection; and the fifth is an association and understanding between the employed and the employing classes.

All this may seem too general to give any practical guidance to those who are seeking light in the midst of the conflicting claims of Individualism and Socialism as principles of industrial organization; but the author could scarcely be more specific, since his purpose is to give the outlines of an economic order that is valid for all peoples and circumstances. The details and the application must be left to the particular societies and civilizations in which the system is to be realized.

As illustrating Pesch's conception of the function of the State in his system, we may note his insistence upon social responsibility as the complement of individual responsibility; his interpretation of the former as the duty of providing for all the members of the community the possibility of realizing through their own activity and responsibility their own welfare; and his manifold repetition of the necessity of putting restraints upon freedom of competition, monopolistic activity, and the exploitation of labor.

As illustrating his conception of the place of the masses in the industrial society of the future, we shall quote the words of Maurice Bourguin, which he apparently makes his own: "The society of the future will be far more democratic than that of today, inasmuch as the democratizing of the political world must necessarily bring about the democratizing of the industrial world. ...The democracy has its weaknesses, for it is human; but it also has its greatness. We must bid it welcome without reluctance and without fear, must meet it with love and enthusiasm, because it is a social order which will elevate individual worth to the highest degree on a higher plane of civilization,

and will realize the greatest happiness for the greatest number" (II, 210). And in a footnote the author, while refusing his assent to the proposition that industrial democracy means the organization of production on a cooperative basis, sees a movement from a condition in which the laborers are industrial subjects to one in which they will be industrial citizens, inasmuch as they will have a good deal to say ("ein gewichtiges Wort") about wages and the other conditions of employment.

The second chapter deals with social welfare as viewed in the light of the Social Labor System, and discusses the meaning of social wealth, social possessions, and social income. In the third chapter there is an elaborate statistical presentation of the actual measure of economic welfare enjoyed by different peoples and classes in Europe and America. The amount of facts and figures concerning modern industrial life that is gathered into the 136 pages of this chapter, implies an immense deal of reading and investigation, and must prove of the highest service to every student of things as they are.

The physical causes and conditions of social welfare form the subject of the fourth chapter. They are treated under the sub-heads of climate, soil, and geographical conditions. The fifth and last chapter considers the relation between population and social welfare. Among the many important topics treated is the Malthusian theory. The author's conclusion is that the theory is not correct in any valid sense, and that, moreover, there is no such thing as a universally true law of increasing population.

There is no proof, he maintains, that the misery and suffering hitherto existing are explained by the assumed natural tendency of population to increase faster than subsistence. So far is he from sharing the current belief that the lower classes ought to restrict their numbers, and that quantity of offspring, not quality, must be the supreme concern, that he arrives at a directly contrary conclusion: "Where the quality of a people is safeguarded, there will, in general, be nothing to fear from its quantity" (II, 624).

In general it is the relations, ethical, physical, political, and sociological, of economics and economic life, rather than the science or the life in itself that form the subject of these two volumes. If the third volume, which is to consider the subjects that make up the bulk of the ordinary treatise on economics, displays the same breadth of view, the same attention to details, and the same all-embracing knowledge, we shall have a treatise that will be indispensable for a thorough acquaintance with general social economics. It will be indispensable

at least in this, that no other important economic work has been executed on quite the same comprehensive plan.

Each of the two volumes under review contains a very extensive bibliography at the beginning of each chapter, a good analytical table of contents, and two satisfactory alphabetical indices.

Attention has already been called to the fact that Father Pesch lays stress upon the practical side of economic science, namely, its utility for the promotion of man's material welfare. We cannot close this review more appropriately than with a quotation from the Foreword to the first volume, which indicates the special phase of human welfare that the economist should take as the end of his studies today: "'I have compassion on the multitude,' said the divine Redeemer. In this spirit we approach the work of contributing, according to the measure of our strength or weakness, to the welfare of our people. I can never forget the beautiful words of that dear friend of my youth and fellow student, whose death came all too soon, Leopold Wilhelmi, President of the Imperial Statistical Department: 'Offices and distinctions,' said he, 'have always brought me but a single day of genuine joy; that which has brought peace to my heart is the consciousness of having done something for the distressed masses.' Yes, indeed, social work, performed in the spirit of Christian charity, does bring peace and the blessing of God for time and eternity."

St. Paul Seminary JOHN A. RYAN, D. D.

Modern Life

And this were life, the modern life you praise,
This weary, restless, joyless, dumb array
Of quivering nerves beneath wild passion's sway,
And hearts long dead to hopes of better days!

Ah, this were life! To grasp the latest craze
With palsied hand, and hold it for a day,
Sucking with poisoned lips each foul decay,
Whilst seeking some new sin with feverish gaze!

No! Life is health and strength and purity
And noble love springing from faith divine,
And bright-eyed hope, fresh as the morning breath:

But, modern life, behold those hearts of thine
In sunless depths of festering passion lie,
Preying on life to breed the germs of death.

St. Louis, Mo. (Rev.) JOHN ROTHENSTEINER

"Another and Greater Scandal to Scholarship"

The *Western Watchman* recently (Sunday edition, Vol. XXIII, No. 18) published the following editorial article, under the title "Another and Greater Scandal to Scholarship."

We last week spoke of an article in the Catholic Encyclopedia which the book reviewer of the "Independent" called a "scandal to scholarship;" we have now to animadvert upon some other statements of the "Independent" made in the same article which we regard as a still greater scandal to scholarship. The reviewer deplores the failure of the Encyclopedia to notice one of the most important acts in the life of Gregory II. He says: "The account of Gregory II of course makes no mention of that Pope's written permission to a man whose wife had contracted leprosy to marry again, on condition that he support the afflicted woman. Gratian, the father of Canon Law, was less ultramontane, for he scored Gregory for the crime of it." The writer here refers to a letter written by Saint Gregory to St. Boniface, when the latter was engaged in evangelizing the pagans of Germany. It is a letter about which a good deal of controversy has arisen. Some have doubted its authenticity; but about that there can be no question, as it was cited by Pope Zachary in the Council of Rome in 743, and by Archbishop Ricolf in the Council of Wurms in 803. Benterine, who disputed its authenticity for a time, subsequently admitted it. But while all admit the existence of the letter only Binterine seems to have taken the trouble of unearthing the original of it. We give it verbum verbo from the original Latin: "Referring to the matter you have brought up as to what is to be done by the man if the woman through disease is unable to discharge her marriage duties, I would say that it would be better for him to remain single. But as this requires great virtue if he cannot be continent, then let him marry; but let him provide for her who is incompetent through no fault of hers." The whole trouble is, we have not the letter or statement of Boniface to which this is a reply; and sound and sane scholarship would suggest that no positive conclusion should be drawn from the answer to an unknown question. This has been the view of all scholars who have treated of the letter from Gratian down. This treatment of the subject is demanded because of the very peculiar circumstances in which the letter was written. Boniface was confronted with a variety of tangled remarriage relations contracted before his neophytes entered the Church. But one conclusion is absolutely barred, and that is that the Pope authorized any man to have two wives simultaneously. Gregory was both a scholar and a saint, and we have a treatise from him on marriage which inculcates the absolute monogamy of the Gospel.

It must be borne in mind that the indissolubility of marriage which is a tenet of Catholic faith is confined to a marriage contracted and consummated between Christians. The marriages of pagans can be dissolved by the Church in favor of the faith. Then any permanent impotency which existed before the marriage nullifies the marriage. Was this a marriage contracted before the baptism of the parties concerned? Was this incompetency of existence previous to the marriage? We do not know. The letter of Gregory fails to state. Then, it is possible that the marriage was not consummated. Any of these suppositions would explain the letter without absurdly charging the Pontiff with authorizing bigamy.

The entire treatment of the subject has been marked by unscholarly method. No one has ever seen the statement of Boniface, and it may never have been reduced to writing. Not more than one, or possibly two, have seen the original of Gregory's letter. The arguments are all based on second-hand data. But the biggest sinner in this respect is the "Independent" reviewer. He states that the woman had contracted leprosy after her marriage, and it was a clear case of the dissolution of a marriage contracted and consummated between Christians. Where did he find this story of the leprosy? The Pope uses the word "infirmities." When did that mean leprosy? Why was the case made one of leprosy? Simply to create the impression that a real marriage had been previously consummated. Is this not a scandal even in a tyro scholar? It actually savors of dishonesty. In interpreting a doubtful passage by an author it is against all the canons of scholarship to give his words a meaning that is inconsistent with his opinions clearly expressed elsewhere. In his "Instruction on Marriage," published in 722, Gregory declares that "a conjugal union that is not confined to two persons is no marriage; because a yoke can be borne by only two."

We must not be too harsh on this "Independent" reviewer. He has gained his knowledge at second hand and has been reading those Protestant authors who have for centuries been trying to defend the loose marriage laws of the sects on the score that somewhere, sometime by some Pope similar laxity was permitted by the Church.

The *Independent*, had it wished to humiliate the *Western Watchman*, might have retorted with telling effect that a newspaper which itself "bases its arguments on second-hand data" and is guilty of such ludicrous blunders as "Council of Wurms" and "Benterine," has no right to speak of a "scandal to scholarship" on the part of a Protestant reviewer who takes his own view of a controverted case concerning which even Catholic canonists are not agreed.

A genuine scholar would have said in reply to the *Independent* reviewer's remark about Gregory II: There was no need for the author of the life of Gregory II in the *Catholic Encyclopedia* to make mention of the famous decree to Boniface, because this involves moot points in canon law and church history which it would have been impossible to treat within the narrow limits of a biographical sketch. No doubt the question will come up for discussion in a future article treating *ex professo* of the indissolubility of the marriage tie. That the woman in the case under consideration had "contracted leprosy," is a pure conjecture. The decree merely speaks of her as "mulier infirmitate correpta, [quae] non valuerit viro debitum reddere," *i. e.*, a woman who, in consequence of some infirmity which she had contracted, was unable to perform her duty as a wife. —

Here is the authentic text of the decree according to Friedberg's revised edition of the *Decretum Gratiani:*

"Item Gregorius iunior Bonifatio Episcopo. Quod posuisti, si mulier infirmitate correpta non valuerit viro debitum reddere, quid eius faciat iugalis: bonum esset, si sic permaneret, ut abstinentiae vacaret. Sed quia hoc magnorum est, ille, qui se non poterit continere, nubat magis; non tamen ei subsidii opem subtrahat, quam infirmitas prepedit, non detestabilis culpa excludit."[1] (The *Watchman's* English rendition is tolerably accurate).

Have we here, as the *Independent's* reviewer intimates, and the *Western Watchman* vehemently denies, a clear case of the dissolution of a marriage contracted and consummated between Christians?

Such an eminent Protestant authority as Hinschius holds that Gregory II by his decree to St. Boniface really did dissolve a consummated marriage between Christians because of impotency arising after consummation (*impotentia superveniens*). This view is shared by several Catholic writers, e. g., Binterim,[2] Claude Fleury,[3] and F. von

[1] c. 18, C. XXXII, qu. 7; Ed. Friedberg, cols. 1144—1145, Lipsiae 1879.

[2] *Der Katholik. Religiöse Zeitschrift von Weis.* 1834. 2. Heft, pp. 176 sqq. Binterim had previously (*Über Ehe und Ehescheidung,* Düsseldorf 1819, p. 299) held a different view. Cfr. Cigoi, *Die Unauflösbarkeit der christlichen Ehe und die Ehescheidung,* Paderborn 1895, p. 169.

[3] *Hist. Eccles.,* t. 9, 47, Edit. Aug. Vindelic., p. 677.

Kerz.[4] Cigoi's[5] theory that the marriage was validly contracted, but not yet consummated when the malady befel the wife which rendered her impotent, substantially amounts to the same thing. In that hypothesis we should have here one of those rare cases which later on became a subject for papal dispensations. Pope Alexander III, e. g., decided an analogous case precisely after the manner of Gregory II.[6]

Catholic canonists generally hold that considering all the circumstances of the case and time, "the assumption that Gregory permitted the dissolution of a validly consummated marriage on account of impotence, is improbable; all the more so in view of the fact that scarcely any one of his successors can be shown to have made a like decision. In all such or similar cases *absentia copulae* was invariably stipulated as a condition."[7] A useful survey of the older literature, together with a critical discussion of the various theories suggested for the solution of this *"crux canonistarum,"*[8] will be found in Roskovány's great work, *De Matrimonio in Ecclesia Catholica*, t. II, pp. 321—330.

The *Western Watchman* shows a far greater want of objectivity in its treatment of this subject than the reviewer in the *Independent*. The latter takes Pope Gregory's decree in its obvious and literal sense, while the former insists on putting upon it a construction which he himself is constrained indirectly to admit the facts do not warrant.

Is it necessary for a Catholic for dogmatic reasons to insist that the marriage referred to by Gregory II in his decree to St. Boniface was not a real marriage (*ratum et consummatum*)?

Such an eminent Catholic authority as Professor Ignatius Fahrner does not think that it is. "Even if we had to deal here with an exceptional case, this would not be tantamount to a surrender of the principle [that Christian marriage is indissoluble]; for to dispense from a law in an individual case in order to prevent greater evil, is not the same thing as to abrogate the law. It is to be especially remarked that in the time of Pope Gregory II the Church, while conscientiously upholding the ideal of absolute indissolubility, was in practice often compelled to connive at its violation."[9] And he quotes in confirmation

[4] *Stolbergs Gesch. d. Religion Jesu Christi. Der Fortsetzung 10. Bd.*, p. 394.

[5] *Op. cit.*, p. 170.

[6] c. 3, X, IV, 15: "Ex literis tuis accepimus, quod quidam sedecim annorum quandam annorum tredecim duxit uxorem: qui quum debitum reddere non posset, mulier tam gravem infirmitatem contraxit, ut omnino viro sit facta inutilis, et instrumentum eius impeditum, ita quod vir ei commisceri non potest. Respondemus igitur, quod, si vitium illud mulier a natura contraxit, nec opere medicorum poterit adiuvari, viro aliam accipiendi liberam tribuas facultatem."

[7] Ign. Fahrner, *Geschichte des Unauflöslichkeitsprinzips und der vollkommenen Scheidung der Ehe im kanonischen Recht*, p. 63, Freiburg 1903.

[8] Fahrner, *op. cit.*, p. 62.

[9] Fahrner, *op. cit.*, pp. 63 sq.

of this statement a letter of Gregory I to St. Augustine, in which that Pope, after laying down the Church's teaching apropos of the marital impediment of consanguinity, admonishes the Apostle of the Anglo-Saxons to deal gently with those who had in good faith contracted a consanguineous alliance and adds: "In hoc enim tempore sancta Ecclesia quaedam per fervorem corrigit, quaedam per mansuetudinem tolerat, quaedam per considerationem dissimulat, et saepe malum, quod adversatur, portando et dissimulando compescit."[10]

In conclusion it may be useful to call attention to the fact that Gratian in his famous *Decretum*[11] expresses the opinion that impotency arising after the marital contract but before its consummation, nullifies a marriage: "Coniugium confirmatur officio; ...postquam vero officio confirmatum fuerit, nisi causa fornicationis non licet viro uxorem dimittere, vel uxori a viro discedere. Verum ante quam confirmetur, impossibilitas officii solvit vinculum coniugii."

Charity the Basis of Catholic Social Work[1]

Catholic social work is but a larger and wider actuation of charity. It is in this that it must differ from philanthropy and humanitarianism, both of which confine themselves to the mere clay in man; motiving all their activity in a natural love of man for his own sake.

Charity being the foundation of Catholic social work, it is of prime importance to grasp fully the real meaning of Charity. Charity in its widest meaning is love of God, and love of man for the love of God.

Christ our Lord made it to embody the whole of Christian ethics[2] when, having given us the greatest of commandments, that of loving God with our whole soul, and with our whole heart, and with our whole strength, he said: "And the second is like to this: Thou shalt love thy neighbor as thyself," adding immediately: "On these two commandments dependeth the whole law and the prophets" (Math. 22, 40). Again the Apostle tells us: "And if there be any other commandment it is comprised in this word: 'Thou shalt love thy neighbor as thyself!' The love of our neighbor worketh no evil. Love therefore is the fulfilling of the law" (Rom. 13, 9, 10). "Now the end of the commandment is charity" (Tim. 1, 5). "But above all these things have charity which is the bond of perfection" (Col. 3, 14).

[10] Ed. Ewald et Hartmann, *Mon. Germ. Hist.*, Epist. II, 332 sqq.

[11] Dict. Grat. c. 1, C. XXXIII, qu. 1.

[1] We refer the reader to the excellent work of Dr. Franz Schaub, *Die katholische Caritas und ihre Gegner* (M.-Gladbach, Volksvereins-Verlag. 1909).

[2] *Ibid.* 1, Abschn. II, p. 5.

Considered, then, as a virtue charity is the habit disposing us to love God above all things for His own sake, and to love our neighbor and ourselves for love of Him. This is the definition of charity used in Catholic treatises religious and ethical. In its relation to social work we must restrict it to the "habit, desire, or act of relieving the physical, mental, moral, or spiritual needs of our fellows," motived by an active love of man's Creator, Redeemer, and Sanctifier. Thus defined charity forms a part of Christian ethics, being the exercise of the spiritual and corporeal works of mercy. Unless, however, it be based upon and spring from the love of God it cannot lay claim to the name of charity, for without the vivifying principle of divine love its works lack their essential vitality. Hence, too, only he who is united to God by the close bond of love, and by sanctifying grace flowing from that union, can be said to exercise charity in its real and full sense.

Charity is proper to Christianity alone. The old law, it is true, prescribed care of the poor (Deut. 14, 4, 11,); but its prescriptions applied only to the children of Israel. Buddhism inculcated benevolence to all men, patience under insult, return of good for evil; but its motives are earthly, selfish, and eminently utilitarian. Rome and Greece knew alms-giving only for reasons political and essentially selfish; to quell the unruly, to gain the applause of the mob. Poverty was held in contempt, and the poor man was an object of scorn. Mohammedanism seems to prescribe charity; but it confines it to the disciples of the Koran. The brotherhood of man in its true sense obtained only after Christ had bought back for us the right to the childship of God.

Lecky, in his *History of European Morals*,[3] thus describes the change wrought by Christianity in the relation of man to man. "Christianity," he says, "for the first time made charity a rudimentary virtue, giving it a leading place in the moral type and in the exhortation of its teachers. Besides its general influence in stimulating the affections, it effected a complete revolution in this sphere, by regarding the poor as the especial representative of the Christian founder, and thus making the love of Christ, rather than the love of man the principle of charity."

Charity, therefore, is and must be essentially Christian. Underlying all its activity must be the principle that "the soul of charity is charity to the soul." We need but go through the rules and the history of the religious orders to appreciate how fully the Church has ever realized the essential union that must obtain between the love of God and the exercise of charity. What was it that stirred the hearts of God's great heroes, a Francis of Assisi, an Ignatius of Loyola, a Vincent de Paul, a Dom Bosco, to found the great institutes that have done

[3] Vol. II, 3rd ed., pp. 79—80.

such incalculable good to millions of men? What was it that made gardens to bloom and harvests to roll in golden ebb and flow where desert had cried to desert, and wild to wild? Who was it that taught men, whose only thought had been war and rapine and slaughter, the dignity of labor? Who checked the arm of unfeeling despotism and evolved the great Catholic families of nations out of the chaos of barbarism? It was the hero heart of Charity, beating beneath the lowly garb of the monastic sons of Holy Church. Who was it that solved the great social problem confronting the Celtic and Teutonic races? Look for the answer in the illuminated chronicles of the sons of St. Benedict. This great monastic patriarch of the West in his rule enjoins abbot, procurator, infirmarian, and almoner to have particular care of the weak and poor (c. 36), the aged and children (c. 37); furthermore in the rule enjoining hospitality he insists on special care being given to guests of lowly degree (c. 53). Throughout his rule the love of Christ is given as motive which should actuate the exercise of all these functions.

The Protestant Wenck, writing of the world's religious teachers[4] says: "Perhaps the most important lesson the life of St. Francis of Assisi conveys to our present age, is that of active love. It is Francis' strongest title to fame that in his relations to his fellowmen he desired nothing more than to serve and help. Seeing God as he did in all creatures, he felt himself impelled and guided in his dealings with them by the spirit of brotherhood." To his rule, says Harnack, might well be applied the title given by the Cistercians to theirs—"Charta Caritatis."

St. Ignatius of Loyola bases the constitutions of his Society upon the law of interior charity (Summarium Constitutionum, 1); the purpose of his order is the greater glory of God, the sanctification of its members, and to help and perfect one's neighbors (*ibid.*, 2).

Vincent Palotti chose as the motto of his congregation: "Caritas Christi Urget Nos." The Rule of St. Vincent de Paul insists everywhere on the necessity of making the exercise of charitable functions the expression of the interior love of God. The Rule of the Sisters of Charity of St. Charles Borromeo begins with an earnest and touching admonition to self-sacrificing charity born of a true and tender love of God.

If we consider the frailty of human nature, the wide divergencies of birth, taste, opinion, and talent that must ever exist among men, the harmonious assimilation of so many hundreds of thousands by the great orders and congregations, the efficiency with which these vast

[4] *Unsere religiösen Erzieher*, I, 226.

forces were made to embody the high ideals they represented, the inestimable good accomplished for suffering and benighted humanity, and lastly the oneness of purpose which all these forces and works manifested, in spite of accidental differences of method, we are compelled to admit that no purely earthly power could produce such marvellous results. What was the soil whence these mighty organisms of charity drew their vitality and efficiency? We must look for the answer in their essential union with the Church of Christ. The Church that wrought these marvels of old, and is still working them all about us, is the same now as then. She alone has the power to transform the barbarism of our day and make moral progress keep pace with our advance in commerce and art. Hers alone the master-hand that can fashion the varied tesserae of our social mass into a symmetrical mosaic which will depict, faintly perhaps, but faithfully the order and peace of the City of God. She alone can evolve order out of the moral chaos of our social system, and can coordinate it into the peaceful household of God.

Now, since Catholic social work is, as we have said, but a larger actuation of charity, it too must rest upon the foundation of charity laid by the divine Exemplar and Teacher of men. Christ must be the motive; "as long as you did it to one of my brethren you did it to me" (Math. 25, 40) is the starting point of all its endeavors. While we must be ever eager and ready to call in the aid of science and the many ingenious helps it has devised for the betterment of man's environments; while we should do all that justice and right allow toward securing legislative amelioration of social and economic conditions, we must not forget that all these endeavors will be futile, or, at most, productive of but passing result, unless we strike at the roots. And these lie deep down in the hearts of men. The world is suffering not so much from economic and social ills as from moral disorder. The former are but symptoms of the latter. Catholic social work has set itself to remove the symptoms. How can this be done unless we cure the disease? None but the Church can remove the "Mane, Thecel, Phares," that is written on the walls of the world's huge hall of pleasure.

Let our students devote themselves to the study of the great social problem; let our writers produce sound and useful books for the intelligent guidance of sincere effort; let our societies and federations seek to create a healthy public opinion in favor of reform legislation; but in all this let them take heed to have the light of true, staunch Catholicity of the Ozanam and Windthorst type guide their steps, for unless it is illumined by faith and its eternal principles of equity,

justice, and prudence, the pathway is perilous and full of pitfalls. The chief handbook to which we must all refer is the Gospel of the Godman.

St. Louis University PAUL GONZAGA ROHR, S. J.

The Sixtieth Anniversary of a Great Catholic Journal

On Saturday, April 9th, the *Civiltà Cattolica* rounded out sixty years of vigorous and noble activity in the cause of staunch Catholic journalism. The first number published after this auspicious event (Quaderno 1436) opened with a brief and modest reference to the policies that have guided the editors in their heroic work during these six decades and also published the congratulatory letter which the Holy Father had sent to the editorial staff.

"There is assuredly good reason why We should rejoice with you on the completion of sixty years since the first publication of the review upon which you are spending your laudable efforts," wrote Pius X... "We urge you sternuously to continue the work you have begun. But from experience We know that your zeal does not need Our stimulus since there is nothing you have so much at heart as the divine glory."

There are few Catholic periodicals that can look back upon so long and so uniformly successful a career as this great organ conducted by the Italian Jesuits. And any one who knows the conditions in Italy during the last half-century, who realizes what a bitter fight the Church has had to wage there against Liberalism and other enemies that seemed to concentrate their efforts against the Eternal City and all those who there championed the cause of Catholic truth, will appreciate what it means to have kept up this splendid activity in spite of the enmity and bitter opposition of powerful foes for so many years. But by this perseverance in the teeth of opposition and slander, the *Civiltà* has won a foremost place among Catholic periodicals of the world, and its judgments and conclusions on questions of moment to all children of the Church are respected by cultured Catholics everywhere.

The initial paragraph of the short notice by which the editors call attention to this happy event, clearly states the policy of the magazine during these many years. "It is now exactly sixty years—it was the first Saturday of April in 1850—since under the encouragement of Pius IX, of happy memory, and by his express will, the publication of this journal was begun under the title which has ever been retained, that of *Civiltà Cattolica*. Under this title its first writers were gathered together for the same purpose and trusting in the blessing of God they took up the arduous but fruitful work of the apostolate of the press. Their principal object was to help in the restoration of society, shaken

for more than half a century by religious revolutions and by disturbances in the civil and intellectual world. They wished to defend Catholic doctrine and the rights of the Holy See, to refute errors which are so readily spread today by the press, at the same time recording the many developments of modern science."

No one who has carefully read the *Civiltà* during the last ten or fifteen years will doubt that the editors have continued this excellent programme down to our days. In fact the work of defending Catholic doctrine against modern errors has been especially vigorous during the last two decades, for it was within this period that the maxims of a new materialistic philosophy, of a "new psychology," and of the new school of "higher criticism" began to attack the Faith. We make bold to say that no Catholic journal of theology or philosophy has carried on so successful and so consistent a warfare against "Modernism" as the *Civiltà Cattolica.* Not only has it pointed out the errors of Modernism, not only has it refuted them with the sound arguments of rigorous philosophy and Catholic theology, but it has followed up the various manifestations of this "synthesis of all errors," in the intellectual life of our day and mercilessly yet fairly uncovered the artifices which the enemies of Catholic Faith conveyed broadcast by means of books, lectures, magazines, novels, etc. The articles which have appeared during the last year alone would, if collected, form a splendid arsenal of weapons against the new heresy.

Many of the *Civiltà's* contributors have won international fame. We may mention Cesare de Cara, whose long series of articles running some twenty years ago "Sul Presente Stato degli Studi Linguistici" have the value of a monograph for students of comparative philology. In archaeology and the history of early Christian art there were noted contributors like Garucci and Giuseppe Marchi; in astronomy were names like Angelo Secchi. Political economy and social science were represented by Matteo Liberatore and Tapparelli. Father Franco was one of the first Catholic scholars to take up the scientific study of Spiritism and Salis Seewis was a name of weight in psychology. In apologetics we meet with the name of Eugenio Polidori, in history with those of Raffaela Ballerini and Ilario Rinieri, whose studies on the Inquisition and the first Napoleon are epoch-marking. Angelo De Santi for many years represented the department of belles-lettres and some of his stories were afterwards republished in book-form.

Its present chief editor is thoroughly familiar with American conditions, having for many years been professor of theology in the United States. *Rome,* commenting editorially on this anniversary of the*Civiltà* in its issue of April 16th says: "Its present director Father Salvatore

Brandi, S. J., has more than maintained the extraordinarily high reputation of this prince of Catholic reviews, which is read widely today in all countries, and which is justly regarded as the most powerful literary exponent of Catholic truth." To him we say on this propitious occasion:

Serus in coelum redeas, diuque
Làctus intersis populo Quirini.

A. M.

Three Letters Regarding Christian Baptismal Names

I

With all due respect to the learned editor of the Bombay *Examiner*, I beg to differ from his views in regard to proper Christian Baptismal names.[1] In the body of the article the "not" is emphatically italicized. By what authority Fr. Hull rejects my own patron I do not know. His name occurs in the Roman Martyrology under date of July 18th. True he was but a bishop and martyr of Utrecht in 838,—which time and place is far from modern India. Moreover, out of Fr. Hull's list of 48, 24 are reducible to saints' names, and of these 24 (names for boys) many occur as often as four or five times in hagiological lists and in martyrologies. They are not found in Sacred Scriptures nor in the Breviary of England—granted; nor are they "reducible to saints' names;" but neither is water reducible to water, nor air to air. It is an absurdity and an impossibility to reduce something to that which it is. Oscar does not seem to be a saint's name. Reduce it to the genius of the Scandinavian language, and you have Ansgar, the great apostle of the North, Archbishop of Hamburg and Bremen, d. 865. Likewise Eric is but a Scandinavian variation of Henry, King and martyr, (d. 1151), Harold, King and martyr (d. 980). That such names as Leopold, patron of Austria proper, should be unknown to Fr. Hull, need not surprise us. But that the names of St. Hugh, Bishop of Lincoln, Hugh, child-martyr of Lincoln, Kenelm, King of Mercia and martyr, Oswald, Bishop of York, Oswald, King of Northumbria, Richard and Edwin, of East Anglia, and Richard of Chichester, should have passed from English memories, *docs* surprise us. Robert, founder of the Cistercians, miracle-worker and beloved disciple of St. Francis, Erasmus, Bishop of Formiae, (the St. Elmo of the sailors), are "irreducible quantities." Cecil, the orator, with Marcus Minutius Felix, has had his day. The bishops and patrons: Claude of Besançon, Rupert of Salzburg, Caesarius of Arles, Gilbert of Scotland, Albert of Jerusalem,

[1] See the CATHOLIC FORTNIGHTLY REVIEW, Vol. XVII, No. 9, pp. 259—262.

Hubert of Liège, Gerald and Gilbert,—can now descend from their pedestals of patrons of cities and dioceses, because, though "unobjectionable," they are "irreducible". Let the Roman martyrologists take notice! Could a ray of light be thrown upon the question, why the "not" was emphasized? And why such names as the above, found in hagiologies and in the Roman Martyrology, are rejected as not belonging to saints? Many of the above names have "canonization" sanctity quite as much as any saint listed in the Roman Breviary.

Freyburg, O. A. FRIDERICI.

2

In No. 9 of your esteemed REVIEW you published a list of boys' and girls' names, compiled by Fr. E. R. Hull, S. J., and showing which names are derived from saints and which are "unobjectionable, but not reducible to saints' names." Glancing over the last-named class, I was struck by several of which I was sure that they were the names of saints, having in my course as teacher had frequent occasion to settle similar questions for my pupils. Consulting the valuable little book *Unsere Taufnamen* by Albert Schuette, I discovered that many others mentioned in that class, are really derived from saints. In order to make sure of it, however, I went through Herder's *Konversationslexikon*, name after name, and I now offer an amended list of the names, which are not only not objectionable, but even reducible to saints' names.

1. BOYS' NAMES

Adolf—bishop of Osnabrück—Febr. 11.
Albert-Adalbert—several saints by that name.
Arnold—lute-player at Charlemagne's court—July 18.
Arthur—see your own article on this name, written some years ago.
Erasmus-St. Elmo?—one of the 14 Helpers—June 2.
Eric—king of Sweden—May 18.
Ernest—abbot of Neresheim—July 13.
Eustachius—martyr; one of the 14 Helpers—Sept. 20.
Frederic—bishop and martyr—July 18 or 20.
Godfrey—bishop of Amiens—Nov. 8.
Herbert-Heribert—archbishop of Cologne—March 16.
Hubert—bishop of Liege—Nov. 3.
Hugo—abbot of Clugny—April 29.
Leopold—margrave of Austria—Nov. 15.
Maximilian—apostle of Noricum—Oct. 12.
Oscar-Ansgar—bishop of Hamburg and Bremen—Febr. 3.
Oswald—king of Northumbria—Aug. 5.
Rupert—apostle of Bavaria—Sept. 24.
Sigismund—king of Burgundy—May 1.

2. GIRLS' NAMES

Adelaide-Adelheid—consort of Otto I—Dec. 16.
Alexandra—fem. of Alexander—son of St. Felicitas—July 10.
Amelia-Amalberga—nun at Maubeuge—July 10.
Antoinette-Antonia—several martyrs—Apr. 30, May 4, June 2.
Barbara—martyr—Dec. 4.
Beatrice—martyr—July 29.
Bertha—abbess of Avenay—May 1.
Constance—daughter of the Emperor Constantine—Feb. 18 (17).
Cordelia—companion of St. Ursula—Oct. 22.
Cornelia—martyr—March 31.
Edith—daughter of St. Edgar—Sept. 16.
Emily—nun—Aug. 17.
Euphemia—virgin and martyr—Sept. 16.
Ida—mother of Godfrey of Bouillon—April 13.
Irene—Roman widow—Jan. 22.
Lydia—martyr—Aug. 3.
Matilda—consort of emperor Henry I—March 14.
Rosalia (Sally)—of a noble Sicilian family—Sept. 4.
Sophia—widow and martyr—Aug. 1.

It is sad but true that many of our Catholics do not know whether their names are those of saints or not. They seem to care more for their birthdays than for the feast of their patron-saints. In fact, I have frequently made the experience that otherwise excellent Catholics knew nothing about their patron, neither his feast-day nor even whether there ever had been a saint by that name. Hoping to bring joy to some of your readers, whose names may be included in the above list, I am,

Yours truly,

Canisius College, Buffalo, N. Y. A. C. Cotter, S. J.

3

Father E. R. Hull's list of "Christian Baptismal Names" is full of mistakes, especially the third section.

The following names in that list are names of saints, as anyone can see by consulting the Roman Martyrology, Butler's Lives of the Saints, and *The Child's Name* by Julian McCormick (Wm. H. Young and Co., N. Y., 1899), a most useful little book of nearly 500 of the more unusual names of Saints, with a short biography of each.

Albert, Caesar, Cecil, Clarence, Claude, Edwin, Erasmus, Eric, Eustace, Frederick, Geoffry—Godfry, Gerald. Gilbert, Harold, Herman (Bl.), Hubert, Hugo (or Hugh), Kenelm, Leopold, Maximilian, Oswald, Richard, Rupert (Robert), Roger, Sigismund, Vivian, Walter. — Alexandra, Alice, Beatrice, Bertha, Blanch, Constance, Cornelia, Edith, Emily, Euphemia, Flora, Florence, Ida, Irene, Julia, Lucretia, Lydia, Matilda, Mildred, Olivia, Rosalie (Rosalia), Sophia, Theodosia, Victoria.

Of the Scripture names given in Fr. Hull's list the following are also Christian names: Abraham, Benjamin, Daniel, David, Elias, Moses Zachary (also Isaias)—Susanna.

Anent the fourth list I will say that it is not very complete. If any one wants a much larger list of such corruptions, let him send a dime to Rev. Dr. Francis Merschmann, O. S. B., Collegeville, Minn., for his little pamphlet of corruptions of Christian names, a very handy compilation for ready reference at the baptismal font.

Allow me to add a more complete list of Christian names not in your list from *The Child's Name.*

Masculine Names

Adalbert, Adelard, Ado, Adrian, Aelred, Aengus, Aenulius, Albinus, Alcmund, Aldebert, Aldhelm, Aldric, Alnoth, Amator, Ammon, Amolon, Angelus, Ansbert, Anthelm, Arnoul, Aurelian, Avitus. — Baldrede, Bernardino, Bertin, Bertran, Bettelin, Bolcan, Bonitus, Brice, Brithwald.—Cadroe, Camillus, Cammin, Caro, Cassian, Castus, Cathan, Celsus, Claudius, Clarus, Cloud, Colman, Columba, Comgall, Conald, Conall, Congall, Conon, Conran, Cormac, Crispin, Cyrus.—Damian, Declan, Dion, Dotto, Drostan, Druon.—Eadburt, Edelwald, Egwin, Enna, Ephrem, Erasmus, Erhard, Eskill, Ethelwold.—Finbar, Finian, Fintan, Firmin, Flavian, Florence, Fridian. — Galdin, Gatian, Genebern, Gerald, Gildard, Gildas, Glastian, Godric, Gontran, Gudwall, Guy.—Hedda, Hermas, Humbert.—Idus.—Jarlath, Jason.--Kiarnan, Kilian.--Lambert, Landelm, Leander, Leonorus, Leopold, Lethard, Louis, Lucian, Ludger, Luman.—Maden, Main, Malo, Marcian,

Marcon, Marian, Marius, Mark, Marnan, Maro, Martial, Melito, Mello, Mesmin, Monon, Monran.—Nennus, Nestor, Ninian.—Odo, Odrian, Omer, Oswin, Otho.—Petronius, Phileas, Philibert, Placid, Plato, Prosper, Publius.—Quintin.—Ralph, Raymond, Rembert, Remi, Rufus, Rumon.—Sebastian, Senan, Sigbert, Sigfrid, Silvin, Sixtus, Sylvanus.—Ternan, Theobald.—Ulfrid, Ulmar, Ulpian, Ulrick.—Valery, Vandrille, Victorian, Virgil, Vulsin.—Walthen, Wistan, Wulfran.

Feminine Names

Adela, Adria, Afra, Alba, Albina, Alfrida, Almeda, Alodia, Ammia, Anatolia, Olive, Ortrude, Othilia.—Patricia, Arilda, Artemia, Athilda, Audry, Aurea, Aurelia, Auriga.—Basilla, Bathilda, Beredina, Beroma, Bertille, Blanda, Blandina, Bona, Britta.—Callista, Camilla, Casilda, Cassia, Celerina, Celina, Cetulla, Charity, Christina, Claudia, Clotilda, Colette, Comelia, Corona, Cortilia, Crispina, Cyra, Cyria, Cyrilla.—Dafrosa, Daria, Delphine, Devota, Digna, Dione, Dionia, Doda, Dola.—Ebba, Edana, Edelburga, Editha, Emiliana, Emelia, Erasma, Ermenilda, Etha, Eufra, Eugenia, Eulalia, Eunice, Euphrasia, Euthalia, Euthracia, Everilda.—Faine, Faith, Fara, Fausta, Firmina, Flavia, Flora, Florence, Florida.—Galla, Gemella, Gemina, Genevieve, Georgia, Gordia, Grata, Gudilla.—Hedwige, Hemma, Herenia, Hiltrude, Hope.—Idaberga, Ionilla, Irmina, Julitta, Junilla, Justina.—Kinga.—Lea, Leonilla, Leontia, Lewine, Libosa, Libya, Lidwina, Liliosa, Lioba, Lota, Lucida, Lucilla, Lucina, Lucretia.—Macrina, Marcella, Marcia, Marina, Matilda, Maud, Maura, Medula, Melissa, Merwena, Mida, Milgitha, Monina.—Nathalie, Nida, Nonna, Novella, Nympha.—Octavia, Oda, Odilia, Olive, Ortrude, Othilia.—Patricia, Paula, Pauline, Pelagia, Prima, Priscilla.—Regina, Romula, Rosula, Rufina, Rutila.—Sabina, Sarta, Savina, Secunda, Serena, Servidia, Sethryd, Silvina, Sodelbia, Sophia, Silvia, Syra.—Talida, Theodora, Theonia, Theonilla, Theonita, Trifina, Tyria.—Ulphia.—Valeria, Verda, Verena, Vestina.—Waltrude, Wendrona. Wulfruna.

Melrose, Minn.

(Rev.) JAMES WALCHER

MINOR TOPICS

TOM WATSON, BIGOT

That the path of bigots and bigotry is not as smooth at present as it was in the Know-nothing days is shown by the severe handling fanatics occasionally receive from fair-minded secular journals. Not so long ago a genuine bigot of the kind that flourished in antebellum days like the proverbial bay-tree, began to attack foreign missions in a magazine edited by himself. But it was not so much the foreign missions he had in view. It was rather the "dago priests" of the Church of Rome, who are gaining strength and prestige in our land, while the preachers are hastening to Greenland's icy mountains and Africa's sunny clime. For the Pope is making fearful headway in these free United States, while the attention of the brethren is centered upon the gospel stations from China to Peru. So says "Tom" Watson, the Georgia Populist, in the March number of the journal published under his name. In the April number he goes a step further and says that the tyranny of Romanism is again upon us and that the freedom of Protestant institutions is in danger. He even succeeded in having his foul ware advertised for one day in a great St. Louis daily, for which offence, however, the publishing corporation was promptly made to apologize.

The *Independent* (No 3,188)

comments upon Watson's rabid work editorially as follows:

"'Tom' Watson, the Georgia Populist, has been issuing in his magazine a series of articles, now gathered in a booklet, bitterly and ignorantly attacking foreign missions. It is a way in the Southwest to fight religious questions out on the public platform, and the friends of missions have challenged him to a debate and engaged William T. Ellis, of Philadelphia, to debate with him. We don't know which will get the better of the tourney, for they fight in different ways. Tom Watson is utterly ignorant of the subject —we have read his book—but he has the larger gift of invective, while Mr. Ellis has visited various mission fields in the East, and he knows his subject; but he has a gentleman's tongue."

HOME RULE FOR THE FILIPINOS?

The Rev. Henry Saxer, parish priest of Pontevedra (Negros occid.) in the Philippine Islands, in an interesting letter published by the *Herold des Glaubens* (Vol. 60, No. 33), says that there is hope for the Filipinos from the religious point of view provided they are supplied with a sufficient number of good and zealous priests. But the natives are manifestly not yet fit for self-government. For Fr. Saxer writes at the close of his letter: "If the Filipinos were granted home rule, all missionaries now in the islands would do well to pack their trunks and start for home several weeks before the declaration of independence, for independence will immediately provoke a revolution. By what sentiments the representatives of the Philippine people at Manila are inspired is sufficiently evident from a bill which was passed this very year and submitted to the Governor-General, who promptly cast it in his waste-paper basket as repugnant to the constitution of the United States. The bill provided that all priests and nuns coming into the Philippines from foreign lands should be compelled to pay an annual poll tax of 1,000 pesos ($450). Such is liberty and independence as conceived by the ruling classes in these islands."

If Fr. Saxer is right, certain American Catholic newspapers would do well to moderate their ardor in the defense of "home rule for the Filipinos."

MIXED MARRIAGES AND THE CATHOLIC SCHOOL

We have received the following communication from a pastor in one of our middle western States:

"Of late I have been reading much of divorce, mixed marriages, defection from the faith, etc., etc. And it seems the universal verdict is that godless schools are responsible for these evils. I am not arguing one way or another; neither do I wish to criticize. I simply ask you to print my personal experience. I have been on the mission for twenty-three years and now have charge of 125 families near a large city. I am sorry to say that with the exception of twenty-one months I have never been able to have a Catholic school. Yet I have not had a mixed marriage among my people for over

sixteen years. On the other hand, I know of three large Catholic parishes, one of 350, another of 560, and still another of 435 families, all with splendid schools and good energetic pastors, where year in year out over half of the marriages are mixed. (In one of these parishes the proportion is 8 Catholic to 15 mixed marriages; in another 20 Catholic to 41 mixed marriages.) Can any one assign a reason for this strange phenomenon? To me so much seems certain, that the Catholic school is not the sole remedy for the mixed marriage evil."

Ceteris paribus a parish with a good Catholic school is sure to have less mixed marriages. This is in the nature of things and confirmed by wide experience. If, in comparing different parishes, or judging of local conditions, this criterion seems to fail, the cause of the trouble must lie elsewhere. Sometimes it is the attitude or negligence of the pastor, or perhaps of one of his predecessors; then again it may be due to local conditions exceptionally favorable to mixed marriages, such as widespread interrelation between Catholic and Protestant families due to mixed marriages contracted before the establishment of a Catholic school, or to the smallness of a Catholic community surrounded on all sides by Protestants, the paucity of Catholic girls or marriageable men, and so forth.

SCANDALOUS PHILOSOPHIZING

The results of free philosophical enquiry are becoming a scandal even to freethinkers.

"Never, perhaps, in the history of universities," says a reviewer of Professor Münsterberg's new work *The Eternal Values*,[1] in the N. Y. *Evening Post* of April 15, "have there issued from a single institution of learning at any one time so many radically dissimilar versions of the universe as have come from the Harvard faculty of philosophy during the past decade. It would be too much to say that Harvard has a complete set of current philosophical tendencies; it has, however, not only a uniquely diversified set, but also one in which each example is an important, a strikingly executed, and an uncommonly well defined specimen of its type. He would be an exigent philosopher, indeed, who could find nothing to please him either in the pragmatism of Professor James, with its numerous subsidiary implications; or in the mechanistic naturalism, curiously combined with a sort of aesthetic and ethical humanism, of Professor Santayana; or, in the aggressive metaphysical realism, united with a distinctive form of moral and religious idealism, of Professor Perry; or in one or the other of the two kindred, yet significantly different, idealistic systems of Professor Royce and Professor Münsterberg. That would, on the other hand, be a prodigy of higher synthesis which should reconcile all of these; for there is scarcely one important doctrine of any of these writers which is not rejected with emphasis by at least one of the others. The fact that

[1] Boston: Houghton Mifflin Co. $2.50 net.

five metaphysicians living in one community are so little able to agree upon a common platform may be regarded as circumstantial evidence favorable to the opinion that philosophy is not yet an exact science..... One wonders whether quite so much divergence is inevitable. Its occurrence amid conditions so favorable to real 'dialectic'—to that social process of coöperative thinking and reciprocal criticism, in which true philosophizing chiefly consists — is, after all, something of a scandal."

THE CRITICAL ATTITUDE IN READING HISTORY

That the real significance of history, as a means of perfecting the intellectual equipment, is underrated, should not be a matter of surprise.

The themes it offers for contemplation are too complex and comprehensive for the average reader. He is capable of appreciating sentimental romances, realistic novels and "yellow" journals. The habit of superficial and desultory reading is one of the most characteristic symptoms of the mental dissipation so widespread in our day.

The same weakness of mind that makes the average reader of today shrink from every form of mental effort, causes him to seek information on matters of the greatest moment from the most untrustworthy sources. Such a reader has an insuperable aversion to all forms of reading which imply careful perusal and reflection. Sound and reliable historical works are not, as a consequence, in his category of "readables." His warped and shallow mind either does not perceive or will not acknowledge that it were better to know little or nothing of history, than to gather his knowledge of it from unreliable sources.

This tendency of modern readers to place implicit trust in the statements of untrustworthy or unscientific historians, is all the more deplorable for the reason that no adequate excuse can be honestly advanced in justification of it. Historical criticism has made such strides with the past decades that the methods of historical research and composition have been practically revolutionized. The result has been that no historian who values his reputation will deliberately stain his pages with false statements, misrepresentations, or insidious innuendos.

Seeing, then, that so welcome a metamorphosis has been effected within late years in the domain of historical inquiry, one would suppose, with reason, that a correspondingly critical attitude in the general reading public should by degrees displace the traditionary blind acceptance of the misleading and bigoted declarations made by notorious partisan historians and special pleaders.—O. L. L.

A DIOCESAN CHOIR MANUAL

Laudate. Choir Manual of the Leavenworth Diocese. Compiled and published by Order of the Rt. Rev. Thomas F. Lillis, D. D. Carl Hoffman Music Co., Kansas City, Mo.

Although there are not many

dioceses in the United States where a systematic endeavor is being made to lay the foundation for a change in the general musical taste of the Catholic population and ultimate better musical conditions in the churches, we may well rejoice at the appearance of books like the one under consideration; for it means the exclusion from school and church of publications which are responsible for present conditions and the substitution of truly devotional texts set to good and wholesome melodies.

Whether it be desirable that each diocese have its own hymn book, however, seems doubtful. Conditions are not so different in different dioceses as to justify varying texts and melodies for each one. There are many reasons, too long to enumerate here, why it seems preferable to have one standard book in the vernacular for all English speaking parishes, just as we have one and the same *Graduale* for high mass. Authoritative and collective action may perhaps some day provide a hymn book of the right standard which will meet all requirements and needs and be universally adopted, so that, when the Catholic from Maine attends low mass in San Francisco, he will be greeted by the melodies he learned in his youth in his native State and experience a desire to participate in the singing thereof.

The I. Part of "Laudate" contains "Chants for High Mass." Part II consists of 66 English hymns adapted to the different seasons of the liturgical year. The melodies are, as a general rule, judiciously chosen, for the most part from standard German collections. Part III offers 8 Benediction hymns, "Laudate Dominum" and the Litany of Loreto set to a familiar melody. The last, or IV. Part has the text of the Vespers in honor of the Blessed Virgin Mary, with antiphons and responses. The melodies of the antiphons and the psalm tunes are omitted, and the singer must rely for his guidance on the *pointing* provided. The chants for high mass and the Requiem are taken from the Pustet edition in modern notation, transcribed from the Vatican edition by Rev. Dr. Matthias. The conscientious and efficient use in the schools and parish churches of this little manual will soon transform the taste of the people, bring it into consonance with the spirit of the Church and be a blessing to the Catholic population of the Leavenworth diocese. The little book is gotten up in a convenient and durable manner.—JOSEPH OTTEN.

LESS PLEASURE AND MORE JOYS

It has been very well said that what our generation needs is less pleasure and more joys,—writes Dr. J. J. Walsh in No. 539 of the *Catholic World.* While we seek its pleasures, we are missing, especially in our large cities, the joys of life. The joys of home are now but seldom experienced, and the gathering of generations of the family around the hospitable board on the great festivals of the year is rare. The joy of doing good to our fellows, not through the mediation of others, but by

direct contact, is now seldom experienced. The joy of the country in the springtime, of simple friendly intercourse and neighborly sympathy, most of this is gone, and, instead, we have the sophisticated pleasures of the modern time. Any one, who has seen how profoundly miserable they can be who apparently have the fullest opportunity to enjoy these pleasures, well knows how little there is in pleasure compared to the joys of life. Pleasure is sometimes forbidden. Joy is always allowable. The most joyous people in the world are those who are profoundly religious.

CONCERNING "OATHS"

"In the trial and investigation of the failure of the South Cleveland Bank now going on," observes the Cleveland *Catholic Universe* (No. 1,864), "it is confessed that those in high official positions had not much regard for the sanctity of an oath. The tendency of the education of the day, and the trend of business, is away from the sanctity of an oath. Perjury is not uncommon. The open confession in court is a clear evidence of the practise in this regard. Well, how are men who get no religious training to practise moral obligations?"

Quite true. But "perjury" is getting to be rather common even among those who have had a religious training and believe in God; and for this reason, we believe, that Americans are required to swear too many oaths about altogether insignificant things, and that oaths are too often administered in a manner in ill keeping with the gravity and religious significance of the act. In fact, it is a question whether "oaths" as generally administered, even in our courts of law, are really oaths at all in the theological sense.

SOME CURIOUS IRISH FUNERAL CUSTOMS

One of the most entertaining chapters in Miss Alice Dease's fine little volume *Mother Erin: Her People and Her Places* (London: Sands & Co.; St. Louis: B. Herder. 1909. 75 cts. net) is that on "Some of Her Customs." Thus, when a person dies, a saucer of snuff is laid on his coffin, and all who go to the funeral take a pinch of it. Sometimes a dying man or woman asks neighbors who may have fallen out to make friends again, and the enemies give each other snuff off the coffin to show that they have done as the dead person asked. On the other hand, if two people are very angry with each other, they sometimes say: "I hope I may live to take a pinch off you," meaning a pinch of snuff off the other's coffin.

Until recent years there was laid by the side of the snuff a second saucer containing earth, which the priest blessed in the dead man's house; and when the grave was dug, this earth was thrown into it. This was done because the priests were not allowed to attend at the burying, in virtue of a law now no longer enforced.

Another curious thing that is done at wakes in the west of Ireland is Caoining, or, as they pronounce it, Keening. As soon as a person dies, the women who are in the house relieve their grief by

wailing and lamenting. They raise their voices in a high minor key and let them fall and die away in the most heartrending wail. "Without having heard it," says Miss Dease, "no one can imagine the depths of melancholy expressed by a 'keener' in her soft yet piercing lament." In former days women went from house to house in the congested districts of Galwey, "keening" as a profession, and the better the keeners were, the grander the funeral was supposed to be. Sometimes they chanted verse after verse of praise of the dead, either learnt by heart, or out of their own heads, and after each verse every woman present struck in with a chorus of keening. Now it has become more of a true lament for the dead; yet, says Miss Dease, "none but a Connacht or a Kerry voice can produce a keen that really touches the heart."

Some of these customs were brought to America by Irish immigrants. We remember having seen a saucer of snuff on a coffin more than once at Irish burials in St. Louis in our boyhood days. But as the younger folk grow up these customs die out.

FLOTSAM AND JETSAM

President Cavanaugh, of Notre Dame, in a discourse delivered at the Catholic University of America and printed in the *Notre Dame Scholastic* (Vol. XLIII, No. 29), remarked: "A great American priest.... Father Hecker has said that if St. Paul lived in our day he would be a journalist." Father Hecker may have repeated this dictum, but its real author was the lamented Bishop von Ketteler of Mainz.

*

The Diocesan School Board of Columbus, O., has passed the following timely resolution:

"Whereas; there is widespread and growing opposition to the elaborate parochial school commencements and closing exercises—opposition voiced by clergy, teachers and people; therefore, the School Board of the diocese of Columbus desires to give expression to the same sentiment and respectfully and earnestly calls the attention of those in charge of our schools to this fact; requesting them to lend their aid in eliminating from these exercises all features that tend to retard the work of our schools by using time in preparation for such events, that properly belongs to the faithful fulfillment of the required course of study." Bravo! Next?

*

We were, somehow, under the impression that the reorganization of the Roman Curia effected by Pope Pius X had been undertaken with a view, among other purposes, of reducing expenses. But we are assured by Bishop Farrelly of Cleveland, who was until recently a resident of the Eternal City, that "owing to the recent changes in the Roman Curia, resulting in the creation of several

new 'congregations' (standing committees) for the transaction of business pertaining to the Universal Church, the expenses of the Holy See have been *greatly increased.*" The Bishop makes this statement in a circular letter to his diocesans regarding the Peter's Pence (see the *Catholic Universe,* No. 1,864). The fact that the Holy See has been put to increased expense should be made known to all American Catholics, as it will no doubt induce them to contribute more generously to the Peter's Pence than heretofore.

*

Have you read the election returns from France? A Cleveland writer voices our sentiments when he says: "The Catholics of the world are a little weary hearing about that 'helpless minority.' It takes action on the part of some kind of majority to persist in giving the power of government in a land of Catholics to the open enemies of religion."

*

Some letters recently received at this office bore a stamp advertising the Eucharistic Congress soon to be held at Montreal. It will interest the users of these stamps to learn that the General Secretary of the Congress, in a letter which we find in the Antigonish *Casket* (Vol. 58, No. 17), "declares officially that the issue of those stamps is a purely private undertaking and that the General Committee has absolutely nothing to do with it." This does not, of course, point to a "pious graft," but the purchasers of these stamps should know that they are encouraging an unauthorized venture at their own risk.

*

Mr. B. F. Chase, American Consul at Leeds, England, furnishes the Bureau of Commerce and Labor a graphic description of the smoke nuisance infesting that city and calls upon American manufacturers to introduce mechanical stokers and other anti-smoke devices there. (See the *Weekly Consular and Trade Reports,* Vol. I, No. 9). We wish our American manufacturers would first demonstrate the efficiency of their anti-smoke devices at home. The smoke nuisance can hardly be worse in Leeds than it is *e. g.* in St. Louis and Pittsburg.

*

It is the part of a wise man to beware of so-called investment companies. A reverend subscriber writes to us as follows about his experience with one of them: Deceived by a lying agent I invested in a $1,000 "accumulative bond" on the ten-year plan, feeling assured that I had nothing to lose in any contingency. When the third annual payment was due I needed money and took advantage of the "cash surrender privilege," with the following result. My first annual payment of $71,57 had been used by the company for two years, and my second annual payment, of the same amount, for one year. The "cash surrender" given me was $115.40. Thus I lost $27.74. This was really charging me $27.74 for the use of my money for two years. When I went in the agent spoke of various and exceptional "surrender privileges."

The list of surrender values was not shown to me until I applied for my money.

*

In his brochure *Questions of the Sacrament of Matrimony,* the Rev. J. M. Phelan has this timely word to say concerning prospective brides: "If, after due deliberation, at the proper age, they find that they are called to the married state, they should ask God to guide them in their choice of the most congenial mate. A young girl who speaks of going to a convent, is warned by her parents and friends; she prays much for light; she keeps away from gay company and worldly pleasures; she leaves nothing undone to be sure that she is called to the religious life. But how different does the girl who intends to get married frequently act; does she pray and ask advice? Do her parents and friends caution her to be careful in her choice? Does the young girl do penance, make novenas, offer up holy Communion, to find out whether God wants her to marry and whom He intends to be her life-companion? How many girls do this? Yet, to become a nun is not even receiving a sacrament, but to marry means the reception of a great sacrament in Christ."

All of which, of course, applies to prospective grooms as well.

*

The Cleveland *Catholic Universe* cordially congratulates a certain Mr. C. A. Grasselli, who, it says, has "been highly honored in having conferred upon him by King Emmanuel III of Italy the title of Knight of the Crown."

Which suggests two queries: (1) Can any free American citizen be "highly honored" by receiving a decoration from a foreign monarch? (2) Is it a high honor for any Catholic to have a title conferred upon him by the Judaeo-Masonic government of Italy, which persists in robbing the Holy Father of his sacred rights?

*

In a note to a letter found in the archiepiscopal archives of Baltimore, and which he publishes in the current number of the *Records* of the American Catholic Historical Society of Philadelphia, the Rev. E. I. Devitt, S. J., gives this curious bit of information on the authority of that well-known historian, the Abbé Lindsay, of Quebec: "From the very beginning of the colony, by episcopal ordinance, confirmed by civil authority, the tithes (*dixmes, dismes, dimes,* and not *dixièmes,* though originally the same words) were fixed at the 26th bushel of all grains harvested, i. e. wheat, maize, buckwheat, barley, rye, oats, and even peas. This ordinance still holds good both in ecclesiastical and civil laws, throughout the province of Quebec. In every diocese, except where by mutual agreement between the bishop and the faithful, an equivalent average amount of money is substituted for grain, the tithes are still paid in the latter,—produce. In certain parishes where little grain is cultivated, the bishop imposes what is styled a 'supplement,'consisting, as the case may be, of potatoes, firewood, maple sugar, and even eels in the fishing villages."

BOOK REVIEWS AND LITERARY NOTES

—Priests as well as lay folk owe a debt of gratitude to the Rev. J. M. Phelan, of Cleveland, Wis., for his *Questions of the Sacrament of Matrimony* (2nd edition. 64 p. 10 cts.). Institution, Indissolubility, Divorce, Impediments, Banns, Mixed Marriage, Motives, Choice, Preparation, Celebration, Effects, Duties, and Virginity, are the successive heads under which the subject is clearly and manfully treated. The crime of race suicide is duly exposed and vigorously denounced. Everywhere the author steers clear of exaggeration.[1] In the chapter on Mixed Marriage, we hope, he will in a further edition insert the truly illuminating passage of the IIIrd Plenary Council of Baltimore (n. 131). Altogether it seems to us, the statutes of that Council, especially those relating to the Sacrament of Matrimony, are too much neglected and ignored in popular treatises. Speaking of race suicide, the reference to Theodore Roosevelt mars the unction of the beautiful passage. Some inaccuracies of style can be easily eliminated in future editions.

—*Atoned. The Two Christmas Eves. Adapted from the German by Rev. L. A. Reudter.* (Society of the Divine Word, Techny, Ill. 50 cts.)—*A Brother's Sacrifice. Adapted from the Works of A. Juengst by Aloysius J. Eifel.* (Society of the Divine Word, Techny, Ill. 50 cts. Tales adapted from the German. Their chief interest is in the plots, which are very thrilling. There is in the stories a tendency to sentimentality, counteracted in part by the unflinching loyalty of the heroes and heroines to a high standard of conduct.

—*The Dweller on the Borderland. By the Marquise Clara Lanza.* (Philadelphia: John Jos. McVey. $1.50.) The chief character—one can hardly call him a hero—in this work of fiction is the victim of external circumstances, of his own temperament, and of his friends and relatives to such an extent that even his conversion and vocation to the priesthood seem somehow to be accomplished without the operation of his own will, and this in spite of the fact that the author is quite antipathetic to fatalism both ancient and modern. The Marquise Clara Lanza is undoubtedly gifted, but in contriving her ingenious machinery, she has been caught and dragged. Her picture of Catholicism is as distorted as any of the misconceptions which she deprecates, and it would certainly repel a sincere Catholic.

—*Joan and Her Friends. By Evelyn Mary Buckenham.* (B. Herder. 50 cts.)—*The Fortunes of Philomena. By Evelyn Mary Buckenham.* (B. Herder. 50 cts.) Two books of unusual merit. They are models in every respect, natural, wholesome, interesting, and

[1] The author's comment upon the latest marriage legislation (Decree "Ne temere") is all too brief.

unobtrusively instructive. Children between the ages of seven and twelve will enjoy them greatly. The volumes are well printed and attractively bound.

—To have a distinguished bishop for its author and another distinguished prelate as inditer of its introduction, are rather prepossessing features for a book. If in addition, the author of the volume stands in the first rank as an able and scholarly writer, further commendation would scarcely seem called for. *The Purpose of the Papacy by the Rt. Rev. John S. Vaughan, D. D., Bishop of Sebastopol* (Sands & Co. and B. Herder, 1910. 158 pp. 45 cts.) has all of these points in its favor. What is more, the little volume, neatly done in cloth binding, seems to fall short in nothing of the high excellence the well-known prelate and writer has achieved in his previous writings. "The Pope's great prerogative" of infallibility in its dogmatical and historical aspects, the resulting firm and fast union in the Catholic body, as well as the ordinary papal power and jurisdiction, are luminously set forth in the first two thirds of the book with an ever fresh and ready flow of genuine English idiom. The remaining pages summarily dispose of the Anglican Continuity myth in the Bishop's wonted clear and forceful style, illustrated by graphic historical narrative. The introductory note is by the Bishop of Salford. Speaking of the futility of the Bible as a unifying, guiding principle in substitution for papal authority, the author pungently declares, concerning its interpretation: "What is 'pure Gospel' to Mr. Brown is 'deadly error' to Mr. Green; while 'the fundamental verities' of Mr. Thompson are the 'satanical delusions' of Mr. Johnson."

—*A Bunch of Girls and Wayside Flowers. By "Shan."* (B. Herder. 50 cts.) The two stories of children in this pretty boook are entertaining and will amuse little girls. The setting is English.

—*The Marrying of Brian and Other Stories. By Alice Dease.* (B. Herder. 50 cts.) These are delightful pictures of Irish life, some humorous, some pathetic, some romantic, all drawn with the unconscious sureness of touch which holds the attention and commands the sympathy of the reader. One of them "A Glimpse of the People," is worth the modest price of the whole volume.

—*A Red-Handed Saint. By Olive Katharine Parr.* (Benziger Bros.) The purpose of this novel is to illustrate the power of grace united to a good will. The author is a clever writer and presents contrasts — intellectual, social, and emotional—sufficient to sustain the interest of the most jaded of novel-readers.

—Our readers have no doubt heard of the sensational conversion of Professor Dr. Albert von Ruville of the University of Halle. We refer to it as "sensational" because Dr. von Ruville is a very eminent historian and lived in an entirely Protestant milieu. His own story, *Zurück zur heiligen*

Kirche: Erlebnisse und Erkenntnisse eines Convertiten (Berlin: Hermann Walther 1910), which has run through ten editions within a few months, shows that he has indeed been made the subject of a miracle of grace. It was the study of Harnack's impious work on the Essence of Christianity which first put Ruville on the road to Catholic truth. Of the teachings of the Church the one that appeals most strongly to him is the dogma of the Blessed Eucharist, to which he devotes some profound and exquisitely beautiful reflections on pp. 59 to 79, under the caption "Die Nährkraft der katholischen Kirche." The entire work is written with such deep earnestness and in such simple, convincing style that it cannot fail to act as a mighty engine of Catholic propaganda among German Protestant readers throughout the world. B. Herder is the American agent for the book; price 85 cts. the copy, bound.

—*La Doctrine de l'Islam par le Baron Carra de Vaux* (Paris: Beauchesne et Cie. 1909. 4 fr.). Beauchesne's series of Catholic works on the history of religions, of which this forms the third volume, was introduced by Msgr. Le Roy's excellent work on the Religiòn of the Primitives. Then followed Prof. de la Vallée Poussin's work on Buddhism. The former has been, the latter will be, reviewed in this magazine. The present volume is the most readable of the three and could be used with advantage in Catholic schools in case Comparative Religion should ever be introduced as a branch of our curricula. The two introductory chapters treat of the doctrines of the oneness of God, of the future life, and of rites and prayer in the religion of the Prophet. It might be said that the entire Islamic cult consists of five prayers to be said respectively at dawn, at mid-day, in the afternoon, in the evening, and at night. His teachings on the future life Mahomet seems to have taken especially from the 37th chapter of Ezechiel. After his favorite doctrine of the unity of God Mahomet insists most on that of the resurrection of the dead, or the future life. In the defence of this dogma "he displays his most enthusiastic oratorical flights, his most passionate appeals, and draws on most striking and terrible imagery." But he defends it only as a "possibility." He does not prove it. It is a well known fact that the Mohammedan religion was, especially in the beginning, one of fire and sword, and that it gained its numerous adherents largely by these powerful weapons. In his sixth chapter M. Carra de Vaux takes up the precept of "the holy war" and shows that force was the main argument used by Mahomet and his apostles to swell their ranks. "The religious conception of Islam was warlike." There was even an "apostolate of conquest," and the "right of attack" was openly preached to the believers. Those who are interested to know how learning fares under Mohammedanism should carefully read chapter VIII—"The Child and Education." Some there are who bewail the narrow tendencies of Christian schools. If such unthinking persons were to know that not only in the primary schools but even in universities, the whole training of the Moslem revolves about the Koran, they would soon understand how Christianity alone keeps learning from

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becoming fossilized. Even in the great Islamic university of Cairo the reading and explanation of the Koran forms practically the only study of the thousands of students who flock thither from all parts of the Moslem world. Such institutions cannot even be compared with the magnificent medieval universities (as those of Paris, Bologna, and Salerno) which were true centers and sources of intellectual culture and progress.

Herder's Book List

[This list is furnished monthly by *B. Herder, 17 South Broadway, St. Louis, Mo.*, who keeps the books in stock and to whom all orders should be sent. Postage extra on "net" books.]

The Salvation of God. The Substance of Five Sermons. By Rev. M. Gavin, S. J. Net $0.20.

From Geneva to Rome via Canterbury. By Viator. Net $0.45.

Feasts for the Faithful. Net $0.30.

Newman Memorial Sermons. By Rev. Joseph Rickaby, S. J., and Very Rev. Canon McIntyre. Net $0.36.

Handbook of Practical Economics. By J. Schrijvers, C. SS. R. Net $1.35.

The Lives of the Popes in the Early Middle Ages. By the Rev. Horace K. Mann. The Popes in the Days of Feudal Anarchy. Vol. IV. (891—999). Net $3.00.

The Formation of Character. By Ernest R. Hull, S. J. Net $0.15.

Brownie and I. By Richard Aumerle. $0.85.

History of Church Music. By Rev. Dr. Karl Weinmann. Net $0.75.

Pioneer Priests of North America (1642—1710). By the Rev. T. J. Campbell, S. J. Vol. II. Among the Hurons. Net $2.00.

The Light of His Countenance. By Jerome Harte. $1.25.

Blessed Joan of Arc. By E. A. Ford. Net $1.00.

The Month of Mary. By Rev. Bonaventure Hammer, O. F. M. Net $0.10.

Margaret's Influence. A Secret of the Confessional. By Rev. Peter Geiermann, C. SS. R. $1.00.

The Childhood of Jesus Christ. According to the Canonical Gospels. By A. Durand, S. J. Net $1.50.

The Spirit of the Dominican Order. Illustrated from the Lives of its Saints. By Mother Frances Raphael, O. S. D. Net $1.00.

Bible Stories. Told to "Toddles." By Mrs. Hermann Bosch. Net $0.80.

The Coming of the King. A Jacobite Romance. By Arthur Synan. net 0.35.

Hiawatha's Black-Robe. (Fr. James Marquette, S. J.). By E. Leahy. net 0.35.

Peggy the Millionaire. By Mary Costello. net 0.35.

Earl or Chieftain? The Romance of Hugh O'Neill. By Patricia Dillon. net 0.35.

A Manual of Church History. By Dr. F. X. Funk. Vol. I. net 2.75.

Liber Defunctorum. New Edition. net 2.75.

The Divine Eucharist. Retreats. Extracts from the Writings and Sermons of Ven. P. J. Eymard. Third Series. net 0.75.

The Fountain of Life. To Catholic Teachers. By One. net 0.35.

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Mensuralism or Equalism in Chant?

Cardinal Martinelli's letter, dated Feb. 18, 1910, to Msgr. Haberl, Regensburg, finally disposes of the much discussed question as to the rhythmical interpretation of the chant.

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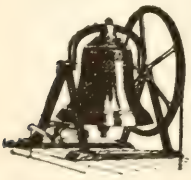

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New Light on Napoleon's Marital Entanglements

Much has been written on the marital experiences of Napoleon Buonaparte, and various theories have been propounded with regard to the validity of his first marriage with Josephine Beauharnais. Some years ago[1] we gave a résumé of the conclusions arrived at by an eminent German canonist who had made a careful study of the sources then accessible. He concluded that Napoleon's civil marriage to Josephine was ecclesiastically valid, that therefore the Paris ecclesiastical court was wrong in declaring it null and void, and that his subsequent union with Marie Louise was invalid.

Since then the Rev. Fr. Ilario Rinieri, S. J., has re-examined the whole question in the light of a careful study of numerous hitherto inedited documents slumbering in the Vatican archives. His conclusions, as presented on pp. 25 sqq. of the first volume of his important work Napoleon and Pius VII[2] disagree with those of all previous writers on the subject, and are somewhat startling in their novelty, though apparently well founded on unimpeachable documents. Briefly, Padre Rinieri takes the ground that neither of Napoleon's marriages was valid. We think our readers will thank us for a précis of that portion of *Napoleone et Pio VII* dealing with the Emperor's marital entanglements. Let us begin with a brief statement of the facts of the case.

Napoleon Buonaparte closed his successful campaign of 1809 and the articles of peace were signed in Vienna on the 14th of October of that year. On November 26th, he arrived at Fontainebleau, and on the 14th of December he made his triumphal entry into Paris.

The following day, in the presence of the members of his family and of his state officials, Napoleon expressed his determination to divorce Josephine Beauharnais, who had been his wife for thirteen years.

The sole reason that impelled him to take this "painful" step, he averred, was that he had no hope of ever obtaining from Josephine an heir, necessary to secure to his family the crown of France.

On the 16th December, the divorce, already accomplished, was

[1] Catholic Fortnightly Review, XII, 14, 393—397; 15, 442—447.

[2] *Napoleone e Pio VII (1804—1813): Relazioni Storiche su Documenti Inediti dell'Archivio Vaticano* (2 vols. Torino: Unione Tipografico-Editrice. 1906. $5.50 net).

ratified by a decree of the Senate, and on January 17th, 1810, the *Moniteur* announced that, by a final sentence of the metropolitan clergy of Paris, no spiritual bond remained between Napoleon and Josephine.

Meanwhile Napoleon had sought the hand of the oldest sister of the Emperor of Russia; but, as negotiations were too slow, he turned to the court of Vienna, asking in marriage the daughter of the Emperor of Austria, Archduchess Marie Louise, who was fully twenty years his junior.

In this suit he was successful; the marriage with Marie Louise was celebrated by proxy in Vienna, March 11th, 1810, and the newly-married couple met in the Castle of Compiègne on the 26th of the same month.

Father Rinieri's theory is, that, in the Christian and Catholic sense of the word, Napoleon never contracted a valid marriage at all; that is to say, *neither marriage was valid.*

We shall state his arguments as succinctly as possible.

First as to Napoleon's marriage with Josephine. It must be borne in mind that the Constitution of 1791 had pronounced matrimony a civil contract, entirely distinct and separable from the Sacrament;[3] and, moreover, that on Sept. 20, 1792, just five days before the establishment of the Republic, the National Legislative Assembly had by legal enactment proclaimed the dissolubility of the marriage bond, couching its "Decree on Divorce" in the following characteristic language: "Whereas an indissoluble engagement would prove the destruction of individual liberty;... whereas according to the constitution enacted (1791) marriage is nothing more than a civil contract, the National Assembly.... decrees...." Here follow three paragraphs, one on the grounds for which bills of divorce should be legally granted by the courts (e. g., incompatibility of temper, and that arbitrary and conveniently elastic one, mutual consent); another on the judicial procedure; and a third on the legal effects of such dissolution of the marriage tie.[4]

Therefore, when Napoleon Buonaparte and Josephine Beauharnais appeared before the civil magistrate of the second ward of Paris, March 9, 1796, to declare and register their matrimonial contract, as the law required, marriage in the Christian sense had already been proscribed for over four years; and, since this marriage was celebrated only civilly, it is but natural to infer that Napoleon purposed to contract a conjugal relation strictly in accordance with the civil law then in force, *i. e.* nothing more than a rescindable marriage, which is no marriage at all.

[3] Cf. Abbé Sicard, *L'Ancien Clergé de France* (1894) II, 240 sqq.

[4] Cf. *Moniteur Universel*, n. 184, Oct. 10, 1792.

The nullity of Napoleon's marriage with Josephine would thus be established, unless, indeed, we may reasonably suppose that, despite the law, Napoleon had the intention of entering into a permanent and true matrimonial compact. Is there ground for such a presumption? Ordinarily and under normal circumstances, there can be no doubt, that when a Christian marries, he must be presumed to contract a valid and Christian marriage, even though externally it appears to be merely a civil function. Thus Benedict XIV,[5] speaking of a Christian who entertains the false notion that marriage is dissoluble on account of adultery, declares, that unless dissolubility is embodied as an express condition in the contract, it is to be presumed that a Christian contracts marriage validly and sacramentally, because his primary intention in marrying is to enter into this contract as it was instituted and sanctioned by Jesus Christ and, therefore, into the permanent union which is itself the sacrament of matrimony.

Nevertheless, keeping in view the circumstances of the case, there are grounds for seriously doubting, yea, for positively denying, that Napoleon on March 9, 1796, intended either explicitly or implicitly to contract marriage "as it was instituted by Christ."[6] Had he not himself fathered the ideas and measures in virtue of which the divorce laws were framed precisely with a view to induce the contracting parties to exclude the will and wish of binding themselves to any but purely civil obligations?

After his civil marriage, Napoleon never stated, nor even intimated, that his interior will was other than that of the letter and the spirit of the law, though he often had occasion, and should have considered it his duty, to make known such will and intention if it had existed. In fact, Napoleon himself afterwards avowed, in so many words, that he meant to contract only a rescindable marriage with Josephine.

Also on another and altogether different score P. Rinieri judges Napoleon's marriage with Josephine to have been null and void. France was subject to the Tridentine Decree "Tametsi," which invalidated marriages between Catholics if not celebrated in the presence of the pastor of either of the contracting parties and of two other witnesses. It is true, Pius VI had in due form legalized an exemption in favor of those who could not secure the presence of their parish priest; but it is equally true and certain, that Napoleon could not with any show of reason have applied this special provision in his own case, for in the very ward in which he was married there was no dearth of priests. Accordingly, the finding of the ecclesiastical court charged with the

[5] *De Syn. Dioec.*, l. XIII, c. 22.

[6] Cfr. the Innsbruck *Zeitschrift für kath. Theologie*, 1888, 4, pp. 593 sqq.

divorce case of Napoleon from Josephine (Dec. 1809) is set down in the records of the process as follows: "We observe...that it [i. e., the civil marriage of their Majesties on March 9, 1796] was null, because it was contracted when the parties could have had recourse to a priest, as the Church requires...."[7]

The further fact that Napoleon never made use of any of the numerous occasions that came to him to have his marriage blessed by the Church, although he took good care that the marriages of his sisters Caroline and Pauline, and also that of Hortensia, should be religiously performed *"in facie Ecclesiae,"* must be taken as another proof that he omitted the ecclesiastical function deliberately and of set purpose. A distinguished modern author wrote in 1901: "When Cardinal Consalvi blessed the marriage of Hortensia and that of Caroline, the First Consul did not ask to have his own blessed."[8]

Still, a doubt remains to be solved: Was not the marriage of General Napoleon validated by the Emperor Napoleon at the ceremony that took place on the very eve of his coronation?

(To be continued)

Concerning American Universities

In the *Independent* for March 10, Mr. Edwin E. Slosson concludes an interesting series of articles on "Great American Universities." This final article "has been added to the series in order to make some comparisons, to draw some general conclusions, to remedy some omissions and to add some criticism that ought not to fall upon a single institution. The comparisons, in so far as they can be made statistically, may be best presented in their simplest form, that is, in one dimension." Dr. Slosson then gives some interesting line diagrams and statistics whose significance is readily grasped.

As the figures used were in most instances furnished by the respective university authorities within the last few months, they may well serve as the basis of an interesting study. Comparing the ages of the fourteen great universities considered in the series, we find that Harvard is the oldest, having rounded out 273 years, while Chicago is the Benjamin, being only 17 years of age. If we look to the income for the last fiscal year, Columbia heads the list with $2,207,501, while Johns Hopkins is at the bottom with $317,000. In the number of undergraduate students in the colleges of arts Harvard again leads with 2,720 students, while Johns Hopkins closes the list with 157. In enrollment

[7] Cf. Père Dudon, *Études,* May 20, 1902, p. 488.

[8] P. Masson, *Josephine Repudiée,* p. 20.

in the graduate schools (one of the most significant items) Columbia easily leads off with 797 while Leland Stanford stands at the other end with 84. In attendance at the Summer School (another important factor in the work of the great universities today) Chicago is far in the advance with 3,253 students, and Stanford counts 59. Finally, in one more feature of university activity—the number of doctorates conferred—Chicago again leads with 448, while Illinois granted only 14.

Interesting as these data are, the chief value of Slosson's article lies in his candid criticism of some of the prominent features of university teaching and university administration. We think that the points most interesting for our teachers are those concerning the value of the university degree (especially the Ph. D.), methods of examination and of teaching, and the use (or abuse) of the lecture system.

While it cannot be denied that many of the degrees now offered have lost their significance (if they ever had any), it is hopeful that "the most important of them, the doctorate of philosophy, has a fairly well defined meaning in any particular field." Yet the requirements for this high academic honor vary much in different institutions. "In the sciences, for example, it stands for creative ability, for the power to produce whatever one has been studying about... In the literary department there is not even a pretense of any such standard." We ourselves have always thought that this absence of solid and definite requirements in literary culture was the weakness of the principles governing the granting of the highest degree in our American universities. It is conferred in all great American universities for "minute research" in a most restricted field of knowledge. We know a case where a certain great university (included in Slosson's list of fourteen) conferred it on a student whose major study lay in the department of neurology and who offered a thesis on "The finer structure of the neurones in the nervous system of the white rat." Now this work may stand for ability of research in a particular line, or, as the university expresses it, "in the candidate's chosen field." But what of that larger vision and broader culture which we have a right to expect in the man honored with a university's highest distinction?

It is this lack of definite standards which Slosson deplores especially when the degree is conferred for work in "literature." For "the candidate for Ph. D. in literature is not expected to produce a book, only to learn about it or about something more or less remotely connected with it, such as the printer or the printer's blunders, or the author, or the author's house or his wife or his manservant or his maidservant..." We notice the result of this lack of literary training in the college magazines. "Looking over the files... I do not find that

there has been any noticeable improvement in the literary quality of the contributions to these magazines in the last twenty years, notwithstanding the greater attention now paid to training in English."

To do away with some of the risks of conferring the doctorate on unworthy candidates, Dr. Slosson suggests a preliminary examination about a year or so after the taking up of graduate work, "to test their personal fitness for the honor, their range of ideas and command over them." As to the oral examinations of prospective doctors there is a "variety of ways of conducting them, even in the same institution. Some are very ceremonious; some quite the reverse. The board of examiners varies in number from three to twenty-five. Sometimes the candidate's research work is the main subject of inquiry; sometimes it is not mentioned. In some departments, outside specialists are called in to assist in the examination; in others all persons except the committee are excluded."

Coming to the practical question as to methods of teaching, Slosson found in his " fourteen weeks' course in American universities" that there is "no lack of industry, devotion, and enthusiasm on the part of the teachers, but the educational results are not commensurate with the opportunities afforded and the efforts expended. There is too much 'lost motion' somewhere in the process. It would be well if the teachers did not know quite so much, if they knew how to tell what they did know, better... In many cases it has seemed to me that the instructor has come into the room without the slightest idea of how he is to present his subject. He rambles on in a more or less interesting manner, but without any apparent regard to the effect on his audience or the economy of their attention."

The experienced teacher will at once detect the viciousness in the methods of the teachers here referred to. He will rightly say that there is not enough interaction, coöperation, relationship, or call it what you will, between the teacher and the taught. Mr. Slosson describes an evidently one-sided game, and we do not wonder that there is "lost motion" somewhere. We are confirmed in this view by what he tells us of the lecture system. "As it is, the professors give too many lectures and the students listen to too many. Or pretend to; really they do not listen, however attentive and orderly they may be. The bell rings and a troop of tired looking boys, followed perhaps by a larger number of meek-eyed girls, file into the class-room, sit down, remove the expression from their faces, open their notebooks on the broad chair arms and receive. It is about as inspiring an audience as a roomful of phonographs holding up their brass trumpets. They reproduce the lecture in recitations like the phonograph, mechanically and faith-

fully, but with the temper and timber so changed that the speaker would like to disown his remarks if he could." Even the attempt of the instructor to inject a little life into these proceedings "by extraneous jokes" is a failure. The class just "takes down" the wisdom flowing from the professorial chair. If its incumbent were to say "that 'William the Norman conquered England in 1066,' or 'William the German conquered England in 1920,' it is all the same to them. They take it down."

These are some of the observations we thought it worth while to make on what is certainly a noteworthy series of articles which will probably be re-issued in book form. The articles are valuable for their frank criticism, and the author seems to have made an honest attempt to arrive at a just estimate of the merits and demerits of our present university activity. We see that the shortcomings are by no means few in number. It is to be hoped that, as we build up our Catholic institutions of higher education, we shall learn from the experience of Slosson's "fourteen great American universities," and that our own colleges and universities will develop a large and fruitful life without going through a preliminary process of wasteful experimentation.

Timely Questions

Here are some of the questions which, under the new decree "De Relationibus Dioecesanis et Visitatione SS. Limium" (see the *Acta Apostolicae Sedis,* Vol. II, No. 1), all the bishops of the world will in future have to answer explicitly in making their regular reports to the Holy See:

Cap. II, No. 10: Utrum, dum sacra peraguntur, ita omnibus fidelibus pateant, ut quilibet vel pauperrimus absque gravamine vel rubore libere ingredi, ibique adstare valeat—Whether when the sacred mysteries are celebrated (Mass), they are open to all the faithful in such manner that any one, even the poorest, can without hindrance or humiliation enter freely and attend services there.

Cap. II, No. 11: Utrum aliquando ecclesiae vel sacella adhibeantur ad aliquem profanum usum, ad academicos coetus, musicos concentus, aliaque id genus—Whether churches or chapels are sometimes put to profane uses, such as academical meetings, musical concerts, etc.

Cap. II, No. 15: ...Speciatim vero utrum lingua et cantus liturgicus iuxta S. Sedis decreta adhibeantur—And in particular, whether the language and chant prescribed by the Holy See are employed.

Cap. III, No. 19: Utrum adsit domus Ordinarii dioecesis propria, vel privatim ipse conducere cogatur. In utroque casu num aedes ita

instructae sint, ut Ordinarii dignitati congruant, et luxum non redoleant —Whether the diocese has a house of its own for the Bishop to live in, or whether he is compelled to rent a private dwelling; and in either case, whether the bishop's house is so furnished that it corresponds to the episcopal dignity and does not display luxury.

Cap. VII, No. 69: ...An sive ob gravitatem parochialium taxarum, sive ob rigorem exactionis earundem, inconvenientia aliqua et quaerelae, praesertim in re matrimoniali et in funeribus, deploranda sint —Whether the parochial taxes are excessive or so rigorously exacted as to cause deplorable inconveniences and give rise to complaints, especially in regard to marriages and funerals.

Cap. VII, No. 80: Quaenam sit consuetudo in admittendis pueris ad primam communionem: et an sarta tecta servetur regula a Catechismo Concilii Tridentini tradita, ut pueri qui sui confessarii et parentum iudicio discretionis sunt capaces, a sacra mensa non prohibeantur, nec diu arceantur—What custom obtains in admitting children to first communion; and whether the rule given by the Catechism of the Council of Trent is well observed, which says that children who, in the judgment of their confessor and their parents are capable of discretion, should not be forbidden holy communion or kept away from the holy table for any considerable length of time.

Cap. VII, No. 81, e: An prudenter instituant vel saltem foveant opera socialia, quae ecclesiae catholicae spiritu aluntur—Whether they [the parish priests] prudently instal or at least foster social works in conformity with the Catholic spirit.

Cap. XI, No. 120: ...Quaenam catholicae fidei detrimenta ex his [mixtis] matrimoniis proveniant. An ab huiusmodi contrahendis nuptiis parochi studeant fideles avertere—What detriments accrue to the Catholic faith from mixed marriages, and whether the parish priests endeavor to keep the faithful from contracting such marriages.

Cap. XI, No. 124: Utrum adsint in dioecesi sectae secretae, praesertim massonicae. An Socialismus aliaeque societates ab Ecclesia damnatae in dioecesi radicem fixerint et propagentur. An spiritismi praxis habeatur. Quid fiat ut fideles ab his omnibus advertantur, et quo profectu—Whether there are in the diocese secret sects, especially Masonic lodges, and whether Socialism or other societies condemned by the Church have taken root and flourish. Whether Spiritism is practiced. What is being done to warn the faithful against all these dangers, and with what results.

Cap. XIV, No. 141: ....Si religiosi vel religiosae quaeritantes habeantur, an tot sint numero ut nimium gravamen fidelibus afferri videantur—Whether religious, male or female, go about begging, and

whether their number is so large as to make them a burden upon the faithful.

Cap. XV, No. 143: Utrum adsint in dioecesi opera illa quae *socialia* dicuntur,quibus dum consulitur bono morali et religioso fidelium, prospicitur etiam eorum temporali utilitati vel necessitati, ut, asylis pro infantibus, patronatus pro iuvenibus utriusque sexus, circuli pro iuventute catholica, aut pro studiis peragendis,consociationes operariorum, agricolarum, mulierum in hunc vel alium pium finem vel mutuum subsidium, arcae nummariae, aliaque similia—Whether there exist in the diocese works of the kind called social, which, while consulting for the moral good and religious welfare of the faithful, also provide for their temporal utility or necessity;—such as e. g. children's asylums, patronages for young people of both sexes, circles for the young or for the carrying-on of studies, associations of workingmen, farmers, and women for some pious object or for mutual benefit, loan offices, and other similar institutions.

Cap. XV, No. 146: Utrum caveatur ne in hisce catholicis consociationibus connumerentur sectis secretis adscripti, increduli, impii vel religioni adversi, qui consociationes ipsas vel earum opera a recto fidei et iustitiae tramite deducere possint—Whether precautions are taken against admitting to these Catholic societies members of secret sects, infidels, godless persons, or enemies of religion, who might be able to turn the associations themselves or their work from the right path of faith and justice.

Cap. XVI, No. 147: Utrum in dioecesi edantur libri, ephemerides, illustrationes, diaria obscena vel impia, vel utcumque religioni noxia; a quibus, et quali cum diffusione et detrimento—Whether there appear in the diocese obscene or impious or anti-religious books, journals, illustrations, or newspapers; by whom are they published, how large is their circulation and what damage do they do.

Cap. XVI, No. 150: Utrum libris et diariis noxiis alia opponantur religiosa et honesta: quot sint, quomodo diffusa et quo fructu — Whether religious and good books and publications are issued to counteract the noxious ones, how they circulate, and what fruit they bear.

These questions, and many others which we lack space to reprint, show how wide awake the Roman authorities are to the needs of the present time.

The Saloon Question

The Reverend M. J. Ward, Pastor of St. Thomas Church, of Beloit, Wis., at a largely attended "anti-saloon rally" at Springfield, Ill., the other week made a speech which is characteristic alike of the speaker and his cause.

"The time will come," he said, "when the Catholics will stifle the saloon in this country. There are over 10,000 priests in the United States, and millions of good Catholics, and when they get together, which will be before long, the saloons will be wiped out of the country."

Whether or not that time will come, we are unable at this early date to predict. Personally we believe the end of the world is nearer at hand than the end of the saloon. However, Father Ward is entirely welcome to his opinion, which he has the happiness of knowing is shared by Prohibitionists generally. But when he proceeds to declare that "the time is approaching when Catholics will have to quit the saloon or quit the Church," he perpetrates a gross exaggeration, intended for effect rather than for the enlightenment of his audience. We are familiar enough with such sweeping assertions from the pages of Prohibition literature; but when they come from a Catholic priest they should not remain unchallenged. We are hand and glove in sympathy with the movement against alcoholism and have no mind to condone the many evil effects of the liquor traffic as at present conducted. But to assert that a person may not keep or frequent even a respectable saloon and remain a practical Catholic, is to exceed the limits of truth and right reason.

"I hate the saloons of this land, I hate the liquor traffic, and I will do anything in my power to oust them. The saloon is an enemy to society, to the individual, and to the Church. Drink can be assigned as a cause for *most* of the crime, suffering, insanity, premature death, and ungodliness of this country."

Such obvious exaggerations are not worth refuting.

"The so-called first-class saloons are the worst enemies of all. They kill the natural instincts that tell young men that drinking is wrong."

We never knew that young men had "natural instincts" telling them that "drinking is wrong." On the contrary, we believe that an only too natural instinct prompts and invites them to drink. At any rate, nature has provided us all with an apparatus as well as an appetite for drinking. So if we supply the *materia circa quam*, drinking will be as natural a performance presumably as eating. But nature

forbids excessive drinking, and the virtue which regulates the appetite for drink is not—prohibition, but temperance, a point usually overlooked by the advocates of Prohibition.

There is unfortunately much truth in what follows: "What I most resent next to the degeneration of men and women who are taught to drink, is the domination of politics by saloons. Saloons foster rotten politics. They are constantly in politics, and not infrequently they control municipal affairs. Politics should be a noble profession, but saloons and breweries have made it a disgrace, a farce, and a force against our government."

No doubt the saloons need to be reformed, and most saloon keepers likewise. As a matter of fact, a good many saloons are dens of intemperance and vice. Nor have we the least objection to Father Ward's taking the stump, if his other duties leave him leisure,[1] in a vigorous anti-saloon campaign. The clergy have a great social mission to perform in connection with the saloon evil. But what are we to say of such wholesale denunciation as this from the lips of a priest:

"Every Catholic who votes for saloons, or who conducts or patronizes a saloon, is opposing the Church. No honest man who has his own or his neighbor's welfare at heart will vote for the saloons. When you vote for saloons you sanction crime in all its phases." Here we are confronted with glaring falsehood, gross misrepresentation, and huge exaggeration. It is distressing to see that unfair means are so frequently resorted to by our Prohibition friends, clerical and lay, and made serviceable in the interest of a cause the practical feasibility of which is doubted by many earnest reformers. The great mass of unthinking people are liable to no more insidious treachery than that practiced upon them by such means as big phrases, sweeping assertions, and specious reasoning. Nor is the cause of the Church promoted when the impression is conveyed that she favors a movement for which she has not declared herself. There is a painful misrepresentation of fact in all this. The Church stands for the virtue of temperance, (which is not identical with total abstinence). She stands for the eradication of evil. She stands for the purity and sanctity of the home. She stands for the avoidance of all proximate occasion of sin. That is one thing. But it is a different thing publicly to declare that she has identified herself with the Prohibition movement to such

[1] The *Catholic Directory* reveals the fact that the children of the good-sized congregation of which Father Ward is pastor, are deprived of the advantages of a parish school. The cause of the Church would doubtless be much advanced, and a lasting monument be reared to his zeal and devotion, were Fr. Ward to build a Catholic school, which, we understand, is a crying need at Beloit, where Catholics live amid strongly anti-Catholic surroundings.

an extent that henceforth Catholics will have to choose between the Church and the saloon.

Such dilemmas may elicit applause in a mass-meeting, but their logic is not apparent, and truth and religion are thereby made the handmaids of a doubtful hobby. The end is made to justify the means.

The closing paragraph of Fr. Ward's address is in keeping with the rest: "You can't bar the bad saloon. That would mean that all saloons must be closed. The good saloon we hear about is the same as a good devil. The idea is absurd in the extreme. Licenses and regulations don't stop drunkenness, not in any single instance. The saloon is a lawless institution in every case, and it breeds more lawlessness, suffering, want, and national debauchery than any other force known in history."

Here again we have a jumble of illogical and exaggerated assertions. In matter of fact all saloons are not bad. A decently-conducted saloon may be a temptation to the morally weak, but it is not *per se* bad, except on the Manichaean principle that strong drink is a creature of the Devil. If "licenses and regulations do not stop drunkenness," neither will Prohibition. It is not the saloon as such that breeds crime and suffering; but immoderate indulgence in intoxicating drink. It is intemperance we must combat, not a social institution which, no matter what its dangers, can be, and has frequently been made an agency for good. Does Fr. Ward not know that the saloon keepers have a patron among the canonized Saints of the Church?

We of the REVIEW fully appreciate the moral and social importance of the anti-alcohol movement. We believe that the clergy too are called to take a hand in it by warning their people against intemperance and providing substitutes for the saloon as a social institution. We believe with the Fathers of the Third Plenary Council of Baltimore, that the saloon and the liquor business generally is one in which Catholics run great risks, which are scarcely countervailed by the individual liquor dealer's chances for doing good. We make no bones of our conviction that the State should exercise a wide and sharp control over the liquor trade in all its branches,—and that with a view to reduce the copious consumption of alcohol, which in this as in most other civilized countries is growing to be a veritable menace to the physical and moral health of the people. But it is a vain delusion to imagine that all evils spring from the saloon and that the millennium will set in as soon as the grogshop has been wiped out of existence. There is something decidedly un-Catholic about the views and methods of the average Prohibitionist. Prohibition bears the stamp of Protestantism upon its brow. It is plainly tinged with Manichaean and

Pelagian heresy. One cannot help gaining the impression that to many friends of Prohibition Christianity is identical with a certain outward respectability: Do not play cards, do not drink, do not run foul of the law, *voilà tout!* Catholics know better than this. The justification of man is not on the surface of outward appearance. Its roots lie deeper. "Fear God and keep his commandments: that is the whole man" (Eccles. XII, 13). Cfr. also Matth. XXIII, 23-28.

The Proper Age for First Communion

The Decree on Daily Communion (Dec. 20, 1905) mentions only two conditions for worthily receiving the Blessed Eucharist: the state of grace and a good intention.

Now these two conditions may be verified in children at an early age.

What, then, hinders them from receiving their Lord? Not the will of Christ, Who says: "Suffer little children to come to Me;" not the will of the Church, which even lays it down as a positive law in the Fourth Council of Lateran: "Each member of the faithful, of either sex, as soon as he (or she) has reached the age of discretion, shall privately make confession of sins to the priest at least once a year.... and receive the Sacrament of the Eucharist at all events at Easter, unless, in accord with the priest's advice, he deem it better to defer the reception awhile for some reasonable cause." (Canon 20).

Many children are better prepared to receive our Lord than some adults who approach but once a year; and our Lord is doubtless more willing to enter their innocent hearts and to keep them pure than He is to go to many an adult.

Again, many children would never have lost their innocence had they been allowed to receive our Lord at an early age and frequently. It would have been easier for them, with the help of their Eucharistic Lord, not to commit the first sin, than without this help to avoid a second and a third fall.

Now, some pastors, moved by zeal but ill advised, wait until many of these children have lost their innocence, before they allow them to go to Holy Communion.

Is this justifiable? The Fourth Council of the Lateran commands, under grievous sin, the reception of the Holy Eucharist as soon as the age of discretion is reached, and in this respect it makes no distinction between confession and Communion. Therefore, as soon as a child is able to make a good confession, it is able to go to Holy Communion, nay, more so. For the requirements for the Sacrament of Penance,

notably that of distinguishing between sins and realizing them, are more difficult for a child than are the necessary dispositions for Holy Communion, which are the state of grace and a good will.

But when is the age of discretion reached?

Some reach it sooner, others later. Discretion means the power to discriminate, that is to say, the power of recognising a thing and of distinguishing it from something else. Hence the discretion required for receiving the Eucharist is "the age at which a child no longer mistakes this sacred Food for the ordinary nourishment of the body" (Vasquez and Cajetan).

St. Thomas Aquinas says that "the Eucharist may be given to children as soon as they begin to have some use of reason, so as to be capable of conceiving a certain devotion towards this Sacrament." (S. Th., III, qu. 80, a. 9, ad 3).

And who, in practice, is to determine the age of discretion, or the age at which a particular child shall be admitted to its First Communion?

Here is the rule laid down in the Roman Catechism, or Catechism of the Council of Trent: "The persons best qualified to decide when children should be admitted to the holy mysteries are the father and the priest to whom the child goes to confession; for it is the duty of these to question children with a view to ascertaining whether they have acquired some understanding of this adorable Sacrament and have an appreciation of it."

In the new Diocesan Relations which the Bishops have to make every fifth year to the Holy Father, there is also an account to be given whether this rule of the Catechism of the Council of Trent is being observed, namely that no child who, according to the judgment of his confessor and his parents, is capable of discretion, be debarred from the Sacred Table (cap. VII, 80).

Several of the points mentioned above have been taken from a little brochure which deserves the widest circulation among priests and parents: *First Communion of Children and Its Conditions. Translated from the French of Père H. Mazure, O.M.I., by F. M. de Zulueta, S.J.* (B. Herder, St. Louis, 45 pages, 10 cts).

St. Alphonsus wrote to his clergy as follows: "Notice that, in the common opinion of doctors of the Church, the obligation of children to receive Communion begins to hold from the age of nine or ten." To this one may add that many children already possess the needful intelligence at the age of seven or eight. Others do not attain to it until after the age of eleven or twelve. Yet the number of children capable

of receiving Holy Communion before the age of nine is found to be far larger than of those who become fit only after the age of ten.

When a child is asked suddenly and not in the wording of the catechism, what it is people take when they receive Communion, and it answers eagerly: "Our Blessed Lord!" there is little doubt as to its having sufficient discretion to make its First Communion at once.

This, at least, is the opinion of Fr. de Zulueta (*l. c.*, p. 14), and he even adds that "in the actual discipline of the Church, it cannot happen, that a child may be *allowed* to communicate and yet *not be bound* to do so owing to its fewness of years."

The whole question, then, as to the age for First Communion is not so much a question of *age* as of *discretion, i. e.*, of the presence or absence of the discretion needed.

Little Nellie, afflicted inmate of the hospital of the Good Shepherd Convent, Dublin, said to her nurse one Communion morning: "Go down and get the Holy God, and then come and kiss me." With full approval of the Bishop this child of four and a half years of age made her first Communion on December 8th, 1907.

From the Church's teaching concerning the age for beginning to receive the Holy Eucharist, the author of the above booklet draws *three conclusions:*

First, that children are bound under pain of grievous sin to communicate as soon as they are capable: so that, when that period has been reached, they are no less bound to make the Easter Communion than they are to make the annual confession.

Second, if the child be kept in ignorance of its strict duty, or the parents or ecclesiastical authorities forbid Communion, and the child, consequently, be excused from sin, its superiors thenceforward become responsible and burden their own consciences.

The *third* conclusion is that parish priests are not the sole judges of the age at which a child should be admitted to the Holy Table. If the parish priest happens not to be the confessor of the child, the task of judging will belong mainly to the parents and to the confessor.

Parish priests and diocesan statutes may perhaps have a right to determine a certain age for solemn First Communion; but they have no right to set a uniform age limit for private Communion. As soon as a child has reached the age of discretion, he has a divine as well as an ecclesiastical *right* (nay even obligation) to receive his Eucharistic Lord, the Divine Helper, the proper food of his soul, the *divinum pharmacum* of all his ills, and no power on earth has a right to debar him from it.

But it would be much better that such a child were not also debar-

red from *solemn* First Communion, simply because he happens to be more intelligent and more pious than other children. Nay, rather abandon a praxis that has no justification either before Christ or His Church, and allow also such early developed children to take part in the solemn First Communion with its retreat, its impressive ceremony, the hymn-singing, the family-gathering, the mutual joy of parents and children, and finally the renewal of baptismal vows, and the consecration to the Blessed Virgin.

Some pastors fear that if they enforced this rule, careless parents might take their children from school too early.

Perhaps parents will be the less inclined to take their children from school the earlier the children are admitted to their First Communion. Besides, there is the civil law to back the priest.

A Friend of Children.

Palliating a Great Evil

In many places, large and small, there is but a sprinkling of Catholics amid a large non-Catholic population, and consequently the question of a possible mixed marriage is an easy one to crop up for consideration in the mind of a Catholic young lady.

Unfortunately, not all Catholic girls instinctively spurn the thought of a mixed marriage, and there are Catholic mothers who evince even less horror at such alliances than their youthful daughters. We may go even farther and say, there are certain fashionable quarters where a marriage is doubly welcome, precisely because it is mixed. This is an extremely lamentable state of affairs, in view of the tremendous losses arising to the Church from such unholy unions.

It is notorious that mixed marriages among us are cutting the Church to the quick. In the very nature of things, these marriages must vitally affect her best interests. They should, therefore, be stripped of the strange spell which they hold over the minds of not a few Catholics. They should be discouraged with might and main. A regular war should be made upon them in press and pulpit. Newspapers, magazines, and books of devotion should be turned into as many powerful engines for the eradication of an evil already too deeply rooted. It is most desirable, nay absolutely imperative, that the men of the press be conversant with the Church's teaching on this head, and that, in their portrayal of the character of such alliances, they borrow tint and color from the forcible style of the Holy See.

To quote our mainstay in matters moral, Fr. Lehmkuhl: "It is well known that Pius VIII, under date of March 25, 1830, granted

ample powers to the bishops of Prussia in regard to mixed marriages. Nevertheless, there is hardly any document from which it is more evident how thoroughly the Church detests these marriages *(quanto opere detestetur)*." The author then quotes a passage from the papal letter itself: "*Ignotum vobis non est* (it is a notorious fact) *Ecclesiam ipsam a connubiis huiusmodi, quae non parvum deformitatis et spiritualis periculi prae se ferunt, abhorrere*" (the Church shrinks with horror from such marriages). The Church has always been at pains, "*ut canonicae leges matrimonia eadem prohibentes religiose custodirentur.*" And when the Popes granted a dispensation, "*id profecto graves ob causes* (for weighty reasons) *et aegre admodum* (and most reluctantly) *fecerunt.*"[1]

Are our ears in this 20th century so delicately fine that we can no longer endure such robust and virile speech? The Church has a great stake in this matter, and in her official pronouncements never fails to tell us so. If then we palliate the mixed marriage evil, we blind ourselves to the true interests of religion, and endanger the happiness of many Catholic homes. Rather let us help to reduce mixed marriages to an absolute minimum, and unite in attaining an object so worthy of our endeavor.

The *Extension Magazine*, of Chicago, is a welcome visitor at many a Catholic fireside. Its question box department is but one of its numerous features. The question box of the February number, in particular, was of much interest and stocked with useful information. It is a matter of sincere regret, then, that a query from Philadelphia did not receive the answer it deserved.

Query: "Is a Catholic young lady permitted to marry an atheist, if the ceremony takes place before a priest?"

Answer: "Such a union is not prohibited by the Church. If the atheist never was a Catholic, a dispensation is necessary, and he must make the required promises to bring up all the children in the Catholic faith before marriage can take place in presence of a priest. No Catholic young lady who values her future happiness and soul's welfare ought to contract such a marriage."

The opening sentence of this answer is misleading and apt to leave a wrong impression on the mind of the young lady, who, in all probability, is already keeping company with that atheist. Although she is told not to stake her future happiness upon, nor to jeopardize the salvation of her soul by contracting, such a union, still her eager eyes will again and again revert to the apodictic statement that "such a union

[1] *Theol. Mor.*, II, 716.

is not prohibited by the Church." To her, with her present leanings towards her atheist friend, this reads much like an approval of her intended step and is likely to settle her more or less distinct misgivings of something being after all amiss about her marrying an atheist.

The opening statement is more than misleading, it is erroneous. Mixed marriages are forbidden by the natural law, by divine law, and by the Church's law, as may be learnt from any book on moral theology. When the query was submitted for an answer, this was an excellent opportunity for *Extension* to give the matrimonial candidate from Philadelphia, as well as other intended brides among its readers, a strong piece of the Church's mind on this subject, and weave into its frank reply some of the language that has fallen in the course of centuries from the lips of the successive Vicars of Christ on earth.

The answer is perfunctory also where mention is made of the "promises." Besides the promise mentioned, the atheist must promise to allow his wife freely to comply with all her religious duties. Also the Catholic wife is bound *"ad acatholicum pro viribus ab errore retrahendum,"* to strive by all means in her power to convert her non-Catholic husband.[2]

To grant a dispensation, the Church requires not only that the usual promises be made, but also that there be a grave reason to justify the young lady in asking for the dispensation and marrying an atheist rather than a Catholic. This point is so evident that it is hard to see how it could have been overlooked. *"Minime sufficit ut sponsi illas cautiones admittere parati sint; sed insuper justa gravisque causa canonica omnino requiritur, sine qua permitti prorsus nequit ut fideles gravibus fidei ac morum periculis, etiam sub opportunis cautionibus, sese exponant."*[3]

Palliation in this important matter may have far reaching consequences for the Church at large and for the individuals concerned. We trust that the *Extension Magazine* will overhaul its answer to the query of the Philadelphia lady. Scripture somewhere says: *"Veritas liberabit vos*—The truth shall make you free." Nothing short of a plain and frank statement of the whole truth regarding the Church's position on mixed marriages will save us from the fearful losses arising from "these detestable unions."

[2] *Con. Plen. III. Balt.*, n. 130. [3] *Ibid.*, 131.

MINOR TOPICS

TIGHTENING THE REINS ON THE K. OF C.

The Archbishop of Boston has announced officially that the election of a chaplain or spiritual director by the Knights of Columbus (or any other Catholic society) in his diocese "will not hereafter be tolerated."

"The archbishop, himself," he says, "is by his office the chaplain-general of all Catholic societies within the diocese and it is for him to delegate his authority to the priest who in his judgment is most fitted for the work. The priest thus appointed enters at once and *without further initiation or approbation*[1] *further initia*- in the Catholic society to which he has been appointed, and he shall be responsible to the archbishop alone for the fulfilment of his duties and obligations.

"According to the very tenor of his sacred office the chaplain is the official spiritual guide and director of the society. For this reason he is bound in conscience to *keep himself well informed and in close touch with all the aims and purposes and methods of the society,*[1] so that in all these the spirit and action of such organizations will be truly and genuinely Catholic in all things. He must see to it that *nothing derogatory to the dignity of the Catholic name happens within the membership of his society,*[1] and he is in duty bound to offer frequently wise counsel and advice to the board of government for the preservation and growth of the best spiritual interests of the organization. He must also by prudent action keep his society in union and in harmony with the general diocesan interests and exclude from it with utmost care that *selfishness*[1] which regards only the interests of the particular society itself—a selfishness which in the end means only the death of the organization. No priest, whether of this diocese or outside the diocese, is permitted to address the society except by the invitation of the chaplain. It is the duty of the chaplain to see that no collection or contributions of money be made by the society for any ecclesiastical purpose whatever without the written approval of the archbishop."

These regulations, which will no doubt in course of time be ratified by all the other bishops, mark the beginning of a new era in the history of the "Knights of Columbus," which will determine whether they are a society of loyal Catholics or not.

We think by and by the bishops will go even further than to demand recognition for the chaplains appointed by themselves, even if these chaplains are not initiated members. They will demand that *each local pastor* be recognized by such K. of C. councils as may exist in his parish as *ex officio* their spiritual director, before whom they may have no secrets, whom they must admit to

[1] Italics mine.—A. P.

all their meetings, and whose advice they must follow.

To let matters go on as they have been going of late years would, as we have again and again pointed out, lead to the destruction of ecclesiastical discipline and the ultimate defection of thousands of the faitful. We hail the Boston regulations as the harbingers of a sorely needed reform.

FISCAR MARISON'S REPREHENSIBLE TACTICS

The Wichita *Catholic Advance* (Vol. XIII, No. 8) voices the sentiments of many priests, and of at least a few Catholic laymen likewise in protesting against the business methods of a certain Chicago writer as follows:

"There is a venerable gentleman in Chicago, who uses the pen-name of Fiscar Marison and acts on a similar principle. After spending a quantity of money traveling 'round the world, he has published several volumes about his trip. Since he is not sure of a market, he is trying to force one by sending his books to priests—and, perhaps, laymen, too—afterwards dunning them for $1.29 per copy. The books are said to serve a higher end, as the proceeds will be used to publish a translation of what is called one of the most remarkable books in Spanish literature, *Ciudad de Dios*. How the English speaking world has been able to get along so far without this translation, we are not informed. We notice, however, that the Fiscar Marison series, judging from the sample thrust on us, contains nothing that one might reasonably expect in works of this kind. No interesting accounts of the heroic lives of themissionaries, no detailed statements of the labors of the Church in foreign lands are given. The great preoccupation of the author seems to have been to secure plenty of duck suits and change his tickets whenever he felt inclined. It was a hard thing for him to convince bishops and priests of his identity, and we hope he will find it more difficult still to drain the lean pocketbooks of our clergy. It is only by publicly denouncing such tactics that we may hope to stop them. If the game is to be played properly, enough stamps to pay for return mail should be enclosed."

HOW SPIRITISM LEADS TO INSANITY

The *Intermountain Catholic* (Salt Lake City, Vol. XI, No. 32) strongly supports our "daring pronouncement," that the ordinary end of followers of Spiritistic doctrines is the lunatic asylum, and quotes in further confirmation the case of Robert Dale Owen, son of the famous Robert Owen, who faithfully assisted his father in the New Harmony enterprise and remained in America after that foolish experiment had failed. President Pierce made him minister to Naples. Retiring from that position in 1858, Robert Dale Owen became a student, a writer, professional philanthropist and ardent Spiritist.

"Owen," says the editor of the *Intermountain Catholic*, "was an enthusiastic Spiritist, and—we

hope it is permissable to say it—a sincere and devout one. When we last spoke to him, back in the seventies, he was in the evening of a long life of earnest, unselfish efforts devoted to, what he thought, was the betterment of his fellow-men. His books, *Footfalls on the Boundary of Another World* and *Beyond the Breakers* were at this time very popular; so much so, indeed, that he honestly believed that Spiritism was to become a world-wide cult. He rested in the conviction that Spiritism was not only a reality, but a noble discovery which would lift our race to great heights, draw aside the curtain of the state or region of souls after death, and solve the problem of death itself. Robert DaleOwen, moreover, honestly persuaded himself that he was largely instrumental in fixing Spiritism [as] a permanency in our national life. In this belief he rested when the blow came. The occasion—not the cause—of it was the heartless imposture of the Holmes mediums, the Philadelphia conspirators, and when "Katie King," in whom Mr. Owen had implicit faith, was exposed, the shock to the venerable man was tremendous. He had accepted the pretended 'manifestations' of these rascals with unwavering faith. He lived some time in Philadelphia that he might not miss any of the séances. The repeated apparitions of 'Katie' was to him conclusive proof of the immortality of the soul. He pinned his faith to the life hereafter, in reunion with his father and his wife, on what Spiritism, and especially upon what this pretended spirit 'Katie King,' showed and told him. Mr. Owen wept bitterly, it was said, when the conviction that he had been made a dupe by a trio of knaves, forced itself upon him. The mind, once so vigorous, could not stand the shock that upset the faith of half a lifetime. The insanity which his friends had feared for some time came at last."

NEED OF A CATHOLIC DAILY PRESS

In the Far West, too, the need of a strong Catholic daily press is making itself felt more keenly from year to year. "We need a daily paper that will voice the sentiments and defend the faith of the Catholic Church"—says the Los Angeles (Cal.) *Tidings* in a recent number (Vol. XVI, No. 22)—a daily paper "that will be able to refute slanders as soon as they are uttered, and assert the position of the Church on matters of moment without waiting for a week-end edition after the subject has grown cold. That is what we need here, and what is needed in every city in the world, and until we Catholics wake up to that need and tax ourselves to supply it, we are going to be handicapped in our efforts to carry on the divine mission of the Church. The secular press may not aim to be Protestant, but it certainly tends that way. The average editor of a daily paper knows less about Catholic doctrine than he knows about Sanskrit, and the columns of his paper bear witness to his ignorance of Catholicism whenever the subject appears in print. The

Church is continually placed in a false position before the readers of the secular dailies. Catholics know this, scoff at the glaring ignorance of the man behind the pen, and think nothing more about it. But, intentionally or not, such false ideas foster a Protestant sentiment among the readers of the daily press, and unless Catholics themselves wake up to the vast importance of the daily paper as a factor in forming public opinion, and band themselves together to support the Catholic press as generously as they now support the secular, we cannot combat the wrongs nor correct the errors that daily are promulgated by the secular press."

CONCERNING COMETS

The best essay we have yet seen on our late celestial visitor is contained in a brochure just published by the American Book Company, under the title *Halley's Comet by David Todd, M. A., Ph. D., Professor of Astronomy and Navigation, and Director of the Observatory, Amherst College* (23 pp. 12mo.).

Prof. Todd discusses first "Halley the Comet" and then "Halley the Man."

We heartily second his motion that the epoch-making papers of Edmund Halley be collected and republished.

The following comet bibliography (p. 23) may prove of use to some of our readers: J. R. Hind, *The Comets,* London 1852; J. C. Watson, *A Popular Treatise on the Comets,* Ann Arbor 1860; D. Kirkwood, *Comets and Meteors,* Philadelphia 1873; A. Guillemin, *The World of Comets,* London 1877; W. T. Lynn, *Remarkable Comets,* London 1898; H. H. Turner, *Halley's Comet,* Oxford 1908; G. F. Chambers, *The Story of the Comets,* Oxford 1909.

An appendix to the present brochure reproduces Chapter XV, on "Comets and Meteors," from Prof. Todd's *New Astronomy* (480 pp. 12mo. American Book Co. Second Edition. 1906), a very interesting and practical textbook which would perhaps be the best of its class if borne by that reverence for the Almighty Creator of the Universe that renders the tone of Steele's *Popular Astronomy* so gratifying to the Christian student.[1]

We do not like Prof. Todd's remark on page 17 of his *Halley's Comet:* " 'Ugly monsters' that comets always were to the ancient world, the medieval church perpetuated this misconception so vigorously that even now these harmless, gauzy visitors from interstellar space possess a certain 'wizard hold upon our imagination.' " In his *New Astronomy,* the same author ridicules the me-

[1] *Popular Astronomy. Being the New Descriptive Astronomy by Joel Dorman Steele, Ph. D. Revised and Brought Down to Date by Mabel Loomis Todd* (349 pp. 12mo. American Book Co.). A still more rudimentary treatise, distinguished by great clearness and consummate scholarship, is Prof. Simon Newcomb's *Elements of Astronomy* (240 pp. 12mo.), published by the same Company. (We regret that we cannot give the price of these text-books, as it is not marked in the copies kindly sent us through the courtesy of Mr. Adam Schmitt, of the Cincinnati office of the American Book Co.)

dieval fear of comets, though there he does not directly blame the Church for perpetuating superstition. Is not the fear of comets, still so prevalent in our enlightened twentieth century, due to *an instinctive dread of real danger?* Prof. Todd himself, on page 410 of his *New Astronomy,* admits that, "should the head of a large comet collide squarely with our globe—the consequences might be *inconceivably dire;* probably the air and water would be instantly consumed and dissipated, and a considerable region of the earth's surface would be raised to incandescence. But consequences equally malign to human interests might result from the much more probable encounter of the earth's atmosphere with solid particles of a huge hydrocarbon comet: it might well happen that diffusion of noxious gases from sudden combustion of these compounds would so vitiate the atmosphere as to render it unsuitable for breathing. In this manner, while the earth itself, its oceans, and even human habitations, might escape unharmed, it is not difficult to see how *even a brush from the head of a large comet might cause universal death to nearly all forms of animal existence.*"

This danger is so real that an eminent Catholic astronomer, Fr. K. Braun, S. J., considers it probable that the world will some day be destroyed by colliding with a comet.[2] It is a most remarkable fact that such a collision, as pictured by modern astronomy, would bear all the salient features of the Day of Doom as depicted by Jesus Christ Himself (Matth. XXIV, 29 sqq.; Mark XIII, 24 sqq.; Luke XXI, 25 sqq.).

CATHOLICS AND THE AMERICAN REVOLUTION

Mr. Martin I. J. Griffin, than whom there is no greater authority on early American history, regards hostility to the Catholic religion as the chief cause of the American Revolutionary War. Up to 1771, in the words of Bancroft (Vol. V, p. 406), "there was no one salient wrong to attract the sudden and universal attention of the people."

"That 'salient wrong' against the Colonies," says Mr. Griffin, (*A. C. H. Researches,* New Series, Vol. VI, No. 3, p. 224), "came in 1774, when Parliament passed the Quebec Act, 'establishing,' as the colonists declared, 'Popery in Canada.' Then the guns came down and soon the fighting began."

In this opinion Mr. Griffin is not entirely alone. Chamberlain says in his life of *John Adams the Statesman,* p. 13: "...perhaps the prime cause, without which the Revolution would never have begun when it did and where it did, was ecclesiastical rather than political, beginning with the settlement of the colony of Massachusetts Bay and operating in unbroken succession and efficiency down to the commencement of hostilities."

[2] K. Braun, S. J., *Kosmogonie vom Standpunkte der christlichen Wissenschaft,* 3rd ed., pp. 383 sqq., Münster 1905. Cfr. J. Pohle, *Die Sternenwelten und ihre Bewohner,* 5th ed., pp. 406 sq., Köln 1906; Charles A. Young, *General Astronomy,* p. 482, Boston 1889.

We hope Mr. Griffin's documentary work *Catholics and the American Revolution,* of which the third volume will soon appear, will be put into every library in the land. It disposes of a great many ridiculous myths and legends.

THE TRIAL OF DISTRUST

One who had set his face so resolutely against the world that he might have said with St. Paul, "The world is crucified to me, and I to the world" (Gal. vi, 14), could not "wonder if the world hated him" (1 John iii, 13). What may have surprised him [Newman] at times, what was in itself far harder to bear than the world's hatred, was the contradiction and distrust he encountered from fellow-Catholics. The Hebrew Psalmist of old, placed in a similar situation, can find no words to declare his grief, and so breaks off his utterance unfinished. "If mine enemy had cursed me, surely I would have borne it, and if he that hated me had spoken great things over me, perchance I would have hidden myself away from him; but thou, man of one mind with me, my guide and mine associate, who didst take sweetmeats with me, in the house of God we walked in concord..." (Ps. liv). History, Holy Scripture, and our own personal experience tell us of the quarrels of holy men, of Paul and Barnabas, of Chrysostom and Epiphanius, of Cyril and Theodoret, of Bossuet and Fénelon, of Milner and Poynter!...

No man learnt this lesson better than John Henry Newman, that what is said of the course of true love holds of every enterprise that makes for the glory of God: the course of such an enterprise never runs smooth, it is opposed by the evil-minded, it is suspected, retarded, thwarted, sometimes for the nonce overthrown, by those who love God and have His glory at heart. The trial of an ardent, zealous soul is the apathy of good men, the recurrent experience that when one thinks to discern something well worth doing and feasible enough, authority blocks the way, enforcing an attitude of inaction. What is there left for a loyal heart under such discouragement but to wait, to submit—nay, to refuse to be discouraged, to elicit an immense act of confidence in the Church and in the Providence of the Holy Ghost over the Church, "doing all things good in their own time" (Eccles. iii, 11). Newman was fond of laying it down that the characteristic of the heresiarch is not so much pride as impatience. The man cannot wait for posthumous results: he must needs bask in the admiring gaze of his contemporaries, and be a living lion in his own generation. "Nec nihil sunt nec omnia quae iste dicit" may be said of many an innovator. There is something in what he says, but it is not the whole truth, not the healthy utterance of wisdom: his wisdom, such as it is, is stifled and overlaid with pride and passion, with exaggeration and falsehood. If the man had been a patient man, if he had had confidence in Mother Church, the Spouse of Christ, he might have beheld from a better world the Church adopting whatever was

wise in his proposals, while purifying them from their large admixture of human folly. Newman was a patient man, and he has his reward.

It was a tenet with him that the best success is posthumous success, that the fruit of the laborer's toil should then appear when the evening has come for him, and he has left the vineyard and gone home. Did not our Master's own labor culminate in the Crucifixion and then show fruit in the Resurrection? "Look through the Bible," says the preacher at St. Mary the Virgin's, "and you will find that God's servants, even though they begin with success, end with disappointment, not that God's purposes or instruments fail, but that the time for reaping what we have sown is hereafter, not here; that here there is no great visible fruit in any one man's lifetime" (*Parochial and Plain Sermons,* "Jeremiah a Lesson for the Disappointed"). And in the meditations of the aged Cardinal we read: "I know that it is true, and will be true to the end of the world, that nothing great is done without suffering, without humiliation. I will never have faith in riches, rank, power, or reputation. I will never set my heart on worldly success or worldly advantages. I will never wish for what men call the prizes of life" (*Meditations and Devotions,* pp. 474-5).—Rev. Jos. Rickaby, S. J., at the opening of the Newman Memorial Church at Edgbaston.

FLOTSAM AND JETSAM

The moving picture shows have multiplied amazingly. Many of them, it is true, are entirely unobjectionable, and some are distinctly desirable; but a considerable proportion of them are of a demoralizing character. The low price of admission allures boys and girls of tender years to these places, some of which are nurseries of vice. Moreover, very few of these shows are located in houses that comply with the requirements of the fire and exit laws relating to theatres. Accidents are frequently reported, and it is only a question of time when a conflagration involving the loss of hundreds of lives will duly impress on the public the menace that lies in these shows.

According to Professor C. Russell Fish, of the University of Wisconsin, (quoted in Griffin's *American Catholic Historical Researches,* Vol. VI, No. 3), the archives of the Church as well as those of the Italian government in Rome, and private libraries in various parts of Italy, contain a huge mass of information on the Colonial and Revolutionary history of the United States. These documents are nearly all of them accessible to scholars. Here is a promising field for Catholic savants. Why does not the American College in Rome encourage its students to edit or at least to make a collection of copies of these precious materials?

*

During a recent test sitting of the noted Italian spirit medium, Eusapia Paladino, with an invited party of scientists in the home of Prof. Lord, of Columbia University, New York, two expert watchers were concealed under the chairs of the sitters after the lights were lowered, and unknown to the medium. These men have now made sworn statements to the effect that the various so-called spirit rappings, table liftings, and movements of the cabinet curtains were produced by free movements of the medium's left leg, while she was seated at the table, her right foot being so placed that its heel rested on the left foot of the man at her right and its toe on the right foot of the man at her left. Thus she gave, or intended to give the impression that both her feet were still.

*

The Supreme Court of Missouri, on May 31st last, in affirming a judgment of $1000 against the "Supreme Camp" of the "Order of Foresters," covering a policy issued by that organization, held that the society had no right to refuse the payment of insurance, because the policy holder had committed suicide.

*

From the Rock Island (Ill.) *Argus*, of May 30, 1910:

The Catholic organizations of the city united in a memorial service this morning in Calvary cemetery, where an altar had been improvised for the celebration of the holy mass, Rev. William Cleary being celebrant. The organizations taking part were Allouez council, Knights of Columbus, Madonna court, Daughters of Isabella, and the Western Catholic Union. The sermon was by Dean J. J. Quinn, who dwelt on the patriotic import of Memorial Day to the people of the nation and the debt of gratitude that every citizen of the Republic owed to those who gave up their lives that the Union might survive. A chorus choir sang the mass, and there were three patriotic selections, "America," "Columbia, the Gem of the Ocean" and "The Star Spangled Banner." "The Vacant Chair" was sung as an offertory.

We learn from several communications that this performance has given scandal to good Catholics in Rock Island and vicinity. It is sincerely to be hoped that the diocesan authorities will take steps towards preventing such improprieties in future.

*

The story of the sale of Philippine friar lands by the Taft administration, as told by Congressman John A. Martin of Colorado on the floor of the House of Representatives last March, can be got of Mr. Martin upon request. This is a pamphlet which every one should read.

*

Consul H. L. Washington calls attention to the fact that it is possible to telephone from Liverpool to Paris (including suburbs), Brussels, and a number of provincial towns in France and Belgium, adding: This may be of value to Amerian business men arriving in Liverpool. A list of various towns in connection is obtainable at the Liverpool central post-office. The fee for three minutes' use of the telephone with France or Belgium is 8s. ($1.95), except to Bordeaux, St. Etienne, Marseilles, and Lyons, for which it is 10s. ($2.43). Reduced night rates may be obtained for double periods of six minutes. Steps are

being taken to establish telephonic communication between Liverpool and Germany.

*

Griffin's *American Catholic Historical Researches* (Vol. VI, No. 3) contains a list of thirty-two names of former students of Louvain, concerning whose whereabouts the American College in that Belgian city is seeking information. They are: Francis Flannagan, Ives Rivoallan, John Jos. Kraemer, Gaspar Ign. Withopf, David Jos. Doherty, Patrick McGahan, H. Jaspers, Henry Wm. Janssen, Aug. Jos. Van Laar, Matthew Halbedt, Ant. Shields, Jules Hy. Van Houver, Martin L. Brandt, Henry H. Windelschmitt, John Theod. Schulte, Wendelin Vakula, Adam Leufgen, Ign. Hy. Harrier, Peter J. Stampfl, J. A. Foppe, Ant. Nich. Peters, James Norris, Roman Guzowski, Gran y Cruz, Ant. Varnagiris, Jos. Florian Bartsch, Ign. B. Rickert, Jas. Werdein, Emmanuel Demanez, Thos. Daley, Wm. Schmitz, and Ferd. Allgayer.

*

Laymen's retreats will be given this year not only at Prairie du Chien, Wis. (see our No. 12' p. 359), but also at St. Mary's College, Kans., at St. Stanislaus House of Retreats, near Cleveland, O., at St. Joseph's Technical School, Techny, Ill. (July 28 to 31 in German, Sept. 15—18 in English), and at St. Stanislaus Novitiate, Florissant, Mo. (in German July 2—4; in English, July 8—10 and July 15—17). In regard to the latter, applications should be addressed to the Secretary of the Bureau for Laymen's Retreats, 4163 Hartford Str., St. Louis, Mo.

BOOK REVIEWS AND LITERARY NOTES

—Under the rather sensational caption: *"What Times! What Morals! Where on Earth Are We?"* (Benziger Bros. 76 pp. 35 cts.) the Rev. Henry C. Semple, S.J., Moderator of the Theological Conferences of the Archdiocese of New York, has gotten out a little booklet of comment on the well-known Harold Bolce articles of some months ago. Fr. Semple upholds, substantiates, and even augments the charges launched against certain of our secular institutions of learning by Mr. Bolce. Though scarcely new to the careful student of the times, for the average run of men these articles had in them something of the importance of a revelation. Being flaunted forth, however, in the glaring garb of sensationalism, there was good reason to suspect the reliability of their content. Add to this the almost instant stream of critical articles purporting to be an examination into the unreliable character of Mr. Bolce with a view to discredit his work, and the average man was about to give over the whole affair as a bit of pure scandal-mongering. To examine and set forth, under such circumstances, the precise state of affairs would seem to be a real service; and this Fr. Semple's little book is well adapted to render. To reach, however, all who should be acquainted with the contents of the booklet, it should have been gotten out in cheap pamphlet form. The lavish use of bold-faced type throughout the pages of the book is shrieky and offensive.

—After what we have said in our article "A Standard Catholic ReferenceWork of Social Science" (C. F. REVIEW, Vol. XVII, No. 6, pp. 173 and 174) it is sufficient briefly to announce the appearance of Volume III of the *Staatslexikon* (*Dritte neubearbeitete Auflage. Unter Mitwirkung von Fachmännern herausgegeben im Auftrag der Görres-Gesellschaft zur Pflege der Wissenschaft im katholischen Deutschland von Dr. Julius Bachem in Köln.)* This volume runs from "Kaperei" to "Passwesen" and includes such highly important topics as: Capital and Capitalism (F. Walter), Trusts (O. Thissen), Ketteler (Haffner), Children's Protective Laws (Retzbach), Constitutionalism (Wellstein), Communism (H. Koch, S. J.), Culture (Pohle), Liberalism (A. Ott), Wages (F. Walter), Marx (F. Walter), Materialism (Ettlinger), Militarism (Sickenberger-Gröber), the Middle Class (Hättenschwiller), Monopolies (Huene-Sacher), the Natural Law and Philosophy of Law (Mayer-Cathrein, S. J.), Occupation (Ebers), and the Parliamentary System of Government (Wellstein). We renew our cordial recommendation of this great reference work and repeat what we have said before: No Catholic who aspires to leadership among his fellows can bring out the best that is in him without the help of the *Staatslexikon,* which is an unparalleled source of copious and reliable information, especially for those who are engaged with the law and its philosophy, with political economy, and with social science. We are glad to learn that the third edition will be completed in 1911 and that Volumes I and II are selling so rapidly that the fourth edition will have to be undertaken before the third is finished,—a fact which speaks volumes for the intelligence and activity of Catholic Germany, of which our Holy Father himself does not hesitate to say that in all such matters *"Germania docet* Germany is the teacher of nations."

—We hail with pleasure the appearance of the first volume of an English translation of the late Professor F. X. Funk's *Lehrbuch der Kirchengeschichte,* which we consider far and away the best of modern manuals of church history, its clear arrangement and comparatively small size, and especially its critical treatment giving it a decided advantage over Alzog, Hergenröther, etc. (*A Manual of Church History. By Dr. F. X. Funk, Professor at the University of Tübingen. Authorized Translation from the Fifth German Edition by Luigi Cappadelta. Vol. I.* xiv & 396 pp. 8vo. London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder. 1910. $2.75 net). The translation is admirably done and useful references to English works (mostly translations) have been added. We should like to see Funk's *Manual* adopted as a text-book of church history in our colleges and seminaries.

—Another little volume from the prolific pen of Fr. M. Meschler, S. J., has been Englished. It is a series of five essays, of which four develop the beauty and grandeur of the Holy Eucharist. A fifth has been haled in, presumably as a "Lückenbüsser," from another of P. Meschler's works. It has

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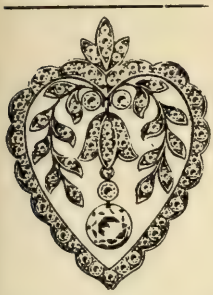

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no connection with the other five essays, being a sketch of "a visit to the seven churches in Rome on the occasion of the jubilee." The book sails under the title *The Sublimity of the Holy Eucharist. Translated by A. C. Clarke.* (B. Herder. 173 pp. 75 cts.). The Holy Sacrifice, Holy Communion and the Perpetual Presence receive each in turn a clear, orderly treatment, always suggestive and in parts beautiful and inspiring. These little treatises are a worthy contribution to the growing popular literature on a perennially vital and interesting subject. Barring an occasional slight heaviness in the structure, the translation reads well. The repetition, however, of the title of the book in unusually bold type at the top of each page, even over the last essay on which it has no bearing whatsoever, is distinctly purposeless.

—*Die Fülle der Gnaden. Ein Handbuch der Mystik von August Poulain S. J.* (two volumes, B. Herder, $2.15 net) is a German translation of Poulain's *Des grâces d'oraison,* which has run through six editions in as many years. Pope Pius X himself has praised the work as "an extremely useful (altamente proficuo) work, which is based on the certain results of the older writers on this difficult subject, and presents their approved teaching in a manner corresponding to the peculiar needs of our time." The two volumes of the German translation form part of Herder's "Aszetische Bibliothek."

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—*History of the American College of the Roman Catholic Church of the United States, Rome, Italy. By Rt. Rev. Henry A. Brann, D.D., LL.D., '62, Rector of St. Agnes' Church, New York City,* is the awkward title of a bulky octavo volume of 570 pages (Benziger Brothers, 1910, $2), which is a collection of unadjusted information (letters, speeches, newspaper clippings, reminiscences, etc.) rather than a well-digested literary work. Outside the comparatively small group of the College's students and surviving alumni few will care to burrow through this *molis indigesta.* A brief and orderly account of the origin and development of the American College at Rome, based on the materials collected by Dr. Brann, would prove of interest to a much larger circle of readers.

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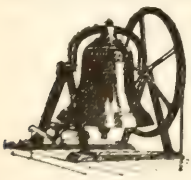

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Cardinal Newman has told us that the literature of England is irrevocably un-Catholic. This observation applies with equal force to American literature. If the classic literature of America is un-Catholic, the bulk of present-day writings (Catholic publications excepted) is anything but Christian. With the vast majority of our people the supreme business of life seems to be the accumulation of wealth and the pursuit of pleasure. As a result, habits of thought are cultivated wholly out of tune with the maxims of the Gospel. Then, too, modern freethought, while it professes to emancipate the human mind from the trammels of religious dogmatism and Church authority, not only casts off all logical restraints, but sweeps away the very foundations of religion on the assumption that nothing exists or can be appreciated beyond the ken of our senses. Having broken away from the moorings of natural and revealed religion, the large majority of writers become the sport of the wildest fancies and absurdest speculations. While they profess to seek the truth without bias or prepossession, they consciously or unconsciously pursue every inquiry with the fixed resolve that it shall have no issue incompatible with refusal to submit reason to the control of authority in matters of religion.

Very little reflection is required to perceive that the result of such absolute mental license can be no other than woful confusion in writer and reader alike. Hence, the wholesale juggling with phrases and

ideas by writers whose "established" reputation for learning and scholarship captivates the fancy of the unwary reader as much as their daring speculations bewilder his untutored mind. Hence, too, in part, the widespread unsettling of faith in the masses and their growing abhorrence of every form of positive religion,—evils which fill the minds of thinking and believing men with apprehension.

It is refreshing, however, to note that, in the midst of the vast throng of erring, shallow, and irreligious writers of the present day, there are not wanting eminent authors whose best efforts are devoted to the interests of truth, right reason, and religion. The evils arising from the worthless and pernicious literature produced in this country to-day are offset, in a measure, by the sound and wholesome publications of some living writers of note. Among their number we note with pleasure not a few Catholics of marked ability, some of whom are acquitting themselves with credit in the various departments of literary activity. But, we ask, is the number and quality of Catholic writers, in the aggregate, such as to inspire us with satisfaction and hope? Is the standing and influence of Catholic scholars, as representative writers on professional matters, such as to merit unqualified commendation?

We have no desire to underrate the palliating circumstances adduced by Catholic scholars and writers in partial extenuation of their past inability to create a high-class professional literature that would compare with what is best in the non-Catholic literature of the day. On the other hand, notwithstanding our past limitations there is no reason why this inability should become permanent. Surely, no one among us would be so rash as to contend that talent and efficiency do not enter into the birthright of the Catholic savant.

Much, it is true, has been said and written about the inferiority of Catholic to non-Catholic scholarship. Underlying this contention is the assumption that Catholicism, as a system of religious thought, is essentially inimical to the progress of learning. "See how the Church has ever held the nations in most abject obedience to her claims, all the while exacting tribute, retarding the onward march of science and freethought, checking original research, chaining down the intellects and enslaving the souls of men." Calumnious accusations such as these have been so persistently preferred against the Catholic Church that they have become a fashion of the hour.

Knowing, however, that such exhibitions of ignorance or of malice are as groundless as any conspiracy ever hatched against the truth, we shall let them pass. Let it suffice to observe that even a superficial acquaintance with the facts of history cannot fail to convince

the candid reader that the Church, true to her mission as the divinely appointed custodian of both natural and revealed truth, has never minimized or discountenanced the claims of true science. Despite the energetic protests of bigoted or ill-informed historians and scientists, the Church has at no time discouraged or impeded the *legitimate* development of learning in any form.

Witness, by way of illustration, the standard contributions to every department of learning, made in Europe within the past fifty years by distinguished Catholic scholars, both lay and clerical. No one at all acquainted with the modern literature of France, England, Germany can in justice refuse to recognize the high degree of eminence to which Catholics have attained in those countries. In every field of literature and science we meet with names of staunch Catholics of recognized ability, who have distinguished themselves by their unswerving loyalty to the Church no less than by their signal services to learning in all its varied departments. Some have succeeded by the quality and importance of their researches, in compelling a respectful hearing from their opponents, themselves eminent specialists or scholars of world-wide fame. When literati or savants professedly indifferent or hostile to Catholicism, feel constrained to recognize the labors and merits of their Catholic rivals, second-rate critics may no longer question the literary or scientific position of scholars who, simply because they happen to be Catholics, are deprived of the credit and recognition due to them. To say, then, that Catholicism necessarily incapacitates its adherents for rising above mediocrity in literature and science, is at once to fly into the face of notorious facts and to challenge the authority of competent judges whose training and tactics, with rare exceptions, forbid them to indulge in exaggerated praise of Catholic scholarship, even where it exists.

We have chronicled in outline the tale which Clio has to tell of Catholic scholarship as it exists in modern Europe. Is the record she keeps of American Catholic scholarship equally flattering? or, would she rather pass it over in silence?

In point of fact, we often hear it said that the Catholic Church in America has not produced a single literary or scientific star of the first magnitude. Whatever truth there is in the charge, if there be any, the cause of this sterility, real or supposed, is not to be imputed to the Church. Let the blame be placed where it belongs!

True, the exact extent of scholarship existing in a given portion of a nation is not of necessity commensurate with the amount of scholarly publications it may or may not have to its credit. In the common course of events, however, the persistent failure of any large

body of educated men to create professional literature of a high order, may with good reason be interpreted as arguing a certain lack of genuine and searching scholarship in that body. But be this as it may, there is no questioning the fact that the time has come for the Catholic scholars of this country to wipe out the reproach which has hitherto been, justly or unjustly, associated with their name. It is their sacred duty to convince the world that scholarship and the habit of publishing the results of scholarly research are privileges to which non-Catholics are far from possessing an exclusive title. The *interests of truth*, the *glory of the Church*, and *their own honor*, are at stake.

We have no mind to deny that Catholic educators in this country are keenly alive to the need of encouraging the more competent youths placed under their direction, to fit themselves for a *professional career* as the sphere of their future activity. A hasty survey of the "Alumni Notes" which figure so conspicuously in our Catholic college and university journals will convince the most sceptical among us that Catholics are *duly represented in the higher walks of life*. At the same time, however, we shall not be far astray if we affirm that the results of their professional studies and activities, as registered *in published writings on professional matters*, appear appallingly limited in scope and reach when compared with the work non-Catholic professional men are accomplishing in that line.

May we confidently look forward to the time when the Catholics of this country will point to authorities of their own in all the departments of the professional field? Or shall we remain "insensible to the congruity and respectability of depending in these matters on ourselves"? O. L. L.

A French-Japanese Apostolate of Religious Tracts

Under the name of *Oeuvre Franco-Japonaise des Tracts Scientifiques et Religieux* a most praiseworthy undertaking has been inaugurated by zealous Catholic missionaries in the land of the rising sun. Its object is to spread knowledge of our holy faith and to answer the objections raised by modern science against revealed religion. Any one who has read about the eager desire of the people of Japan for knowledge and also of the unfortunate spread of Rationalism in that promising land will readily perceive how important this work must become in diffusing the light of the true faith and meeting the objections of its enemies. The work has the approbation of the Archbishop of Tokyo and of the bishops of Nagasaki, Osaka, and Hakodate.

The undertaking was inaugurated at Paris and is directed by a committee of eminent Catholic savants, of whom we mention M. le Comte Emile Bertin, Dr. Surbled, a well-known authority on legal medicine, and Dr. Goix.

In one of a number of leaflets lately sent out by the Apostolic Missionary, L. Drouart De Lezey, of Tokyo, who is especially interested in the work, it is said that "Japan by her late victories has acquired a preponderating influence in Asia; if it turns toward the Catholic faith this influence may become of inestimable value. It would be necessary in that case to enlighten the leading class of this people, so active and so intelligent. But it will be possible to do this only by means of the press. A daily paper is too expensive, while religious books are not read. What is to be done then for this people, dazzled by modern science? There is a means: we may prepare popular scientific and religious tracts, we can discuss scientific questions and draw from them religious conclusions. These tracts are to be signed by well-known savants and to be prepared especially for Japan."

Unfortunately, however, as Msgr. L. Drouart De Lezey writes us, "there is a pitiful side to this undertaking, viz., how to raise the funds. I cannot count on France, my fatherland,.... where the Church is persecuted." For thirty years he has been laboring in Japan and he realizes that it is only by some such plan as here outlined that this nation can be taught the Catholic faith. In the recent death of Dr. Le Lapparent, perpetual Secretary of the Academy of Sciences at Paris, the undertaking has suffered another severe blow. It is then to American Catholics who have at heart the spread of our holy faith in Japan, that the missionaries appeal for aid. Those who are inclined to help this worthy cause may do so by subscribing to the scientific religious tracts, which are published in Japanese, with French abstracts, or by sending a donation to Msgr. Mugabure, Archbishop of Tokyo (Akashicho, 35, Tokyo, Japan).

Were it not for these financial difficulties the missionaries would undertake also a series of popular religious tracts—purely religious—to be spread broadcast. It is just such little tracts that the missionaries need to convert the Japs. In the words of our Tokyo correspondent, they are "a precious means which Protestants have successfully used for upwards of twenty years. We Catholics are only commencing the work—we are always behind hand for want of the proper personnel and of money. What a sorrowful feeling steals over one's heart here in this big capital city of Tokyo, when in different quarters, but nearly always in the most desirable localities, you see written in large

letters over handsome library buildings: Biblical Tract Society! There is *but one Catholic library* of this kind in all Japan!"

Those who desire to help this laudable missionary enterprise may also communicate with R. P. Compagnon, Directeur au Seminaire des Missions Étrangères, 128, Rue de Bac, Paris, France.

New Light on Napoleon's Marital Entanglements

II

The main facts of the socalled revalidation are the following:[1] On the eve of Napoleon's coronation (Dec. 1, 1804), Josephine managed secretly to acquaint Pius VII with the status of her marriage; whereupon the Pope solemnly protested that unless the marriage was blessed by the Church, he would not perform the ceremony of coronation. Vexed as Napoleon was at Josephine's disclosures, he could not fail to realize that the papal threat would be made good; he, therefore, asked his uncle, Cardinal Fesch, to adjust the matter, but so that none should be the wiser. Accordingly, the day before the coronation, at 2 p. m., Cardinal Fesch interviewed the Pope, obtained the necessary faculties, and two hours later, blessed the marriage with the utmost secrecy. Josephine also received the written document she had requested as evidence of the transaction; but Napoleon shortly afterward forced her to surrender this document and destroyed it.

By this ceremony of revalidation Napoleon's marriage to Josephine manifestly came under papal jurisdiction and was rendered valid "*in foro ecclesiastico.*" But was the situation thereby objectively changed? Even at this stage, and despite all appearances to the contrary, Napoleon was still determined to continue acting consistently with his well-calculated design, which had directed him from the beginning of his marriage relations with Josephine. This plainly appears from his insistence on the profoundest secrecy about this renewal of consent, and also from his attitude of hostility to the very existence of documentary evidence of this revalidation. Later developments established this fact positively and beyond the possibility of reasonable doubt.

In the course of the ecclesiastical proceedings that terminated Jan. 2, 1810, in granting Napoleon a divorce from Josephine, several

[1] Cf. Thiers, *Le Consulat et l'Empire*, II, 535; V, 174, 182 sq.; D'Haussonville I, 353 sqq.; III, 104 sqq.; Walschinger, *Le Pape et l'Empereur* (1905), pp. 30,102; A. Sorel, *L'Europe et la Révolution française*, VI, 403; VII, 440; Lyonnet, *Vie du Card. Fesch*, II, 740 sqq.; Lyonnet, *Vie de M. Emery*, II, 245 sqq.; *Rudemare* (1825) *Narré de la Procedure;* Helfert Maria Luisa (Wien 1873); Masson, Napoléon et sa Famille; Joséphine Répudiée.

State dignitaries (Talleyrand, Prince of Benevento; Berthier, Prince of Neufchatel; and Duroc, Duke of Friuli) deposed "on their honor and conscience," that the Emperor had told them, not only once but often, that he assisted at the religious ceremony of revalidation solely to please Josephine and to quiet the Pope's scruples, but that internally he had had the formal intention of not ratifying the marriage, feeling, as he did, that for reasons of State he would sooner or later have to divorce Josephine. Cardinal Fesch declared, that two days after the coronation the Emperor rebuked him for giving the document to Josephine, at the same time asserting that he had positively witheld his internal consent, and had gone through the ceremony merely to satisfy Josephine and to make the best of the circumstances. Besides shedding new light on the validity of the civil marriage of Mar. 9, 1796, these subsequent declarations and depositions go to prove that at no time did Napoleon Buonaparte really consent to become the rightful husband of Josephine Beauharnais.

And now for Napoleon's nuptials with Marie Louise. If the marriage with Josephine was null and void, there would seem to be no difficulty whatever in the matter of the divorce from Josephine in 1810, nor consequently any other consistent alternative than to pronounce unhesitatingly for the validity of the Emperor's subsequent marriage to Marie Louise. Let us see.

From the time of the revalidation ceremony, Napoleon's marriage with Josephine was perfectly valid "*in facie Ecclesiae*," so that he could not enter upon a new matrimonial union before obtaining from the proper authority a positive declaration of nullity. The civil divorce was procured without difficulty, by a special decree of the Senate setting aside the law of March 30, 1806, which expressly forbade the royal family to resort to divorce proceedings; but to obtain the requisite decree from the Church authorities was not so easy, as Napoleon had good reason to know. His proud spirit and resentful mood disposing him not to treat with the Pope, and even to ignore him, the Emperor entrusted the whole affair to his Chancellor, Cambacérès, who, contrary to the laws and customs of France, established a special and extraordinary tribunal consisting of three divisions, vested with powers respectively diocesan, metropolitan and primatial. The appointed judges (Léjeas & Brislesve) and the promoters (Corpet & Rudemare) coming to realize on the one hand the serious responsibility laid upon them, and on the other hand, their utter lack of jurisdiction in the case, asked to be qualified by the committee which the Emperor had previously created for the transaction of ecclesiastical affairs. This imperial committee, composed of two cardinals, an archbishop, and four bishops,

with Cardinal Fesch as presiding officer and Abbé Emery as consultor, was accordingly summoned by order of the Emperor himself, and on Jan. 2, 1810, it issued the following declaration: "We, the undersigned (Card. Maury; Card, Caselli, Bp. of Parma; Canaveri, Bp. of Vercelli; De Barral, Abp. of Tours; Boulier, Bp. of Évreux; Mannay, Bp. of Treves; Duvoisin, Bp. of Nantes) declare that this divorce-suit falls within the jurisdiction of the diocesan court." [2] The judges and other officials thus authoritatively (?) constituted as a special divorce court, the petition and the reasons in support of it, were formally presented by one Guyeu, whom Cambacérès had chosen as his secretary for the occasion. Though the promoters had rested the petition for divorce largely on the plea of clandestinity, *i. e.* the absence of parish priest and witnesses, Guyeu urged as sole ground non-consent on the part of Napoleon; and as juridical proof of the reality and solidity of this ground, the court received the oral testimony of Talleyrand, Berthier, and Duroc to the effect, that the Emperor had often told them that the religious nuptial ceremony on the eve of his coronation on his part was naught but an empty formality. On Jan. 12, 1810, the Diocesan Court granted the Emperor the divorce he was suing for, but, strange to say, solely on the ground and plea of clandestinity; non-consent was added as a reason for granting the bill only by the head of the Metropolitan Court, Abbé Lejeas in his ratification of the decree of the Diocesan Court. Now it is evident that the first plea, clandestinity, was wholly groundless, since Cardinal Fesch, who assisted at the marriage, had received the amplest faculties from the Pope himself. The second ground was, in itself, quite to the point. But nevertheless the decision rendered was of no avail and the decree issued was clearly invalid because of the utter incompetency of the court.

It is a fact, attested by the history of France itself, that no power save the Holy See—or a tribunal expressly authorized by the Holy See—could render a valid decision in matrimonial cases of Christian rulers. Such cases were designated as "majores," precisely because by law and custom reserved to the Holy See.[3] The judges and the promoters by their manner of acting plainly admitted this principle; Abbé Rudemare even informed Cambacérès, that the case belonged to the Roman Pontiff— "if not by right [*sic!*] at least by custom."[4] Cardinal Consalvi tells us, that after a minute investigation on this point of Canon Law, there could be no room for doubt on the subject; and

[2] Cfr. Walschinger, p. 95.

[3] Cf. D'Haussonville, III, 229; Masson, *Joséphine Repudiée,* p. 87; Rudemare, *Narré...*

[4] Rudemare, *Narré; D'Haussonville* IV, 232; Walschinger, p. 85.

finally Napoleon himself, but a few years before, had acted in accordance with this principle, when he requested the same Pius VII to dissolve the Jerome (Buonaparte)—Patterson marriage, and only the most unworthy motives now prevented him from bringing his own case before the one proper authority.

Evidently, then, the divorce or declaration of nullity, granted as it was by a court devoid of jurisdiction and, therefore, wholly incompetent, left the marriage of Napoleon and Josephine absolutely *in statu quo;* in other words in the eyes of the Church this marriage was still firm and valid, so that during the lifetime of both parties, it constituted an impediment *"ligaminis,"* disqualifying both Napoleon and Josephine from a valid marriage with any other person. In attempting a second marriage with Marie Louise of Austria, the Emperor could not but appear before his Catholic people, at least if the facts of the case had all been published, as one already bound by a matrimonial tie, yet presuming to contract another marriage, which must needs have been null and void.

A problem of a somewhat different, though kindred, nature suggests itself here: How could both the secular and ecclesiastical authorities of Vienna agree to deliver over the innocent royal maiden, Marie Louise, to a man who was bound to another woman in legal wedlock, the dissolution of which could scarcely be proved?

(To be Concluded)

The Spiritistic "Argument" for the Immortality of the Human Soul

Sir Oliver Lodge has recently published a new book entitled *The Survival of Man. A Study in Unrecognized Human Faculty* (vii & 357 pp. 8vo. London: Methuen. 1909). We take the subjoined terse and pungent review of it from the *Month* (No. 157):

Sir Oliver endeavors to prove scientifically that man's soul survives the dissolution of his body, and his line of proof is obvious. If minds of men, he urges, communicate with us after death, then does man survive death. But evidence goes to prove that there are communications from human, disembodied minds; therefore man does actually survive bodily death.

It is obvious that this conclusion depends entirely on the supposition that the communications come from minds other than those of the experimenters and that these minds are human. That there are minds distinct from those of the sitters, and that consequently some communications at least cannot be explained by telepathy, seems

well proved, not only by Sir Oliver Lodge's work, but by numbers of other records of experiments. The learned author of *The Survival of Man* goes further, we believe, than any other writer on this subject. Cross-correspondence is considered by him to prove conclusively the first supposition, namely, that the communications received through such persons as Mrs. Piper, Mrs. Thompson, and Mrs. Verrall, come from intelligences quite distinct from the minds of the living human beings concerned. But we cannot go all this way with him, because investigators have only recently noticed these cross-correspondences, and because the evidence, as adduced by Sir Oliver Lodge, appears to us to be inconclusive. As the author remarks, its probant power is largely cumulative and we may perhaps assume that, had we his experience, it would have more force.

Be that as it may, and agreeing for the nonce that cross-correspondence does exist, we cannot deduce from it more than the fact that telepathy among the living fails to explain some "spirit" messages and that the intelligence speaking, say to Mrs. Thompson, is identical with, or in communication with, the intelligence speaking to Mrs. Verrall. That this mind is the disembodied mind of Mr. Myers, is not proved in the very slightest degree by cross-correspondence. The identity question is as far from being solved as ever, and yet it is precisely on the identity of the control with some disembodied human mind that the whole conclusion of the work depends. Even for those investigators who think that identity is proved beyond reasonable doubt, there remain many and great difficulties which Sir Oliver Lodge does not deal with, in our judgment, at all satisfactorily,—we refer to the numerous gross mistakes about matters well known to the "spirits" during their earth life. Moreover, as we have pointed out, we cannot accept as an explanation of Spiritism the Survival theory if there is another possible explanation at once more easy and resting on undeniable authority.

What, then, is the second explanation? It is that furnished by Revelation. No one who believes, we will not say in the Catholic Church, but in the divine nature of Holy Writ, can deny that there are minds or intelligences, other than human,—angels and devils, we call them,—who at times are allowed to communicate with man. Revelation goes further and tells us of the malignant nature of the fallen angels and warns us that they can, for their malicious purposes, transform themselves into the appearance of angels of light. If so, they can easily "dramatically resemble," as Mrs. Verrall puts it, Myers or any one else whom they have carefully observed from the day of his birth to that of his death. Hence, long before Christianity, the

Jews were forbidden by God under pain of death, to have intercourse with the so-called souls of the dead.

To conclude, then, there is no word of real proof in the whole of *The Survival of Man* that the controls there mentioned are anything but these evil spirits personating the dead with purposes of their own, which we see in the loss of faith and denial of Christ resulting often from Spiritistic practices.

Bogus Antiquities

In Vol. XV, No. 17, p. 527 of the CATHOLIC FORTNIGHTLY REVIEW we called attention to the immense number of spurious Latin inscriptions contained in the monumental collection of the *Corpus Inscriptionum Latinarum*. The editors of the *Corpus* have marked them with an asterisk to distinguish them from genuine records. Yet the task of the scientific historian is made difficult by the false inscriptions palmed off upon the literary world. For now he must first separate the wheat from the chaff, the genuine from the spurious.

An equally unwelcome burden is laid upon the art collector. For forgeries in works of art are far more common than is generally believed. In a long review of Father Stephen Beissel's recent work,[1] the *Civiltà Cattolica*[2] says that counterfeit antiques are more abundant than genuine, that copies and imitations are more numerous than originals, that the false is the rule, while the authentic work is the exception. Fr. Beissel adduces numerous instances of the trickery practiced by dealers in works of art and gives practical hints for detecting imitations.

The introductory chapter conveys an idea of the immense sums that are now freely spent for works of art. During the last century these sums have been increasing, owing especially to the interest of the wealthy in such collections. Governments themselves can hardly compete with the Rothschilds and American multi-millionaires. Millet's famous "Angelus" was offered to the Louvre for 6000 fr., but declined. A few years later Mr. Wilson, son-in-law of President Grévy, acquired it for 20,000 fr. When later on Wilson's collection was sold at auction, the Louvre Museum saw fit to offer 50,000 fr. The painting finally brought 160,000 francs, being purchased for this sum by M. Secretan. At his death, being once more sold at auction, despite the patriotic efforts of a French society of art-lovers to retain it in

[1] *Gefälschte Kunstwerke. Von Stephan Beissel, S. J.* B. Herder. vii & 175 pp. 12mo. 85 cts. net. Cfr. the notice on p. 562, No. 19, Vol. XVI of this REVIEW.

[2] Quad. 1427.

France, the "Angelus" was secured by the American Art Association for 553,000 francs.

In chapter 2, Fr. Beissel discusses bogus antiques under five headings: 1. Counterfeits of pre-historic and primitive antiquities, i. e. Egyptian, Assyrian, etc. 2. of Greek and Roman workmanship; 3. of objects of Christian antiquity; 4. of works of art of the later Middle Ages and of modern times; 5. particularly of paintings and engravings.

A great sensation was caused some years ago by certain Moabite figurines and clay vessels acquired by the Berlin Museum. The Jew Schapira, who had sold these "finds" for 20,000 Thalers, had the audacity to offer for sale later on at Paris, Berlin and London, a Biblical MS. in very ancient Moabite characters, written upon fifteen parchment strips, and alleged to date from the ninth century B. C. Upon careful examination there were found beneath the writing traces of a copy of Exodus written in the 17th century.

Not less brazen was the fraud practiced upon the Louvre Museum by inducing it to purchase the so-called tiara of Saitaphernes, made at Odessa, and for which Parliament had voted 200,000 francs. Several Jews and some Viennese, Russian, and Parisian merchants divided this neat sum among themselves. Elina, a modest craftsman of Paris, received fifteen francs for having furnished the designs, and the goldsmith Israel Rouchomowski 4,000 fr. for executing the work.

Seven years later (1903) the swindle was betrayed by Elina and by the engraver at Odessa. Clermont-Ganneau of Paris was able to show that notwithstanding the exquisite workmanship and the skill with which ancient fragments had been welded into a modern fabrication, the tiara was undoubtedly a counterfeit.

All large museums now have separate halls for counterfeits. In the British Museum this hall is one of the most instructive, a very training-school for collectors, aspiring directors, and art-lovers in general. The Museum of Buda-Pesth has a bronze head of the Sappho type. It was believed to be a genuine antique, as it was fished out of the Danube in the year 1895, into which it had been thrown by a modern artist, probably of Naples, who fabricated seven other specimens of the same kind, and sold them in different parts of the world. The Berlin Museum may place 2700 out of its collection of 12,000 gems in the counterfeit row; that of Ny-Carlsberg in Copenhagen, among other things can contribute to the same class the statue of an athlete "of the epoch of Phidias and Polycletes," a fine specimen of the forger's art.

Ever since the Renaissance shrewd craftsmen have been at work imitating antiques and palming them off as genuine. Thus two famous

Renaissance medallion workers, Giovanni Cavino and Alexandro Bassiano, surnamed "il Padovano," exercised extraordinary skill in making "Roman coins." In the early part of the 19th century a certain Becker of Spires (died 1830) converted no less than 331 modern coins into Greek, Roman and medieval money, all the pieces being executed with marvellous skill. After he had stamped his money he put it into a chest filled with sand, filings, and bits of iron. Then he attached the box for some weeks to a much-used cart so that by the continuous friction the new coins might be worn down and gradually become rusty and "ancient."

In this country also many counterfeiters of antiques ply their dishonest trade. In his booklet *Indians of the Southwest* Professor Dorsey states that Cochiti in New Mexico "is chiefly famous in recent times for the manufacture carried on by one or two individuals of large numbers of spurious antiquities in the nature of stone idols, averaging from one to three feet in height, large numbers of which may be seen in the collections of the various curio dealers of the country." An eminent St. Louis physician, who makes a hobby of American archeology, recently told us that in his quest for specimens he made the acquaintance of an individual who tried to sell him three hundred "Indian" arrow-heads and drills—the product of his own workshop.

In New York City recently, believing that false pictures had been sold him, Mr. W. T. Evans appealed to the courts for redress. The N. Y. *Evening Post* (March 29th) thinks that "if collectors generally would follow his example a base traffic would soon be checked. That this kind of courage is exceptional the testimony in the trial shows. Ordinarily, the most that a victimized amateur will do is to demand restitution of his money, sending the fraudulent pictures back to be sold to somebody else. There are a number of dealers who frequently redeem the worse than rubbish they have sold. They can well afford to do so, since for one collector whose suspicions are aroused a hundred remain in complacent possession of their bargains. The result is that thousands of picture forgeries of the ancient schools, and of the French and American schools of the last century, have been distributed. They crowd our collections of the middle class, are bequeathed to widows and children as valuable assets, are pledged with banks for loans, and some even get into public museums... Here aesthetic and moral confusion go hand in hand. We know of a collection that was left to a city on condition that a museum be built to contain it. On expert scrutiny its renowned examples of the Barbizon school turned out to be specious forgeries. The executor, on

learning the truth, merely remarked that to publish it would make trouble, and that in any case the city would get the museum building. Here is the nub of the matter. So long as collectors are willing to stand for false pretences, and to tolerate merchants whose obliquity is notorious, just so long worthless fabrications will mask as masterpieces. The moment our amateurs will deal man-fashion with this evil and hale the swindlers to the bar, the whole base traffic will assume its normal artistic and commercial insignificance."

A careful perusal of Fr. Beissel's interesting little book, however, convinces one that the evil lies deeper, that it is at bottom a legitimate result of the commercial spirit which rules our greedy and dishonest age.

Fr. Beissel's volume is valuable also for this reason that it exposes many of the deft schemes employed by the art counterfeits and the wily dealers in league with them.

"Christian Science Against Itself"

This is the title of the latest book dealing with the "Christian Science" cult. (Cincinnati: Jennings and Pye.) Its author, the Rev. M. W. Gifford, Ph. D., has little difficulty in demolishing the structure reared by the foundress of the cult upon her strange perversion of the word of God. One of his opening sentences shows the writer's estimate of this new heresy which has already deluded thousands. "No fanaticism, perhaps, in six thousand years, has been built upon more absurd and self-contradictory tenets than this same system of so-called *Science and Health*, promulgated by one Mrs. Eddy, who lays claim to having 'discovered' the secret of perpetual youth, the true elixir of life."

Time and again has it been shown that this concoction of the American adventuress is, as some one has well said, "neither Christian nor science." But never before perhaps has Christian Science been so completely pulverized as in this book by Dr. Gifford. The system is examined and found wanting, not on the testimony of witnesses "good and true," but the ground is swept clean away from under Mrs. Eddy by the testimony of her own teachings, and her book *Science and Health* is made to bear witness "against itself."

In the first chapter, "The Question Stated," the author shows that Mrs. Eddy bases her theories on a mass of false assumptions, that she uses terms now in one sense and now in another directly opposite, that she shrewdly takes to herself the credit of the discovery of certain familiar laws governing the interaction of mind and body,

especially in certain kinds of diseases, etc. In the second chapter, "Mrs. Eddy's Methods and Claims," Dr. Gifford makes it plain that those methods are neither "scientific" nor "psychologic," that she rejects dogma and yet continually dogmatizes, that she involves herself in a never ending maze of contradictions and only rescues her "system" from complete collapse by a dogmatic use of "It must be true because I say so." In a word, to repeat what we have said above, never has this "faith cure" been so completely shattered, and never has Mrs. Eddy's hypocrisy and insincerity, as well as her greed for money, been so well shown forth as in *Christian Science Against Itself*.

Rather than quote single detached sentences as specimens of the way in which Dr. Gifford annihilates Mrs. Eddy's proud structure, we will cite a paragraph from chapter two, in which he exposes her methods. "We have carefully read and closely watched through the entire work on *Science and Health* for a single case in which she has tried to prove her doctrines on any recognized scientific method, but have failed to find one instance. The whole system rests on the simple assertion of things as facts,—*dogma and nothing more*. She continually talks of her theories as susceptible of demonstration; and yet not in a single instance does she demonstrate her propositions in a scientific and rational way, so as to subject them to scientific criticism. And if we were to apply the tests of scientific criticism to her so-called demonstrations, she would meet these criticisms by dogmatically asserting that all our so-called science is false and nothing but mortal errors. What else could she say, consistently with her creed as she lays it down in her book? We ask the reader's careful and thoughtful consideration of this fact, as we cannot deal with Mrs. Eddy as we would deal with any reputed or acknowledged scientist. Be it remembered that Mrs. Eddy repudiates all the natural or physical sciences, and does so without any logical proof against them whatever, but wipes them out by her own imperious dogmatic assertion."

Thus he proceeds to ride roughshod through the pages of *Science and Health*, making it clear that the weakness of "Christian Science" "lies all within."

Now and again we meet with keen satirical thrusts, like the one on page 51: "Let us notice how carefully she guards the financial side of her philosophy." Or as when, telling of Mrs. Eddy's attempts to safeguard her revelations and discoveries from unscrupulous imitators he writes: "Really, how strongly this all smacks of the tone of the patent-medicine venders: 'Take none without the trademark, or facsimile of the manufacturers,'" etc. Or, finally: "No lunatic ever

uttered more incoherent babblings than are collected together in her book, as any rational being will see who reads it, using the reason that God has given in considering it."

Mrs. Eddy is not too modest to assert that her philosophy is a "revelation" from God. But as Dr. Gifford well says, "This is precisely what Mohammed claimed for his religion and the Koran or Mohammedan Bible." Nay, even the notorious Joe Smith claimed that the romance written by Solomon Spaulding, and which he secured from the publishers, with whom it had been deposited before Spaulding's death, came to him as a "revelation." In the same way Swedenborg duped his followers, and Prince Michael, "of recent fame in Detroit," gained credence for his "Flying Roll." And so down the ages the "revelation" trick has been worked by misguided visionaries and by wolves in sheeps' clothing.

And still, especially in this land of vaunted enlightenment, will false prophets like the Eddy woman draw crowds of admiring zealots to accept their vagaries. But it hath been said of old, "By their fruits you shall know them." This wise text contains the touchstone for the false doctrine of all "latter-day saints". Perhaps Dr. Gifford had this text in mind when he said, in his "Summary and Conclusion:" "The way Mrs. Eddy has of eating, drinking, and clothing herself, demonstrates that she does not believe what she has written concerning the non-existence of a material body. The way she has married different men as husbands, demonstrates that she does not believe what she has written concerning the unreality of sex distinctions.... And giving the lie to her teachings is to prove her system to be a gigantic swindle on the credulity of the public."

A Study in Buddhism

Bouddhisme, Opinions sur l'Histoire de la Dogmatique. Par L. de la Vallée Poussin (Paris: G. Beauchesne. 1909. 4 fr.)

To proceed with the utmost caution in disentangling the meshes of Buddhist philosophic speculation and religion, and to be careful in drawing general and sweeping conclusions from our knowledge of Buddhist writings—these are two cautions frequently repeated in this work. It contains lectures which the author originally delivered at the Institut Catholique of Paris in 1908 on the philosophical and religious aspects of ancient Buddhism. The volume forms the second in Beauchesne's excellent series on "The History of Religions."

Justifying the two cautions just mentioned the author says: "The very nature of the sources and the actual state of Hindu research

set narrow bounds to his [the historian's] ambition.... In the first place, Buddhism is not to be found in its entirety in the literature and in the more or less artificial systems of its monastic communities. And yet, save in rare exceptions, the investigation can be based only on these literatures, these systems. It is not possible to trace the evolution of a religion or of its worship except in so far as this evolution is reflected or determined by schools of thought." But it is precisely here that we are confronted by a serious difficulty. For, as the author says further on (p. 14), "India, in its religious aspect, is not a country of clear and fixed ideas, but one of subtle, entangled, and fluctuating speculation. Churches are a rarity, while sects overrun the country. Its epochs and its schools of religious thought scarcely present any definite characteristics."

These admonitions as to the vague territory that opens up before the Indianist inspire confidence in this learned contribution of the author. A well-known French journal speaks of it as an "oeuvre magistrale" and as an "enquête consciencieuse." Our reading convinces us that the praise is well bestowed. Had the salutary advice here given to historians of Buddhism been heeded by all students of Comparative Religion, we should have been spared many an absurd and worthless theory. For, as Professor Poussin says, "The time is past when, in accordance with the presumptuous formula of the Hibbert Lectures, savants explained 'the origin and growth of religion' in the light of the religions of India or Assyria. Philologists have learnt to be modest, and they now give a larger share to ethnologists and sociologists in these hazardous speculations."

Catholic scholars interested in these researches are under great obligation to Professor Poussin for having presented them with this splendid analysis of Buddha's teaching. It has been said that "a European reputation attaches to any work by the eminent Belgian professor," now at the University of Gand. The work before us will be especially welcome for setting in such clear light the relations of the two great collections of Buddhist doctrine—the Hinayana (Little Vehicle) and the Mahayana (Great Vehicle). The latter is a later compilation, drawn up, roughly speaking, about the beginning of the Christian era, and contains the canonical books of the northern school of Buddhism. In these writings the founder of the system, Gautama Buddha, becomes a god, whereas in the earlier Hinayana (which is authoritative especially in the Southern school of Buddhism), he was a mere man.

It is of course to the earlier Little Vehicle that we go for the

original teaching of Buddha. As M. de la Vallée Poussin says at the beginning of his first chapter: "It is certain that if the teachings of the founder of Buddhism,—dogmas, properly so called, or rules of life—have been preserved for us, it is in the sacred books of the sects of the Little Vehicle. The question is to know whether these books are authentic, and to what degree."

To refute the exaggerated claims frequently made by shallow dabblers concerning the superiority of Buddhist theosophy and metaphysic speculation over Western thought, M. Poussin cites one of the great authorities on Indian religion, M. Barth, who writes in his *Religions of India:* "Buddhism seems to have been stricken by a premature decrepitude." Then he says: "The compilers [of the Buddhist sacred books] appear to have fallen heirs to a certain number of ideas, or rather of words. Their wisdom consists in varying these combinations by the aid of subtle logomachy. Nothing more nonsensical has ever been written than certain [Hindu] books called 'metaphysics.'"

A point that has been overlooked by the reviewers of M. Poussin's work is the good use he has made of certain illustrations taken from M. A. Foucher's *Art Gréco-Bouddhique du Gandhara.* We have already called attention to the important part these works of Gandhara art will undoubtedly play in clearing up the so-called Buddhist-Christian coincidences. Students of Hindu life and art have brought forth strong proof that the Gandhara sculptures arose under the influence of Western (Grecian) models.[1] Now, if this be the case, it will be an easy matter to clear up points of contact between Buddhist and Christian ritual, etc. We invite the reader of M. Poussin's work to study especially the representation of "Buddha under the tree of Bodhi" (facing p. 224) and "Nirvana" (facing p. 320); they are excellent specimens of Gandhara art, which make plain what we meant by Western influence on Indian art in the afore-mentioned article.

But it would be a mistake to think that M. Poussin's diffidence, and his clear recognition of the uncertainty of this whole province of research, has prevented him from drawing definite conclusions. And we think one of the best of these he gives in his Introduction, where, speaking of the strange Buddhist craze that once had taken hold of "quelques savants et de nombreux ignorants" in Europe, he quotes with full approval the words of Barth, who has well said: "It would be folly to exchange the bread of Western thought for the narcotic of the bhiksus, the beggar-monks in yellow garb."

[1] Cfr. CATHOLIC FORTNIGHTLY REVIEW, XVII, 2.

MINOR TOPICS

NATIONAL CONFERENCE OF CATHOLIC CHARITIES

The National Conference of Catholic Charities, recently organized in Washington, will hold its first annual meeting at the Catholic University, Sept. 25-28, 1910. The Conference does not intend to bind its members by vote or otherwise. Its meetings are designed simply to offer opportunities for expression and exchange of views. The aims of the Conference are officially stated as follows:

(1) To bring about exchange of views among experienced Catholic men and women who are active in the work of charity.

(2) To collect and publish information concerning organization, problems and results in Catholic charity.

(3) To bring to expression a general policy toward distinctive modern questions in relief and prevention and towards methods and tendencies in them.

(4) To encourage further development of a literature in which the religious and social ideals of charity shall find dignified expression.

Several of the papers to be read at the Conference will deal with questions of social justice rather than charity.

MORE K. OF C. "MEMORIAL SERVICES"

We were assured some time ago that the Knights of Columbus would cease to hold "memorial services" after the example of the pagan "Elks." Apparently the *mot d'ordre* has not yet been passed all along the line. For we read in the Cincinnati *Catholic Telegraph* (Vol. LXXIX, No. 24):

> For the first time in the history of the Order in this vicinity, memorial services were conducted by Newport (Ky.) Council 1301, last Monday evening, when the members assembled to pay tribute to the memory of Bro. James T. Kearney, who was found dead in the attitude of prayer at his bedside on the morning of May 12.... The beautifully impressive ceremonial was used, and all present were edified by its solemnity, and impressed by its forceful lessons. Bro. Anthony B. Dunlap of Cincinnati Council, delivered an address on "Our Order and Its Dead," and his every word, fraught with charity, sympathy and hope, found a ready echo in the hearts of his hearers. The musical portion of the services were splendidly rendered by Bro. John B. Dillon, Jr., of Bishop Carroll Council, and a double quartette organized for the occasion by Bro. John Groene, of Norwood Council, and composed of members of the several Cincinnati councils, their sweetly blending voices lending much to the beauty and impressiveness of the occasion. An affecting eulogy was pronounced by Bro. Thomas O'Neill, a life-long companion and friend of the deceased. The ritualistic portion of the services was conducted by Grand Knight M. J. Costigan, Deputy Grand Knight E. C. Robinson, Chaplain Rev. Edward Clostermann, Chancellor Gym Maher, Recorder J. Wm. Heuver, and Warden Julian Kramer.

If the Rev. Edward Clostermann were a Catholic priest—the *Catholic Directory* contains no such name—instead of prostituting his holy office by participating in ritualistic pseudo-services conducted by laymen, he would have sung a requiem mass for the repose of the soul of Bro. Kearney and induced all the members of

Council 1301 to attend it in the good old Catholic style.

TRYING TO REVIVE THE "FARIBAULT PLAN"

We heartily endorse the following editorial remarks by the Rev. Wm. P. Cantwell in the Newark *Monitor* (Vol. XI, No. 27):

The Rev. Thomas F. Coakley, D. D., secretary to Bishop Canevin of Pittsburg, delivered a notable address recently in the Smoky City on the parish school system and the injustice done Catholics by their exclusion from a *pro rata* share in the public school funds..... Commenting in its editorial columns on Dr. Coakley's statements and claims, the *Western Watchman* says:

"These periodical agitations make the ultimate success of the measure possible, as witness the willingness of most Englishmen now to have the Accession Oath modified or abolished. But the proper way to place the question before the American people is the so-called Faribault plan, which contemplated the making our parish schools State schools in everything but the teaching of the catechism. Much as that plan was condemned at the time, it was and is the only possible solution of the school question. If we want State money to support our schools we must employ only teachers with State certificates. We must use the text-books approved by the State boards of education. We must teach the branches taught in the schools of the State, the same number of hours consumed by them in such study. We must place our schools under State supervision and conform to all the rules and regulations prescribed by the State authorities. The superintendent of the public schools must be *ipso facto* superintendent of the parish schools. The rules regulating the time and manner of instruction must be common to both. The outward educational life of both must be identical. Rome has decided that such a plan can be accepted as a compromise; and it may be that the American people may one day accept it."

Father Phelan, as everyone knows, is the editor and publisher of the *Western Watchman*. We have seen it stated several times that Father Phelan has no parochial school in his parish. We can readily guess that this is so when we read what he has written above. But we are inclined to think that Father Phelan does not represent the bulk of the Catholic pastorate, when he declares that "the proper way to place the question before the American people is the so-called Faribault plan, which contemplated the making of our parish schools State schools in everything but the teaching of catechism." The mere teaching of catechism each day is not complete religious training. The whole atmosphere of the school must be Catholic. Catholicity must permeate every study. The suggestions and explanations must be Catholic. The valuable by-products, which Miss Repplier speaks of in her recent essay on education, must be Catholic. The subtle influences that go out from teacher and school must be thoroughly religious and Catholic. Otherwise there is no adequate religious or Catholic training.

It is true that under certain circumstances the Faribault plan may be tolerated. But to make it the norm which is to govern our whole parish system in its relation with the State is absurd. No priest, who has a parish school, would be willing to fetter it with State interference and control, such as the *Western Watchman* describes. Our parish school system has been built up at the cost of great sacrifice; we are not willing to endanger or destroy it. We Catholics feel that we are treated with injustice by the State in regard to our schools. We are taxed and receive nothing in return. We are the victims of a tyranny against which the fathers of our country rebelled—taxation without representation. We cannot cease to cry out that some method should be found to allow us to share in the benefit of the taxes with which we are burdened. But we are not willing to accept the plan outlined by the *Western Watchman*. It would simply mean the destruction of our parish schools and, moreover, would furnish no adequate religious training. It differs in quantity only, and not quality, from the religious training, so-called, asked for by the Baltimore Ministerial Union. Possibly not even in quantity; it veneers it through five days instead of dumping it all on in one afternoon. But whatever it is, it is not religion in education; it is something distinct [from], and external to education.

NEED OF A CATHOLIC DAILY PRESS

If only to counteract scandal, an ably conducted Catholic daily paper is something most desirable in this country. For the moment let us not consider any other good service which such a publication might render. Much as we may deplore it, the fact is unquestionable that the reading of a great number of people in the United States is confined to the daily press. There are many thousands of American Catholics who never read a periodical of their own,—anything, indeed, save secular journals; and, truth to admit, the kind called yellow are often preferred. Now, as everyone is aware, scandal is a leading feature of the average daily newspaper. The more shocking the offence, the larger the space that is generally devoted to it. The bad effect of such reading on the minds of the young, the ignorant, the weak, the prejudiced, and the depraved is incalculable. The need of a daily paper of our own, to counteract the baneful influence of the secular press, at least upon our own people, is therefore an imperative necessity.

Only local papers ever publish notices of priests like the late Father Goiffon...; but whenever a clerical scandal occurs, it is exploited from one end of the United States to the other. The secular press seldom fails in this respect, though it almost invariably slights or ignores any news of edifying interest. In consequence, the erring are led farther and farther astray, and the confidence of the good is shaken if not destroyed.

Of course there will be many daily newspapers under Catholic auspices in this country some day. It will be when a much larger number of us are convinced of the unwisdom of leaving the field all the week to the sowers of cockle. The fear is, however, that meantime not a few of the costly churches which are being erected on all sides may be found needlessly spacious or wholly superfluous.—*Ave Maria*, Vol. 70, No. 24.

THE "GOOD OLD DAYS" AT HARVARD

Some there are who would have us believe that the American college student and his studies are steadily going from bad to worse. The "good old days" are sighed for, when teachers really taught and sophomores delved. But there were several varieties of good old days; and those which Jasper Dankers and Peter Sluyter saw at Harvard in June, 1680, are probably not of the kind which our educational reformers have in mind when they pray. In *St. Botolph Town* (L. C. Page & Co.) Miss Mary Caroline Crawford recalls the experience of these two old Jesuits at Harvard:

"One of the most curious items is their picture of Harvard College. Apparently the institution was not then very flourishing (June, 1680), for they found only ten students and no professor! On entering the college building they discovered 'eight or ten young fellows sitting about, smoking tobacco, with the smoke of which the room was so full that you

could hardly see; and the whole house smelt so strong of it that when I was going upstairs, I said, this is certainly a tavern.... They could hardly speak a word of Latin, so that my comrade could not converse with them. They took us to the library, where there was nothing particular. We looked over it a little.'"

GOLDWIN SMITH

The Antigonish (N. S.) *Casket* (Vol. 48, No. 24) in an obituary notice says of the late Professor Goldwin Smith, about whom so many columns have recently been written in the American press:

"He is now called 'a Liberal of the old school' If he was a Liberal of any school, it must have been a school which at his birth left him as the sole survivor. But the truth is, no word could be more applicable to Goldwin Smith than the word 'liberal.' He was against 'aristocracy,' even to the extent of deeming the Governor-General of Canada a sham. Yet, we are told, he took a most hopeless view of 'democracy gone rampant.' He thought that the English House of Commons was gone to the dogs when the rules for closure of debate were adopted. He condemned party government as having failed as a system for carrying on the affairs of a country. Such were his strange and distorted views. He was a master of prose writing; he stood for much that is good, and against much that is bad; he was most independent; but, with all, he was bound and enslaved by his prejudices; full of great ideas all distorted, of great thoughts all awry. He was a man not easily to be understood. Probably that is the reason why so many men looked up to him with awe and veneration."

FOSTERING SUPERSTITION

Catholics are not infrequently themselves at fault if they are accused of superstitious practices and religious formalism. Take e. g. the way in which the devotion to St. Anthony often manifests itself. We have censured such abuses more than once and are pleased today to be able to quote the Wichita *Catholic Advance* (Vol. XIII, No. 11) in support of our contention.

"Many bishops have felt obliged to abolish what was known as the box of Saint Antony's bread, because it led to abuses. In certain places it had grown to be a pious penny-in-the-slot machine. Good people would drop in their dime or quarter, fully expecting in return some great temporal favor from the Saint, much as the child puts in his penny for the chewing gum of automatic machines. The superstition was fostered, unconsciously no doubt, by pious periodicals that published letters such as the following which we have culled from a publication of recent date: 'Please have prayers said for two special favors: First that I may get money loaned to a friend without trouble, second that I may get a position with a better salary. If both are granted by June 2nd I will send you $5.00; if one, I will send $2.00. A firm believer in St. Antony.' In cases like this, religion becomes

a matter of dollars and cents. The fact that these temporal benefits may or may not be for the spiritual good of the persons concerned, seems to matter very little. The conditions are laid down with great precision; $5.00 for two favors and $2.00 for one by June 2nd. Ignorance and good faith may excuse the writing of such letters, but does not true piety exclude them from the pages of Catholic publications? The whole thing looks very much like an attempt to bribe the Almighty or His Saints and is a long way from the prayer taught by Jesus: 'Give us this day our daily bread.' It is difficult to realize how those whose prayers are asked can think of anything but the $5.00 bait. The attempt to increase divine generosity by sending into circulation a little of the coin of the realm is all wrong. Everybody should consecrate a portion of his worldly possessions to good works and the furtherance of God's kingdom, regardless of any particular or personal benefits that may accrue. If we remember that all the wealth ever garnered has no value in the eyes of God, we shall make our donations absolutely without conditions and look for nothing in return but the reward of a good conscience — the companion of duty well done."

THE DISINTEGRATION OF NEWSPAPERS

In connection with a recent note in this REVIEW (Vol. XVII, No. 9, pp. 276 sq.: "Preserving Catholic Periodicals") the following item from the New York *America* (Vol. III, No. 10) will be perused with interest by our wide-awake readers:

"Forty years ago Dr. Justin Winsor, then librarian of the Boston Public Library, called the attention of publishers to the rapid disintegration of newspapers when exposed to sunshine, and to their equal liability to injury from dampness, and suggested that a special edition of every newspaper should be printed daily upon a better quality of paper. Dr. Winsor pointed out the value of newspapers as contemporary records of the nation's doings, and as passing pictures of its daily life; he claimed that, in their way, they are of inestimable value to the historian, and when lost their loss is irreparable. But this appeal fell upon deaf ears; to issue a library edition would entail too much trouble and expense to be considered by the publishers. It is to be hoped that the forthcoming reopening of the question will lead to some practical results."

Our Catholic newspapers have a very special interest in the preservation of a reasonable number of sets of their files. What do they intend to do about the matter?

DO THE JEWS USE THE BLOOD OF CHRISTIANS FOR RITUAL PURPOSES?

We have always maintained that they do not. It pleases us to notice that Professor Hermann L. Strack's famous work on the subject has at length (from the eighth German edition!) been translated into English. (*The Jew and Hu-*

man Sacrifice. Bloch Publishing Co., New York, $1.50). It is, as a well-informed writer in the *Nation* recently observed, "the final word in its field." Though English-speaking lands are comparatively free from such a popular superstition—the accusation is still occasionally heard, even in America, that Jews make use of the blood of Christians for ritual purposes. Hence, Strack's researches, which were published as far back as 1882, in connection with the Tisza-Eszlar trial, serve an excellent purpose with every new edition. The work is a careful study of the religious beliefs and superstitions connected generally with the sacrifice of the blood of men and of animals, but is most exhaustive in its interpretation of Jewish belief and practice. Professor Strack vindicates the Jewish people against this monstrous accusation, showing how false and misleading are the "authorities" adduced in its support. The book, with its array of notes and opinions, its full bibliography and citations, must be of interest to every serious student. The translation is by H. F. E. Blanchamp.

GREEK IN ENGLAND

The study of Greek in the United Kingdom has not, after all, declined in the course of the last twenty-five years, but is more serious than ever. There is everywhere at the present day a more widespread and more intelligent recognition of the fact that each generation in its turn must look to Greece, to the analytic and amazingly intelligent Greeks, for the quickening of the spirit to appreciate literature and life. Roman literature, Roman ideals, stand fixed and understood for all time. What we mean by Roman, we know, but what do we mean by Athenian? The history of Greek literature must forever be rewritten, the Greek masterpieces retranslated. (See the N. Y. *Evening Post*, May 10.)

GLADSTONE AS A BOOK COLLECTOR

Gladstone took to reading at a very early age, and, like many another boy, was enthralled by *Pilgrim's Progress* and the *Arabian Nights*. In his school days, and indeed through his whole career, he was an eager student of Homer. Late in life he confessed an enormous debt to Aristotle, St. Augustine, Dante, and Butler. When he was fifty years old his growing library necessitated the addition of a new wing to the castle at Hawarden. Yet he was "by no means a rapid book-buyer." For rare books, first editions, and elaborate bindings he had no special passion, though he was glad enough to get them. "Second-hand catalogues," says a writer in the *Nineteenth Century* (June 1906), "rained in by every post, and were always carefully scanned and marked for immediate purchase." Mr. Gladstone's tastes ran strongly to religion, theology, and such kindred topics as history and philosophy. He was, in fact, sometimes accused of being more theologian than statesman. Whenever he saw a book on witchcraft, strange religious sects, and the

ethics of marriage, he invariably bought it; but, as every one is aware, he was an omnivorous reader; he enjoyed Shakespeare and Scott, and he liked to run over the last new novel.

His plans for housing his library may interest men whose collections are much smaller. At the end of his life he had between twenty-five and thirty thousand volumes. He was pained by seeing a book carelessly used or ill-treated—"laid open on its face, untidily marked, dog's-eared, thumbed." He would have no squeezing on the shelves and no waste space. At first he reckoned upon spending a shilling a volume for the shelving; but in later life, using cases made of pitch-pine, devoid of all ornament, he brought the cost down to a penny. Curiously enough, he decided upon fixed shelves, most of them built to hold octavos—with here and there a single movable shelf to accommodate odd sizes. From this opinion most librarians, professional and amateur, will probably dissent. But on one point he has the hearty approval of all true collectors. He insisted on handling the books himself. "What man," he said, "who really loves his books, delegates to any other human being, as long as there is breath in his body, the office of introducting them into their homes?" In 1889 he erected a separate building in order to make his collections accessible to students—the beginning of what is now known as St. Deiniol's Library. He moved twenty-seven thousand volumes into it. He took each book from the shelves himself, strapped up each packet; and then, unaided, except by his valet or one of his daughters, he "unstrapped and lifted and sifted and placed the volumes one by one in the book-cases prepared to receive them." Any one who has moved a small library of four or five thousand volumes has an idea of the manual labor involved in Mr. Gladstone's undertaking. But every one who does not buy books by the yard to fill wall-space knows that Mr. Gladstone followed the dictates of both duty and pleasure.

FLOTSAM AND JETSAM

The Catholics of Germany must have felt proud indeed when on Friday, April 1, of the current year, the *Kölnische Volkszeitung*, their greatest and most influential daily newspaper, issued a magnificent souvenir number in commemoration of the fiftieth anniversary of its establishment. Many noted writers honored the paper, which has done much for the Catholic cause, with special contributions, which make this number well worth keeping. No less than four or five articles deal with the activities of the Center party. It may not be generally known that the *Kölnische Volkszeitung* had a leading part in the formation of this great political organization. In the

summer of 1870, just before the election for the Prussian Chamber of Deputies, the *Volkszeitung* published a leading article by Dr. Peter Reichensperger, which is justly considered to have given the impetus to the organization of what is now the mighty Center party. Peter Reichensperger's still greater brother August, (whose biography has been written by Ludwig Pastor) is made the subject of an appreciative sketch in the *Volkszeitung's* jubilee number by the noted French publicist, M. Georges Goyau.

*

Mr. Roosevelt's abhorrence of murder—in Egypt—and his contention that political assassination demonstrates that a people—in Egypt—is unfit for self-government, have been put to rather cruel use by the Manchester *Guardian*. The *Guardian* cites the international statistics of homicide, with the sad result of showing that the rate per million for the United States is ten or twelve times higher than in any country of Europe. Chicago, with two millions, has as many murders in a year as has India, with three hundred millions. Nor in the matter of political assassinations are our withers unwrung. The *Guardian* recalls the murder of the Governor of Kentucky, and of the Lieutenant-Governor of South Carolina, and puts the malicious inquiry: "If you cannot keep order, you must get out," says Mr. Roosevelt. "In that case, what nation will take over the government of the United States?"

*

Mr. Martin I. J. Griffin, in the current number of his *American Catholic Historical Researches* (Vol. VI, No. 5) confirms the report, which *via* this REVIEW has found its way into Msgr. Baumgarten's learned brochure *Die Werke von Henry Charles Lea und verwandte Bücher* (Münster 1908, p. 137, note) that Dr. Lea was a grandson of Mathew Carey, who published Catholic books in Philadelphia about a century ago. Carey came to Philadelphia after the Revolution and is buried in St. Mary's graveyard, attached to the church he attended. It was through a mixed marriage that his descendants became Protestants and Dr. Lea so hostile to the faith of his grandfather. Mr. Griffin says that he would not regard Mathew Carey as a devout Catholic, inasmuch as "he published many editions of the Protestant Bible after he had, in 1790, issued the first Catholic Bible printed in the United States."

*

A writer in the German *Gesundheitsingenieur* tells how he made some acoustic experiments which convinced him that if a wooden telephone booth were lined with tin, all noises would be excluded. He nailed sheets of tin on the wooden walls with the result that an expert, who had laughed at his idea, was so impressed that he forthwith proceeded to construct a number of such booths. Nor are telephone users the only ones who may profit by this experiment. The writer referred to appeals to architects to introduce tin, or aluminum, in the walls of

houses generally, to deaden sounds. He is convinced that if this were done, the neighbor's daughter's piano and voice would cease to be a disturbing factor in life, except, of course, in summer, when all the windows are open. The tin-manufacturers may be trusted to see to it that this plan is properly pushed and advertised.

*

Robert T. Morris, in a letter to the New York *Evening Post*, descants on the merits of calcium chloride as a means of laying the dust on dusty roads. "Powdered calcium chloride dusted over the streets quickly attracts moisture from the air, because it is hydroscopic, and this moisture includes neighboring particles of dust. On roads, I believe that it has lasted for six weeks, when used in the proportion of a pound to the square yard, with renewals of one-half pound to the square yard every six weeks thereafter, but on city pavements it is probable that it would have to be renewed after every heavy rain. This is a much simpler process, however, than watering the streets, and would be particularly valuable in the spring and fall, at times when it is not customary to have the streets watered, anyway. In addition to preventing dust from flying, it would act mildly as a harmless germicide, lessening street odors. It is cheap at present, and can be manufactured much more cheaply still on very large orders."

*

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BOOK REVIEWS AND LITERARY NOTES

—A recent addition to the "St. Nicholas Series," edited by the Rev. Dom Bede Camm, O. S. B., contains a vivid and sympathetic sketch of the life of Father Joseph Damien De Veuster, the Apostle of the lepers (*Damien of Molokai. By May Quinlan. Together with "Father Damien. An Open Letter to the Rev. Dr. Hyde of Honolulu," by R. L. Stevenson.* vii & 184 pp. 16mo. Benziger Bros. 1909. 85 cts.) The pleasing little volume is handsomely illustrated.

—*Predigten für den Weihnachtskreis des Kirchenjahres von Dr. Augustin Egger, Bischof von St. Gallen. Herausgegeben von Dr. Adolf Fäh, Stiftsbibliothekar* (Benziger Bros. 1909). These sermons abound in practical, clear, and well-arranged thought. The dangers peculiar to our modern generation are forcibly pointed out. Catholic truth and conduct are vividly contrasted with the growing indifferentism and love of fort daily gaining ground even among Catholics. Christian family life, the basis of all social and religious reform, receives special attention. The style is simple and earnest.

—*Briefe der Dienerin Gottes Mutter Maria v. Jesus (Maria Deluil-Martiny), Stifterin der Gesellschaft der „Töchter des Herzens Jesu." Übersetzung aus dem Fran-*

zösischen. Mit bischöflicher Druckbewilligung (Fr. Pustet & Co. 1910. 75 cts.). A noble, generous soul reveals itself in these simple letters, addressed by the foundress of a recent religious congregation to her spiritual daughters. Their ever recurring theme is devotion to the Sacred Heart of Jesus which is shown to consist in self-sacrifice and love of suffering. Lovers of the inner life will derive light and encouragement from the maxims laid down in fervent style by this "Teresa of the 19th century."

—It is surprising how little is known, outside of German circles, of the history and activities of the German organizations in America. It is an interesting fact in institutional history that the patriotic societies formed for the cultivation of the German language and literature (the so-called Sprachgesellschaften) of the seventeenth century should have found a new lease of life in the German societies of America. These associations in the seaboard cities of America arose out of the necessity of aiding needy German immigrants upon their arrival. The oldest of these societies is the German Society of Pennsylvania, founded in 1764. The example of Pennsylvania was followed by Georgia; by South Carolina, with its German Society founded in 1766; by Maryland, with its German Society in 1783; and New York, with its German Society in 1784. The Societies of Pennsylvania and New York have already found their historians in Seidensticker and Eickhoff. The Maryland Society now has its chronicler in Louis P. Hennighausen, whose *History of the German Society of Maryland* (read at the meetings of the Society for the History of the Germans in Maryland, 1909; for sale by W. E. C. Harrison & Sons of Baltimore), renders valuable service in clearing up the early history of the society, fixing the date of its formation as 1783, and shedding new light upon its earlier Southern predecessor, the German Society of Charleston, S. C., founded in 1766. The author gives a graphic account of the significance of these societies, and of the Maryland one in particular, in bringing about humane legislation on immigration.

Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

ENGLISH

The Wonderful Image of the Blessed Mother of Light. Introduction by Most Illustrious Sir Yerer, S. J. Description of the Picture by Rev. Juan Antonio Genovesi, S. J. Yapeyac, Mexico. Grand Rapids, Mich. (Wrapper.)

A Complete Catalogue of Catholic Literature, Containing all Catholic Books Published in the United States. Together with a Selection from the Catalogues of the Catholic Publishers of England and Ireland. 218 pp. 8vo. Boston, Mass.: Thomas J. Flynn. 1910. 15 cts., postpaid. (Wrapper.)

My Road to the True Church. By Frank Johnston. 79 pp. 32mo. Brooklyn, N. Y.: International Catholic Truth Society. 1910. 10 cts. (Wrapper.)

Heavenwards. By Mother Mary Loyola, of the Bar Convent, York. Edited by Father Thurston, S. J. 292 pp. 12mo. New York and Philadelphia: P. J. Kennedy & Sons. 1910.

The Laws of the King, or Tales of the Commandments. By a Religious of the Society of the Holy Child Jesus. 199 pp. 16mo. New York, Cincinnati, Chicago: Benziger Brothers. 1910. 60 cts.

The Lives of the Popes in the Early Middle Ages. By the Rev. Horace K. Mann. The Popes in the Days of Feudal Anarchy. Formosus to Damasus II. 891—1048. Vol. IV.—891—999. xv & 453 pp. 8vo. Illustrated. $3 net. *Vol.*

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V.—999—1048. 306 pp. 8vo. Illustrated. . London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder. 1910. $3 net.

A Winnowing. By Robert Hugh Benson. 332 pp. 12mo. St. Louis, Mo.: B. Herder. 1910. $3 net.

Sermons for the Christian Year. By the Late Dom Wilfrid Wallace, O. S. B., D. D., M. A., LL. B., Superior of Erdington Abbey. With a Preface by Dom Bede Camm, O. S. B., of the Same Abbey. Vol. I: Advent to Quinquagesima. xiii & 390 pp. — *Vol. II: First Sunday in Lent to Whit Sunday.* ii & 420 pp. — *Vol. III: Trinity Sunday to the 24th Sunday After Pentecost.* ii & 420 pp. 8vo. B. Herder. 1910. $4 net.

Certitude. A Study in Philosophy. By Rev. Aloysius Rother, S. J. 87 pp. 12mo. St. Louis, Mo.: Buschart Brothers Printing Co. 1910.

Halley's Comet. By David Todd, M. A., Ph. D., Professor of Astronomy and Navigation and Director of the Observatory Amherst College. 23 pp. 12mo. (With Chapter XV on "Comets and Meteors." Reprinted from the Same Author's *New Astronomy*). New York, Cincinnati, Chicago: American Book Co. 1910. (Wrapper.)

Pope Calixtus III and Halley's Comet. By Charles C. Conroy. 28 pp. 12mo. Los Angeles, Cal.: McElheney Press. 1910. (Wrapper.)

History of Church Music. By Rev. Dr. Karl Weinmann. Translated from the German. vii & 216 pp. 16mo. Ratisbon, Rome, New York and Cincinnati: Fr. Pustet & Co. $1.

Astronomical Essays. By the Rev. George V. Leahy, S. T. L., of St. John's Seminary, Brighton, Mass. x & 274 pp. 12mo. Boston: Washington Press. 1910. $1.

GERMAN

Liederbuch für Jugendvereine. Herausgegeben vom Verband der katholischen Jugendvereine des Bezirks M. Gladbach. 4te Auflage. 25. bis 50. Tau-

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send. 65 & vii pp. 32mo. München-Gladbach: Volksvereinsverlag. 1910. 10 Pfg. (Wrapper).

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Staatslexikon. Dritte, neubearbeitete Auflage. Unter Mitwirkung von Fachmännern herausgegeben im Auftrag der Görres-Gesellschaft zur Pflege der Wissenschaft im katholischen Deutschland von Dr. Julius Bachem in Köln. Dritter Band: Kaperei bis Passwesen. vi pp. & 1626 columns. Royal 8vo. Freiburg and St. Louis, Mo.: B. Herder. 1910. $5.15 net.

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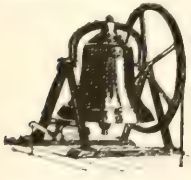

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Concerning Lay Trustees

The subjoined note is from the Milwaukee *Catholic Citizen,* Vol. 40, No. 34:

Noticing a new book by a Mr. Markoe, containing what purports to be the "views of a Catholic layman," our esteemed contemporary, the *Catholic Register* of Toronto, says:

"His advocacy of lay management in parish affairs shows that he has not read the history of his own country to any advantage. Lay management, whenever tried in the United States, has turned out very badly, and the last attempt at it led to the sensational Waggaman failure."

We take no part in the issue mooted, but merely rise to observe that the Waggaman failure does not apply as an illustration of "lay management of parish affairs." It was merely an instance of misplaced confidence by (so it happened) an ecclesiastical board in the choice of a fiscal agent.

Most opponents of lay management justify their opposition to what would seem to be a perfectly just and natural arrangement (easing the priest's burdens and letting the people manage the funds which they contribute to church and school) by pointing to the dire results of the lay trustee system in the earlier history of the Church in America.

But this history seems to be, like so much other history, little less than "a conspiracy against the truth."

Such at least is the persuasion of Mr. Martin I. J. Griffin, who has a first-hand acquaintance with all the available evidence.

Mr. Griffin treats of the famous case of Bishop Egan against the trustees of his cathedral at some length in the July number of the *Catholic Historical Researches.*

"When it became known in 1808—9 that Father Egan, the pastor, had been appointed bishop—the first for Philadelphia—pride filled the hearts of the people. The church had to be enlarged and renovated.... it takes money even to be proud of having a bishop. The church was enlarged and beautified.... Cash to pay.... all this expense was come at by dribbles.... When the July 1st, 1812, salary was payable there was not enough money in trustee's treasury to pay. The money poor, but simple-minded trustees did as most honest people do when they owe a debt—offer part—offer all they have. So the trustees offered the clergy $200—all they had, on account of salary in advance."

This offer the clergy and the Bishop refused. More than that, one Sunday in August circulars were distributed in St. Mary's Church, signed by Bishop Egan and the Revs. James Harold and William

Vincent Harold, denouncing "such men" for failure to pay the clergy their just dues.

"Then and there began all the strife, contention, schism and black deviltry that afflicted that church of St. Mary's for nearly twenty years."

Father James Harold "had been a Botany Bay convict for alleged complicity in the Irish Rebellion of 1798." His nephew, "Father W. V. Harold was a schemer—a proud and eloquent man. He wanted to be coadjutor to the Bishop, whom he expected to die, as he was, even before being appointed, a weak and sickly man. Harold was ever in contention with his Bishop before the trouble began with the trustees. So the Bishop and the trustees became friendly and thereafter it was a contest against the Harolds—the Bishop and trustees in harmony." Bishop Egan, in fact, wrote to Archbishop Carroll, "that he had, through weakness, erred in signing the circular."

"The trouble ended in 1813 by the Harolds going away. But their adherents were the schism-seed developers. They had sown and the Devil reaped when the Conwell-Hogan-Harold schism came on in 1821—24, and that was a battle between two proud priests for possession of the largest and richest congregation in the country, for a church which neither the Bishop nor the trustees were the legal owners of, and neither had any legal right to. That trouble ended by Hogan getting away and marrying a widow, and Harold going to Lisbon, but dying in Dublin, and Bishop Conwell being pushed aside by the young and aggressive coadjutor Kenrick."

"All writers on this period," comments Mr. Griffin with his customary candor, "do not know the facts of the times, and, indeed, do not want to know them, as it would never do, you know, to tell of church troubles unless you uphold episcopal authority and abuse trustees."

It is a great pity that a wrong account of the Philadelphia incident has crept into the *Catholic Encyclopedia*. Mr. Griffin ought to publish a pamphlet containing all the facts. Let the truth prevail!

The Scope and Meaning of Professional Literature[1]

It is with the view of urging a plea for increased literary activity among us, along professional lines, that we wish to offer, in the present paper, some speculations of our own on the scope and meaning of professional literature.

It need scarcely be said that professional publications are essentially

[1] Cfr. our paper on "Catholic Scholarship and Professional Literature" in No. 14 of this REVIEW, pp. 417 sqq.

subject to greater limitations, both in number and in extent, than the more popular forms of writing. The latter are addressed to the general reader, whereas the former can be expected to interest such readers only whose particular line of work or whose extraordinary attainments prompt them to take up such works. Also the subject-matter and the methods of treatment peculiar to professional writings preclude the possibility of gaining, not to speak of holding, the attention of incompetent or untrained readers. Their defective education, their limited aptitudes, and their narrow tastes serve merely to heighten the already existing difficulty of an intelligent appreciation of such publications. Neither should it be forgotten that only a small percentage of scholarly men choose to publish the results of their professional studies. Again, the themes generally presented in published writings which are the fruit of continued and minute studies in some particular field of knowledge, are too complicated and too subtle for the uninitiated reader. It is no exaggeration to say that, in respect of professional publications, the number of readers is in inverse ratio to the amount of erudition and scholarship which the author brings to his subject. Such and similar limitations, regardless of the writer's religious convictions, are imposed by the very nature of this class of literature upon non-Catholic and Catholic scholars alike.

It were, then, nothing short of folly did Catholic scholars and professional men allow themselves to be deterred from gaining distinction in this province of literary endeavor. Even were we to assume that Catholics who hold prominent positions in the learned professions, had no special reasons of their own to aid in the production and diffusion of sound professional literature, we could not remain blind to the fact that their very position as men of learning and culture forbids them to be indifferent in the matter. Equipped, for the most part, with a sound preliminary training in religion, philosophy, and the classics, and impressed from earliest youth with the necessity of enlisting their best energies in the service of truth, they would reflect little credit on the cause they represent, did they lie securely in camp, instead of entering the lists, while others strain every nerve to excel in the strife of intellect as champions of learning. No exorbitant expenditure of mental energy is required to perceive the importance of published writings on matters professional as, perhaps, the most effective means of advancing the interests of truth and science.

Unlike other forms of scientific composition, such as reviews, criticisms, and popular treatises, strictly professional works are composed with the avowed purpose of promoting learned inquiry by personal research. Being the result of special investigation conducted in any one

department of the professional field, or on some particular phase thereof, they are presented, as a rule, in an appropriate scientific dress. The media through which the results of such inquiry are commonly conveyed to the readers for whom they are intended range all the way from monographs of modest pretensions to finished works of consummate scholarship.

Regardless of the vehicles through which writers on strictly professional themes may choose to publish the results of their studies and researches, they are bound to manifest at all times and under all circumstances a scrupulous regard for the truth. Principles and facts are to be stated with a view of giving a reader objective truth in place of wild speculations and "airy nothings." Doubts and difficulties must be anticipated and cleared up where this is possible. The correlation and interdependence of the various departments of knowledge must be examined and pointed out, as the subject in hand may require. In a word, the subject, whatever it may chance to be, must be honestly and accurately investigated in its essential bearings, aspects, and details.

It would appear, then, that personal research by a competent and scholarly author is the *sine qua non* of success in any given department of literature. This is not meant to imply that a prospective writer, say, on some philosophical, scientific, or historical subject, is supposed to manifest a supreme disregard of the achievements of standard authors who have won their spurs in any one of those fields of research. Such a line of procedure would be both arbitrary and impracticable.

It were equally illusory to infer that a scholar has no right to publish anything unless he has discovered some altogether unknown fact, law, or principle, or unless he can advance some novel and startling theory. There are certain domains of knowledge in which such discoveries are practically impossible. It would argue a lack of mental grasp to require that the same standard of research by which the progress of physical science is measured, be indiscriminately applied to every branch of knowledge. The theologian, the philosopher, the sociologist, and the literary critic may each, in his own way, contribute his share to the diffusion of knowledge without discovering new truths, after the fashion of the scientific specialist.

Let the historian or sociologist, to single out two instances among many, conduct a more searching investigation of old and well attested facts! Let him elucidate and apply sound principles and unchanging truths, in a new and striking fashion! If he succeeds in shedding new light on old truths, and so brings them to fresh consideration he has assisted in the promotion and diffusion of knowledge; he has accomplished his mission. O. L. L.

Two Recent Catholic Works on Practical Economics

Handbook of Practical Economics. By J. Schrijvers, C. SS. R. Translated from the French by F. M. Capes. 312 pp. 12mo. St. Louis, Mo.: B. Herder. $1.35 net.

A work on economics without a discussion of value is more or less anomalous in the present state of the science. Yet Father Schrijvers was probably well advised in omitting any reference to that topic, inasmuch as his volume is brief, and his aim practical rather than theoretical.

The work is divided into five parts: Economic Science in General; The Production of Wealth; Circulation, or Exchange, of Wealth; Distribution of Wealth; and Consumption of Wealth.

In the first part the author describes briefly the Liberal, the Socialist, and the Catholic school of economics, while in the second he presents, in addition to the matter found in most economic treatises under the head of production, a discussion of various kinds of associations, and of the relation of the State and the Church to production and associations connected with production. The third part contains nothing worthy of special note, except a brief discussion of some popular credit institutions.

Under the head of Distribution the author's best work is seen in his treatment of the different Catholic theories concerning the right to a living wage, both individual and family. His justification of interest on loans is good, but he does not touch upon the previous question of the justification of interest on invested capital. This is the question that is of practical and fundamental importance for our time.

Rent and the Ricardian theory of rent is treated in a very inadequate and even misleading fashion. The author rightly declares that the question of a just distribution of wealth is of supreme importance, yet he advances no comprehensive theory or doctrine to show what is a just distribution among the various agents of production. Indeed, he does not even mention one very far reaching aspect of the general problem, namely, that presented by the fact of monopoly.

The work is probably the best that we have by a Catholic as an *introduction* to the study of economics; but it needs to be supplemented very generously by a teacher, and through other reading.

* * *

Economic History for Catholic Women. By Mrs. Philip Gibbs. London: Catholic Truth Society. 17 pp. 5 cts. (Wrapper).

The author's chief aim is to impress upon Catholic women the thought that the study of economic history will afford much light and

encouragement to those Catholics who are interested in the present day social question. She emphasizes the importance of economic history in general, shows how it differs from and is superior to political history, which until recently was the only kind of history taught in schools and colleges, and touches briefly upon the economic life of the Middle Ages.

The economic arrangements and relations of that period are, as the author well says, estimated differently by Catholics and Protestants. Yet many non-Catholics admit that these institutions produced a larger measure of social justice and social contentment than do the economic institutions of today. The reason was that the former were based upon Christian principles of justice and charity. Just how this was true will become evident in a detailed and concrete way to the person who makes a study of this portion of economic history.

From such a study the student will learn much concerning the need and the manner of applying Christian principles to the economic life of today. More important still, the Catholic student of economic history will conceive a just pride in the economic achievements of the Church and of Catholics before the Reformation, and will be fired with a desire to aid in reëstablishing the ascendancy of Catholic principles and ideals in economic life. " We have to shake off that lethargy in public well-doing which has descended as an evil legacy from penal times. We have been so long and so recently shut out from public life that we have to a large extent lost the traditions of citizenship, and are only just beginning to realize the need of a 'social sense'—the recognition, i. e., of our obligation to apply the principles of the Gospel to the life around us" (pp. 12, 13).

These words embody a most important generalization and a most timely warning, and they apply quite as strongly to American as to English Catholics.

JOHN A. RYAN, D. D.

New Light on Napoleon's Marital Entanglements

III (Conclusion)

After the marriage of Napoleon with Marie Louise was diplomatically negotiated by the respective Ministers at Paris and Vienna, Berthier, Prince of Neufchatel, was sent to Vienna by Napoleon, in the early part of March 1810, with extraordinary powers, to conclude the marriage before the State authorities. Berthier signed the papers on March 9, and invited the Archduke Charles to represent Napoleon at the religious ceremony, which was to take place on the 11. Metternich, the Prime Minister of Austria, tells us in his *Memoirs* of the enthusiasm with which the people at large received the news of the

marriage;[1] while the nobility, according to Sorel, looked upon this union as a sacrifice of the royal bride. That the marriage was a measure of self-preservation on the part of the Austrian Cabinet, is beyond dispute;[2] and Napoleon was aware of it. At the same time, it must be said, to the credit of the Emperor of Austria and of his Prime Minister that they aimed, also, at bettering the conditions of the Church.[3]

Napoleon saw that he was dealing with a thoroughly Catholic prince, hence he had to show both to the Emperor and to the Archbishop clear proofs of his lawful divorce from Josephine. To this effect the French Minister of Foreign Affairs, Duke of Champagny, on Feb. 9, 1810, dispatched to the French ambassador in Vienna, Count Otho, the sentences of the ecclesiastical tribunals of Paris, that he might communicate them to the authorities, but instructed him that no copy should be made of them. He stated, also, that there could be no doubt about the competency of the tribunals, since they had been authorized by seven learned and conscientious bishops. Recourse to the Pope, under the circumstances, was quite impossible and altogether unnecessary, since a tribunal able to pronounce on cases of subjects, ought to be able to do as much for princes.[4]

Otho examined those sentences and returned them to Paris. According to the Latin Memoirs of the Nuncio, Msgr. Severoli, preserved in the Vatican archives, the returning of the documents was said to have happened by a mistake of the party charged with the dispatching of the Ambassador's mail. When the error was discovered, a courier was sent to intercept them, but they arrived after the marriage was celebrated. They were handed to the Archbishop, but he refused to look at them.

Let us examine the precautions taken by the Archbishop in the matter. In spite of the aforesaid declaration of the Duke of Champagny, the Archbishop put to the French Ambassador the following questions: 1) What was the formula used in the civil marriage of 1796? 2) Was the marriage of the nature of an indissoluble or of a temporary contract? 3) Under the present law of France, has the Pope appointed some bishops to pronounce definitively in regard to marriages of Christian rulers? From Welschinger and Helfert we cannot gather Otho's answer, but the Archbishop was by no means satisfied, for he asked to see the decisions of the ecclesiastical courts. At the same time, he did not hesitate to tell the Emperor of Austria (Feb. 28, 1810) "that before God, the Church, and the world....

[1] *Memoirs*, I, 100.
[2] *Ibid.*, I, 97; II, 321.
[3] *Ibid.*, I, 101; II, 315, 321, 326.
[4] Cf. Welschinger, pag. 169 sqq.

Napoleon's marriage with Josephine was but a natural and rescindable union."[5] In spite of misgivings, the Archbishop yielded to the Ambassador's declaration, who affirmed "on his honor and conscience," that he had examined the sentence of the two tribunals which pronounced Napoleon's marriage with Josephine null, because it had been entered upon as a mere civil contract, rescindable at will, and without the Tridentine formalities. It is evident, too, remarks the Nuncio, that, if the Archbishop was aware of the religious marriage of 1804, on the eve of Napoleon's coronation, he must have deemed it void, on account of lack of consent on Napoleon's part. Generally speaking, though, in Vienna they had no idea of the nuptial blessing, and the skill of the French Ambassador was displayed in making them believe that the divorce was wholly concerned with the civil marriage of 1796, the nullity of which was well known in Vienna.

Let us see, now, the part played by the Apostolic Nuncio. Msgr. Severoli advised the Court of Vienna to communicate with the Pope, then in Savona, and to inform him that both the Nuncio and the Archbishop were favorable to the marriage. Napoleon would brook no delay and the Nuncio's fears were quieted by the promise of the forthcoming documents. Severoli warned Metternich of the risk to which they exposed Marie Louise, but the Prime Minister was unconcerned, as if the whole affair was to be settled by the Court of France. The Emperor of Austria, though, took the Nuncio's warning to heart and requested Napoleon to send the documents. After the celebration of the marriage, the Nuncio was rebuked by Rome for not informing the Court of Vienna of the exclusive right of the Holy See regarding the marriages of Christian rulers. He candidly avowed his ignorance of this point of Canon Law.

In conclusion, in Count Otho's official declaration[6] we have a clear proof of the nullity of Napoleon's civil marriage of Feb. 9, 1796. From the formal testimonies of the State dignitaries it is evident that Napoleon withheld his consent at the religious ceremony, on the eve of his coronation, deceiving Cardinal Fesch, Josephine, and Pius VII, and thus did not contract validly the second time. The incompetence of the ecclesiastical tribunals rendered their divorce sentence valueless, at least *"pro foro externo,"* and hence Napoleon's marriage with Marie Louise was also void. On March 13, two days after the marriage in Vienna, Marie Louise was escorted to Paris. The ceremony of the civil marriage was repeated in St. Cloud, April 1. The next day was set for the religious marriage at the Tuilleries, and the day following for the general reception.

[5] Helfert, *Maria Louise*, p. 361. [6] The text in Rinieri, II, 43 sq

Consalvi and several other Cardinals, realizing the nullity of Napoleon's divorce, determined not to assist at the religious ceremony of his second marriage, in order to uphold the rights of the Holy See. Cardinal Mattei, Dean of the Sacred College, was to inform the other Cardinals of this determination, but they could not be won over and attended, though they acknowledged later on that they had been deceived.[7] To avoid a scene Cardinal Consalvi and his followers acquainted Cardinal Fesch with their determination. The latter told Napoleon about it, who replied: "They will not dare." But they did dare to stay away. When these same cardinals appeared before the Emperor on the day of the general presentation, Napoleon ordered them away. He is likewise said to have given orders to shoot three of them, namely Consalvi, Opizzoni, and de Pietro, and later to have restricted the sentence to Consalvi, who was, however, saved by Fouché.[8]

One naturally wonders whether this will prove the last word on the famous controversy. Seeing that Fr. Rineri has had access to all the documents preserved in the Vatican archives and has apparently utilized every shred of available contemporary evidence, there would seem to be no reason to think that his view of the case should not finally prevail; though of course, one never knows what new evidence may yet turn up.

In Defense of Mixed Marriages

In a letter addressed to the *Pittsburg Observer* (Vol. XI, No. 50), the Rev. B. M. O'Boylan, of Newark, O., has this to say about mixed marriages:

"Here [*i. e.* at Newark, O.] is a parish made up of two-thirds mixed marriages, and our schools are attended by fully the same proportion of children. Through mixed marriages I have converted mothers and fathers whose ancestors were Protestant since the so-called Reformation; and those lost by mixed marriages were lost almost entirely by the fault of the Catholic spouse. If we lose some we gain far more, and where the priest and the Catholic spouse do their duty the loss is down to zero. Mixed marriages have been viewed from a very narrow and prejudiced angle by most writers on the subject. We ought to go very slow and look at the subject from every viewpoint before publishing hurtful and insulting articles against an institution that has broken down more walls of prejudice against our Church than any other in the land. And if some restrictions and conditions laid down by a few prelates and priests continue to be enforced I want to say by way of advice that something is going to happen in our marriage legislation that will cause a big surprise. Protestants and Catholics must now be aware that mixed marriages taking place outside the Church are to be regarded as invalid, and hence the parties, from a Catholic standpoint, will be living in unlawful wedlock and their children are illegitimate. This

[7] Cfr. Consalvi's Memoirs, II, 97. [8] *Ibid.*, fol. 40, 41.

thought is going to cause a terrible feeling of resentment and to bring about legislation that will antagonize the Church, just like that which exists in many of the states of Europe and South America."

We will not deny that sometimes writers on mixed marriages have shown a trend to exaggeration. But we fear that Father O'Boylan is under full sail in the opposite direction. His view of mixed marriages is too sympathetic. By them, he says, we gain far more than we lose. In his mind they are associated with much good that can be traced to them. They dispel prejudice against the Church and pave the way for conversions. Our bishops must not continue to legislate against them, or else they will cause a terrible feeling of resentment.

There is nothing which a Catholic should prize more highly than the truly Catholic instinct. Priests in particular are bound to cultivate the *sentire cum Ecclesia*. But, coming down to facts, we think our writer has placed himself in direct opposition to the Church's mind.

Says Leo XIII (in *Arcanum divin. sap.*): *"Cavendum est ne coniugia facile appetantur cum alienis a Catholico nomine: animos enim de disciplina religionis dissidentes 'vix sperari potest' futuros esse cetera concordes. Quinimo ab huiusmodi coniugiis eo maxime perspicitur esse 'abhorrendum' quod occasionem praebent vetitae societati et communicationi rerum sacrarum, periculum religioni creant coniugis Catholicis, impedimento sunt bonae institutioni liberorum, et persaepe animos impellunt, ut cunctarum religionum aequam habere rationem assuescant, sublato veri falsique nomine."*

But then we are asked to consider the glorious conditions existing under the pastor's eyes at Newark, O. Well, we are unable at this distance to see for ourselves. Possibly all is not gold that glitters—even at Newark, O. This much is certain: the sole fact that two-thirds of the marriages are mixed, furnishes to any but a strangely prejudiced mind indisputable evidence that the conditions are anything but ideal. What *grave* canonical reason[1] have the Catholics of Newark had these many years to choose their conjugal partners from among the Protestant sects? Do they not know that the Church *abhors* and *detests*[2] such alliances? Then it is high time for their reverend pastor to tell them so. Or else, if in the face of contrary legislation, in 66 out of 100 cases the young folk of Newark favor mixed marriages, there is evidently a woful lack of the truly Catholic spirit which instinctively shrinks from Protestant contamination, and a state of affairs which permits anything but roseate views of the future. To congratulate oneself

[1] *Justa gravisque causa canonica.* III. Pl. Council of Baltimore, 131.

[2] *"Ecclesia haec matrimonia mixta communiter improbavit atque detestata est; imo iam iure naturali et divino plerumque reprobantur."* (Lehmkuhl, *Theol. Mor.*, II, 715).

upon *such* conditions is pretty much like throwing dust into one's own eyes.

However, let us grant for the mere sake of argument that mixed marriages at Newark, O., have not been an unmitigated evil. Should on that account Catholics *generally* view such alliances in any other light than that in which so many papal documents have represented them? And if at Newark some of the usual evils have been checked, must bishops on that account stop legislating against them? The Church is lenient indeed towards her wayward children who with no canonical reason enter into a sacramental union with non-Catholics, but from the idea and institution of mixed marriage she has ever shrunk with disgust. In this she is guided by the experience of centuries and the unerring hand of the Spirit of Truth. Hence the *"impedimentum mixtae religionis,"* and it is not within her competence to give us free rein in such an important matter or let us shift for ourselves. Prior to all positive legislation, the natural law warns parents against imperilling the purity of their own faith and jeopardizing the salvation of their offspring as yet unborn.[3] In exceptional cases, a dispensation can be granted, but it is mere toleration, pretty much as Moses "by reason of the hardness of your heart permitted you to put away your wives: but from the beginning it was not so."

For the Catholics of the United States in particular, the matter has been settled once for all by the Third Plenary Council of Baltimore. This is our *mot d'ordre*. In the gravest accents, the assembled Fathers exhort us to obviate the evil of mixed marriages "by the most efficacious means." Then, in a vigorous paragraph, they tell us how to deal with the problem as parish priests. They demand 1) *Frequens parochorum instructio qua fideles edoceantur de Ecclesiae prohibitione mixtorum matrimonium;* 2) *Praxis uniformis* (which would seem to make no exception in favor of Newark, O.) *eorundem parochorum in casibus occurrentibus impediendi totis viribu, hortationibus, suasionbus necnon increpationibus* (some such hard sayings as Father O'Boylan would probably deem hurtful and insulting), *ne huiusmodi coniugia ineantur.* 3) *Examen accuratum de canonicis et gravibus causis quae requiruntur pro dispensatione super hoc mixtae communionis impedimento concedenda.* 4) *Post celebratas autem mixtas nuptias parochi gravi conscientiae onere se gravari sciant invigilandi ut promissae a coniugibus conditiones observentur et effectum sortiantur.*

We have nothing to add to these weighty words. We only wonder how a pastor holding such views as were expressed in the letter to the

[3] *Hodie* (in these modern times) *longe difficilius matrimonium mixtum a culpa excusare possumus."* (Lehmkuhl, *ibid.*)

Pittsburg Observer can comply with the instructions of the Baltimore Council. What efforts can *he* make to stem the ever-increasing tide? If we mean to serve both the Church and our country, then let our attitude be uncompromising in a matter on which the Church has clearly and repeatedly spoken her mind. In exceptional cases, mixed marriages may not prove a dead loss without redeeming features; but to sympathize with that "institution" on principle and to connive where one should discourage is to sacrifice the *sentire cum Ecclesia.*

A Fellow-Priest.

Apropos of Gregorian Rhythm

Although the Rev. L. Bonvin, S. J., is fully able to defend himself, I beg leave to be allowed to present a few remarks on the article of Rev. G. Huegle, O. S. B., in No. 12 of the C. F. Review.

1. I fully understand why Fr. H. fights shy of entering into a detailed refutation of Fr. Bonvin's arguments. He would scarcely be successful. However he is greatly mistaken when he thinks to get off with the following threadbare excuse: "The authoritative utterance [Card. Martinelli's letter to Msgr. Haberl] makes it unnecessary to examine in detail the arguments lately advanced by Fr. B." These arguments are scientific and historical, and as such must be refuted by counter-arguments equally scientific and historical. An utterance of a disciplinary character, as is that upon which Fr. H. leans, cannot do that, however effective it may be in another respect. If, further, Fr. H. thinks, "this utterance has overturned the assumption that the Vatican books offer us only a series of notes and musical phrases without rhythm," I may be allowed to ask whether the suspicion ever dawned upon him that Cardinal Martinelli most probably uses the expression "rhythm" in the meaning Dom Pothier, the editor of the Vatican Edition gives to it. Everyone knows, however, or at least ought to know, how much Dom Pothier's conception of rhythm[1] differs from the conception which the musicians of all centuries had and still have. Therefore, according as one holds the conception hitherto in use, or that of Dom Pothier, one can affirm of one and the same chant edition that it possesses rhythm and that it does not.

2. Very characteristic is the positiveness with which Fr. Huegle asserts that "the latest researches show (c. *Kirchenm. Jahrb.,* XX and XXI) that Guido of Arezzo in the 15 ch. of his *Micrologus* does not speak of Gregorian chant proper, but of metrical or quasi-metrical compositions." Of course by this Fr. Huegle intends to say that "one of

[1] Rhythm according to D. P., is simply a certain symmetric phrasing or arrangement of phrases and parts of phrases.

the main foundation-stones for the theoretical structure of the Mensuralists" is taken away and that, in consequence, their structure is doomed to collapse. How firmly, however, the stone is still fixed to the foundation can be seen from the following considerations.

Fr. Huegle throws both authors of the articles in question into the same pot and makes them speak simply of "metrical or quasi-metrical compositions," although, in fact, each understands Guido differently. This latter circumstance alone ought to have shaken Fr. Huegle's confidence in his two authorities. Indeed, Kornmüller (in XX, p. 117) lays down the following proposition: "Guido speaks (not of all the Gregorian melodies, but) only of melodies with metrical or quasi-metrical *texts*." Vivell, on the other hand (in XXI, p. 144) represents Guido as treating of "the measured rhythm of the part-music, of the polyphonic *musica mensurabilis*,"—two different things.

Now, Fr. Kornmüller's opinion rests upon no sound proofs. The reader may judge for himself. K. writes: "Were the teaching of Guido to apply to all compositions, Guido certainly would begin his treatise with: '*Igitur quemadmodum in grammatica*,' and not with:—'*in metris*.'" (p. 118). And, p. 120, he thinks "that Guido could not have in view chants set to prose-texts, because, according to Guido, melodies move as do metrical feet; now melodies set to prose-texts are not composed in verse rhythm." K. ought to prove this assertion; he does not do it. Are prose-texts, perhaps, prevented by their own nature from being set to music with metric feet, or in actual modern measures? In fact, is not this the very manner our whole part-music treats its prose-texts: Kyrie, Gloria, etc?

First, then, K. does not prove his opinion, and secondly, he pays no heed to the texts of Guido and other medieval authors, who clearly contradict his proposition. Let me quote some of these utterances. In his *Micrologus* Guido speaks first of chants which he calls quasi-prosaic because "they follow the rules (about symmetry) in a lesser degree, and because in them one does not worry if at times longer or shorter parts and phrases occur, as in prose." He then distinguishes another species of melodies, which he calls "metrical because, when singing them, we seem to scan verses, as is done in singing actual metrical texts." Fr. Bonvin remarks here: "Since Guido compares his so-called metrical chants with those set to actual verses, it is apparent that they themselves are not set to verse-texts, else there would be no comparison." Therefore these melodies are not necessarily set to verses, but they are themselves rhythmically and symmetrically so constructed as to resemble metric poetry, and hence their name, "metrical.' And this is indeed clearly stated by Cotto and Aribo (11. century.)

The first author writes: "Musicians call this sort of chant *accurati,* because they are composed with care *(cura).* They also call them 'metric' by a smile *(per similitudinem),* because after the manner of poetry, these chants receive certain dimensions according to definite laws." And Aribo: "After the fashion of verses the (musical) phrases should be equal, as we indeed find in well composed melodies, which we may call metrical such as the melody: *Non vos relinquam orphanos."* Notice that Aribo gives here as an example of a metrical chant the melody set to the words: *Non vos relinquam.* Now, this is a prose-text. In fact, not only this Aribonian example, but almost all the examples in Guido's *Micrologus* itself, are melodies with prose-texts; this is a clear proof that K's opinion is erroneous.

As to Fr. Vivell's idea *(Kirchenm. Jahrb.,* XXI) that the 15th chapter of the *Micrologus* does not treat of Gregorian chant proper but of the polyphonic *musica mensurabilis,* Fr. Bonvin has refuted it *(Mus. S.,* 1908, p. 113) in the following manner. Fr. Vivell adduces as a proof for his accusation, an old commentator who declares that the rules of the 15th chapter refer to melodies which Guido—as we fully knew before—calls metrical. Now, we do not see Fr. Vivell prove, even with a single word, that the expression, "metrical chants," means the polyphonic *musica mensurabilis* of the Middle Ages. He simply supposes it to be evident! Neither does the 15th chapter of the *Micrologus* contain the smallest allusion to the polyphonic *musica mensurabilis,* nor does even Fr. V.'s commentator, in the passages quoted, say that the metrical chants are such a music. On the contrary, like Aribo, he uses just Gregorian examples as an illustration of the rules given in this 15th chapter. Above we have seen what Guido and his interpreters, Aribo and Cotto, really understood by "metrical chants." Fr. V., therefore, did not prove his interpretation of this expression to be well founded.

However the simplest as well as the most cogent refutation of V.'s opinion is found in the following remark of Fr. Bonvin: "V.'s assertion breaks down in its very supposition. He forgets that the *rhythmic* part music, the polyphonic *musica mensurabilis,* did not even exist at the time of Guido; indeed, it made its first appearance a century later. Guido, who was no prophet, could not, therefore, have in view this kind of compositions; in fact, as his very *Microl.* shows (18th and 19th ch.), he knew only the *musica organalis,* which observed no rhythmic or measured proportions. Even as late as the end of the same century, Aribo and Cotto likewise knew only this arhythmic diaphony or organum.

Buffalo, N. Y. C. J. Foy.

MINOR TOPICS

THE DECAY OF VAUDEVILLE

Vaudeville, in the last five or six years, has done more to corrupt, vitiate and degrade public taste in matters relating to the stage than all other influences put together.

The greatest peril of vaudeville lies in its previous good reputation. The "cheap and wholesome" slogan has been so well advertised by the vaudeville dealers and so innocently swallowed by those who ought to know better, that fathers and husbands have come to take it for granted that any vaudeville show in a "first-class" theatre is a perfectly safe entertainment for the women and children of their families. Nothing could be further from the truth. Indeed, a writer of wide experience, in the *American Magazine* for April, does not hesitate to assert that "A vaudeville show, especially in the 'first-class' houses, that does not contain one number at least that is calculated to make a decent woman deeply ashamed of her presence in that theatre is about as rare as snow in Panama."

SOCIAL SURVEYS

There have been complaints (in the Toledo Catholic *Record* and elsewhere) regarding the methods employed by the men who made the social survey of the Polish quarters of the city of Buffalo, of which the main results are summarized in the *Survey* magazine for June 4. We have no reliable information as to those methods in detail. The report itself reads like a very fair and impartial document.[1]

We trust there is no opposition among us Catholics to this kind of work in itself. It is necessary in the extreme, and we shall soon have to undertake such inquiries on our own hook, after the example of that important body of French Catholics called "l'Action Populaire," concerning whose programme and activity Fr. Albert Muntch, S. J., has lately informed American readers in a series of valuable papers in the *Centralblatt & Social Justice*.

"The social problem," as Fr. Plater points out in the *Social Year Book* for 1910, "is ultimately an ethical problem, and must be dealt with upon a wider basis than was supplied by the economists of the last century. The Catholic Church offers us, if not a detailed solution, at least the materials for a solution. These materials must be elaborated and applied to actual conditions. This demands concerted study. We must turn back to the teaching of Catholic

[1] One of our most eminent and active Catholic sociologists and social workers writes to us in reply to a query concerning the Buffalo survey: "Notwithstanding the easy assertion of the Toledo *Record*, the Poles are *not* 'all right.' The responsibility is not theirs, however, but is to be sought in their social, particularly their industrial conditions. And a work that reveals such conditions to the world ought to be very helpful in bettering the intolerable conditions that it describes. In view of this service we can afford, I think, to be patient, or at least charitable, in discussing the mistakes of those in charge of the work."

philosophy as regards the nature and extent of civil authority, the importance of family life, the rights of the parent, the just wage, the meaning of liberty, civic obligation, social justice, and the like. At the same time, *unless our study is to be abstract and ineffectual, we must institute a careful and systematic enquiry into modern social conditions... Without such detailed investigation we shall be incapable of applying Catholic social principles to our actual situation.*" (Italics ours).

WHAT IS PAIN?

A layman entering the convention of the American Medical Association at St. Louis June 6, 7, and 8, would probably have been surprised at the amount of discussion concerning what he would consider fundamental questions. Thus in the section on nervous and mental diseases, which met at St. Louis University, a paper by Dr. Dana of New York, a reputed neurologist, precipitated quite a discussion on the nature and treatment of pain. We should think that it was pretty well established that there is such a thing as bodily and mental pain, and that medical science had definitely ascertained specific remedies for various kinds of pain. But as one of the doctors in discussing Professor Dana's paper said: "We still need a science of pain." He meant to say that various conditions of body and mind which give rise to "painful" sensations have not yet been classified, but that such classification is urgently needed. The question was also debated whether to-day in their practice, and especially in diagnosis, medical men should take cognizance of the latest advances in psychology. What seemed most uncertain was whether pain should be considered as a psychical or a physical condition of the organism. One point on which the doctors agreed was that, when a patient (meaning of course a *bona fide* patient, whom the physician has no reason to suspect of mendacity or simulation) insists he feels pain of any kind—whether or not there be objective foundation for his complaint—the patient *de facto* has this pain and should not be dismissed by the physician as a victim of hallucination.

SECULARIZING HIGHER EDUCATION

"The fact that the alumni and the alumnae of Brown University have voted nearly three to one in favor of a change in the charter of their venerable alma mater has awakened renewed interest in that, to our mind, unjustifiable proposition," says the Baptist *Examiner* (quoted in the N. Y. *Evening Post,* June 25th). "The reasons given for the change seem to us trivial; those against it weighty and conclusive. When all the arguments in favor of it are simmered down to the final residuum, what remains is seen to be a bare, mercenary question of money. We are not of those who affect to despise the importance of money. Every great enterprise needs money, and plenty of it, for its successful prosecution. But is money

everything? If a great institution of learning that has been associated for nearly a century and a half with a particular body of Christians, and has been to them a source of just pride and the beneficiary of their prayers and pecuniary gifts, and about which have clustered their affections and hopes, where their sons have been educated, and over which some of their ablest men have presided, is to be wrenched from their control for the mere sake of a possible increase of endowment and a chance to share in a fund established on a wrong principle and in practical hostility to Christian control in educational institutions,[1] then we say that money is not only not everything. but it is a positively pernicious influence."

"REMEMBER THE MAINE"

The subjoined statement of the late Thomas B. Reed, Speaker of the House of Representatives, says the *Ave Maria,* is reported by Mr. John E. Lamb, of Indianapolis, who gives it "for what it is worth as a somewhat interesting contribution to a historical matter." Speaker Reed having, in March, 1899, at Palm Beach, Fla., asked Mr. Lamb whether any one out in Indiana really believed that the Spaniards blew up the Maine, the Indiana Congressman indignantly inquired what was meant by the question. Here is the Speaker's answer as published in the New York *Sun* (June 7):

I mean just what I say. I mean that the Spaniards did not blow up the Maine. I mean that the explosion was internal and not external. I mean that the board of inquiry which made the investigation knows that it was an internal and not an external explosion. I mean that Admiral Sampson knows the explosion was internal and and not external. I mean that the Naval Committee of the House knows, and that Amos J. Cummings here, who is a member of it, knows that the explosion was internal and not external. I mean that President McKinley knows that the explosion was internal and not external. I mean further that, on the Saturday before Congress met in the special session which declared war upon Spain, I was sent for by the President to come to the White House and read the message which he intended to send to Congress on Monday—a message which advised that Spain's request for arbitration be granted, and which I heartily approved. On the Sunday following, however, Mark Hanna, Stephen B. Elkins and a few others of that ilk, went to the White House and persuaded the President that, if he sent that message in on Monday, the Republicans would lose the fall elections and perhaps the control of the national House of Representatives. The result was that the message which I saw was destroyed, and the next day at noon the message from the President was received by Congress which made the declaration of war inevitable.

Mr. Lamb declares that "Mr. Reed spoke with great emphasis and considerable feeling, and did not even suggest that the conversation should be regarded as confidential."

If the raising of the famous battleship should afford proof of explosion from the inside, the American people will know what to think about the ethics of the Spanish-American War—also about President McKinley and the politicians of whom he was the

[1] The reference is to the Carnegie Fund for the Advancement of Teaching, the pernicious influence of which we have repeatedly discussed. Cfr. *e. g.,* The CATHOLIC FORTNIGHTLY REVIEW, Vol. XVII, No. 9, pp. 263—5.

tool.—Newark *Monitor*, vol. XI, No. 29.

FLOUR FOR ALTAR BREADS

We are requested to publish the following communication from a pastor residing in the State of New York:

When I was a boy, in Germany, near the Dutch boundary, I was often sent across to buy bread in Holland, because it was cheaper. There was no duty on wheat bread, but there was a duty on rice, and frequently the bread was examined by the customs officials to ascertain how much rice it contained. Holland, as you know, has extensive rice fields in the East Indies.

We Americans import our rice from South America at about seventy cents a bushel. I am told, and firmly believe, that our ordinary bread flour is about one-third rice. About a month ago I called upon our miller here for pure wheat flour for altar breads. He got me some from Chicago. It is called "All-Wheat." It is a little darker and contains small particles of bran, but these are hardly visible in the altar bread. I make my own altar bread and write this letter for the CATHOLIC FORTNIGHTLY REVIEW, in order to warn my fellow priests against using ordinary wheat flour for altar breads. I am persuaded that such altar breads would hardly be *materid valida*.

Rice paste is used for buggy covers and other commercial purposes, and in baking altar breads, adulterated flour can easily be discovered by its stickiness.

The pure food law is not enforced with sufficient rigor. Hence the clergy in buying mass wine and flour for altar breads must continue to exercise scrupulous care.

NEGLECT OF THE CATHOLIC PRESS

The subjoined timely warning was written by the late Charles J. O'Malley shortly before his death:

Year after year the subscription lists of German Catholic papers are dropping off here in the United States. The old people take the paper and it is dear to them, but the young people of the second generation, as a rule, do not. In cold truth, thousands of them couldn't read it if they took it. They may acquire a smattering of the language in school, but once out they proceed to forget it as soon as possible.

What, then, do they read? They understand English, do they take the English Catholic weekly? One would so expect, but in reality they do not. We know the subscription lists of several of the leading English Catholic journals printed in this country and can produce proof that they contain a very small percentage of German names. When asked why he does not take an English Catholic paper the second-generation German usually assigns as a reason that he doesn't want it "because it is too Irish." Speaking frankly, there is much truth in his statement. A large number of our English-printed American Catholic weeklies are very Irish. But why are

they? Because these papers are left to depend virtually on the Irish for support. It stands to reason that if they had a large number of German subscribers they would try to please them. The German Catholics of this country are a force here. Strong, earnest, brave, it is in their power to make those "Irish papers" include German Catholic news as well as Irish Catholic. How? By helping, generally, to support the English-printed Catholic weekly and insisting upon their obvious right to be represented. We mean, of course, those Catholics of German blood who do not read German and help to sustain the German Catholic press. All honor to those who do read the language and support the Catholic papers published in it!

They do not take the English Catholic journal—not they; but they do take the daily printed in English, full as it is of sensations and fake Catholic news and, now and then, insidious articles against the faith they profess. In several cities of the Union we have heard German priests lament that this is so. We have known some of them to request English Catholic papers to send solicitors into their parishes, urging their English reading people, from the pulpit, to become subscribers and yet agents usually returned empty-handed after making a house to house canvass.

What the effect of this second-generation neglect will be, in the far future, we cannot foresee, but certainly it does not augur well. Is there not danger of those readers of the daily press becoming filled with the secular spirit and ultimately becoming Liberals?

THE LESSON OF THE MILWAUKEE ELECTION

In view of much that has been written in the Catholic press in explanation of the startling fact that the Milwaukee Socialists at the last city election carried some, or at least one, of the wards where Catholics are strongest, in which, in fact, they constitute an overwhelming majority of voters, the subjoined remarks from the *Catholic Social Year* Book for 1910 will prove illuminating. They apply to American conditions quite as much as to those existing in old England.

"We see about us efforts of various kinds to secure better conditions of life for our own working classes—to protect them from insanitary housing and drunkenneess, overwork and underpay, to provide for their old age, to bring within their reach some of the amenities of life. These classes have become self-conscious; they are keenly interested, and even absorbed, in questions of social reform. They turn to the Socialist because the Socialist promises to remove social evils which actually harass them. We do not believe that they turn to the Socialist on account of any real sympathy with the fundamental principles and anti-religious implications of Socialism. The most influential Socialist leader, August Bebel, has put the matter quite frankly:—'Every man standing in practical life,' he said at Erfurt in 1891, 'knows that

it is not by our ultimate goal that we have attracted these thousands. Of our ultimate goal they are only too ready to say, What is the good of our working for a goal that we shall perhaps never live to see?' But the result is the same. The Socialist appears to have the interests of the working man at heart, and so the working man elects to throw in his lot with the Socialist. He does not know that Leo XIII has denounced the evils of modern society and the abuses of Capitalism in as strong terms as any Socialist. Still less does he know that Leo XIII has laid the foundations of a social reform which, while satisfying material wants, would also satisfy those deeper demands of the human heart which the Socialist commonly overlooks.

Hence we need to supplement our criticism of the Socialist position by a vigorous effort to construct an alternative platform of Christian social reform. To it we might attract many men of good will who are at present outside our own ranks. We have history behind us, and the bed-rock of revelation beneath our feet. Our cause is a splendid one, an attractive one; we need only to proclaim it in language which men can understand. Surely here is a crusade which might well evoke generous enthusiasm, and illuminate the path of those who are discouraged by the material evils which press all about us."

THE PASSING OF THE COLON

A writer in the *Nation* touchingly laments the passing of the Colon: In the days when the masters of stateliness and noble style were still respected, the Colon was a power in the land. Today we know him not, save rarely, and then not in his rightful service. True, he may be found in conjunction with the Dash, but the Dash is a supine rascal, indeterminate, hesitating, and no fit company for one who was wont to be a very pillar of strength in the temple of letters. There is something deeply pathetic in the silent passing of this grand old fellow, after all his noble record. But the world has changed; and the Colon has passed with the minuet. It is the age of the scrawling Comma or hurried Dash; or, if we do rise to the height of the Semicolon, that is but half a Colon, after all, and not to be compared with the fine old figure which served to buttress the great phrases of the masters. In the average book of the present one will not find a single Colon used for its original and chief purpose. Either the curt Period breaks in, or the limp Comma makes its ineffectual protest against aimless perpetuity. One can fancy our gallant old Colon fleeing from the tumult of linotype and multiple press. He must have gazed regretfully at the coming of all these strange, awkward creatures to the composing room. His was the day of small clothes, lace, and snuff-box. He lingered, indeed, in company with the splendid makers of English in the middle of the nineteenth century; but having done that, he could do no more. And now he is almost forgotten by his erstwhile associates in the printer's case.

FLOTSAM AND JETSAM

Bishop Fallon, who has recently taken possession of the see of London, Ontario, has made an appeal to the various parishes not to deluge him with addresses. He says that the address which was presented to him on the day of his consecration ought to be sufficient for the entire diocese. With regard to addresses generally he observes that they usually contain much matter that is applicable to everybody, and some that is applicable to nobody.

*

Mark Twain's quarrels with the German language are familiar. The *Nation* gives an extract from a speech which he delivered in Vienna in 1899, in aid of a local charity. He said: "I have not sufficiently mastered German to allow my using it with impunity. My collection of fourteen-syllable German words is still incomplete. But I have just added to that collection a jewel—a veritable jewel. I found it in a telegram from Linz, and it contains ninety-five letters:

Personaleinkommensteuerschätzungskommissionsmitgliedsreisekostenrechnungsergänzungsrevisionsfund.

If I could get a similar word engraved upon my tombstone I should sleep beneath it in peace."

*

The Murphy clan has reason for pious pride in the showing it makes in the list of priests, given by the official *Catholic Directory*. It heads the list, having 123 sons in the priesthood. Ryan comes next in order of number, counting 98, and Walsh has third place, with 94.—*Sacred Heart Review*, Vol. 44, No. 2.

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The latest section of the Oxford *New English Dictionary*, prepared by W. A. Craigie (Clarendon Press), carries the story from *round-nosed* to *ryze*. It is interesting to notice that in the last three sections the language has been almost equally indebted to the Teutonic and to the Romanic tributaries. Among the words of obscure origin, *rowdy* is one of the most piquant. It is of pretty recent coinage, and it is assigned to America. In the first instance, 1819, it was a term for American backwoodsmen—"the hunters, or Illinois Rowdies, as they are called, are rather troublesome." In Queensland, in 1872, one could speak of a "rowdy bullock." In England, in 1862, the term was applied to the brawlers at an election.

*

The little word *run* is a rich idiom-maker, which, with all its forms and senses, occupies thirty-seven columns in the latest section of Dr. Murray's *New English Dictionary*. These thirty-seven columns make simple reading for one to the manner born, but they are appallingly difficult for a foreigner. Fancy, for example, the sorrows of a French schoolboy pondering on the difference be-

tween running up a road and running up a bill; running for office or running for the office, and running for life or a silver cup; running off a race and running off the track; running down a hill and running down a pedestrian or a rival; looking run down or letting a clock or a house run down.

*

All religious denominations, even the most conservative, are beginning to hear the call to social service. Nearly every leading body has its bureau or commission at work, and some have specialized branches, like the Presbyterian Department of Church and Labor. Probably the newest such organization is the Bureau of Religious and Social Service established last winter by the Federal Council, representing practically the united Protestantism of America.

BOOK REVIEWS AND LITERARY NOTES

—Volume VII of the *Catholic Encyclopedia* (New York: Robert Appleton Co.) begins with an article on Gregory XII by Michael Ott and concludes with one on Infallibility by P. J. Toner. Among the more important articles of this volume we may mention: Ignatius Loyola by J. H. Pollen, Henry VIII by Herbert Thurston, Hus by J. Wilhelm, Gunpowder Plot by J. H. Pollen, Huguenots by Antoine Degert, Hegelianism by Wm. Turner, Immanence by E. Thamiry, Induction by P. Coffey, Heaven by Jos. Hontheim, Hell by the same, Heresy by J. Wilhelm, Index of Prohibited Books by Jos. Hilgers, Indulgence by W. H. Kent, Guilds by Edwin Burton and Pierre Marique, American Indians by James Mooney. While a few of the articles, notably that on Guadalupe, fall short of the high standard set by the editors, the volume as a whole is excellent beyond compare. In the words of an eminent European critic in the *Internationale Wochenschrift*, Vol. IV, No. 9, this great encyclopedia is "altogether unparalleled in its class and quite indispensible to the student of certain scientific disciplines." We cordially congratulate the publishers on this fact, and especially also on the rapidity with which they have succeeded in issuing these seven volumes. May the remaining eight follow in equally rapid succession, and may the Catholics of the English speaking world support this vast and useful undertaking as it deserves to be supported.

—*Grundriss der Biologie oder die Lehre von den Lebenserscheinungen und ihren Ursachen. Von Hermann Muckermann S. J. Erster Teil: Allgemeine Biologie. Mit 17 Tafeln und 48 Abbildungen im Text* (xiv & 173 pp. 8vo. B. Herder. 1909. $1.30 net). We are proud to be able to point to this superb production from the pen of one who during his residence in the U. S. was a valued contributor to the CATHOLIC FORTNIGHTLY REVIEW. The present volume, which forms the first of a series of five on biology or the vital phenomena and their causes treats of general biology or the vital phenomena and their causes

in general, and is quite complete in itself. The author's analysis of the cell is a masterpiece of concise and lucid description. His criticism of the mechanical theories of life is perhaps the best and most strictly scientific yet published. The problems of reproduction, heredity,[1] development, origin of life, are treated with the acumen of one who is at the same time a trained scientist and a thorough-going Scholastic philosopher. The illustrations are excellent and really elucidate the text. Not a few of them are reproductions of original photographs made by the author and his friends. The succeeding volumes are to contain—II: The Organic World and the Problem of Evolution; III: The Biology of Multicellular Plants; IV: The Biology of Multicellular Animals; V: The Nervous System and the Senses of Man. We are more than pleased to learn that this classic work is to appear also in an English translation.

—When a man who has passed through varieties of religious experience, who has studied the principal modern systems of religious thought, who has candidly examined the claims of the sects separated from the Church of Christ to be the true Church, and who has then finally made a glad submission to the Catholic Church—when such a man writes a book on the "supreme problem" of life, other men—especially those who have not yet found the Church of truth, ought to be glad to learn his conclusions. It was with preparation of this kind that Mr. Raupert began the writing of his recent work *The Supreme Problem* (Buffalo: Peter Paul and Son. 1910. XX & 339 pp. 8vo.) The author is already favorably known to Catholic readers for his earlier works *Roads to Rome, The Dangers of Spiritualism,* and *Modern Spiritism*—all of which have been noticed in this REVIEW. The Supreme Problem here alluded to is, as Mr. Raupert says in his Introduction, "the question as to our duty here and the destiny of our souls hereafter." His subtitle tells us that the work is an examination of historical Christianity from the standpoint of human life and experience and in the light of psychical phenomena. Our age is frequently called an irreligious one. Yet there are few problems which are so much discussed today as the important problems of religion studied in Raupert's volume. Some may perhaps demand a more rigid treatment than is found in this book. Yet we are confident that in its present shape the work will appeal to many who might be repelled by a more formal presentment. The ordinary man, the "man in the street," believes in "experience." And Mr. Raupert writes from experience. He writes also with full knowledge of modern literature pertinent to his subject. In fact he has done his work so well that one of our leading theological magazines speaks of the book as "a welcome addition to our apologetic literature." Mr. Raupert bases his arguments on two fundamental facts—the Fall of man and the Redemption through Christ—the former a truth often denied, the latter one much misunderstood. The author hopes that his book "may speak in true and clear accents to men of good will, and by

[1] Including a very satisfactory explanation of the famous Mendelian theory, pp. 101-107.

its message of simple, sound reason and common-sense tend, in some measure, to calm the hideous strife of tongues, which is at present disfiguring our religious and moral life." Though the publishers have sought to disarm criticism of the many misprints by saying they are due to the hurry in which the book was rushed through the press, one cannot but feel annoyed at such frequent omissions of letters as of "s" in "other" (p. 38), of "t" in "enjoymen" (p. 57), at misprints like "think" for "thing" (p. 27), and especially at such incomplete references as the one to this REVIEW on p. 56.

—About eleven years ago a German writer, Karl Muth, under the pseudonym Veremundus published a brochure in which he belittled Catholic literature and especially levelled the charge of inferiority against the work of contemporary German Catholic poets and novelists. This brochure gave rise to a wide-spread and bitter warfare against some of the best exponents of German Catholic literature by certain writers (many of them Catholics) infatuated with the Zeitgeist, or, as the Germans now more frequently call it, "die Moderne." So unwarranted and unjust were the attacks of these self-constituted critics that a number of well-known Catholic authors from Germany and Austria thought it proper to publish a formal protest. Fr. Alexander Baumgartner, S. J., the noted Catholic historian of universal literature, was asked to sign this protest. Instead of doing so, he published in the *Stimmen aus Maria Laach* (August 7, 1909), a vigorous article entitled, *"Die katholische Belletristik und die Moderne,"* followed by two others in the same scholarly review on "Literary Contrasts among German Catholics" and "The Catholic Church and Recent Literature." These three noteworthy papers have now been republished by B. Herder in a neat brochure (*Die Stellung der deutschen Katholiken zur neueren Literatur.* 27 cts.) The heated controversy which had been waged by the two factions for a number of years had lamentably obscured the real principles at issue. P. Baumgartner's work clears up the situation, refutes the charges trumped up by Muth and others, and shows that the "katholische, kirchliche Standpunkt" does *not* spell inferiority in literature. In his "Nachwort" the learned author shows how the Catholic world-view alone gives German literature a magnificent continuity, connecting the latest works of literary art with its earlier specimens rooted in the remains of Roman culture rescued by the Church. The charge of inferiority is frequently raised against English Catholic literature also. Yet our entire literature up to the days of Elizabeth is Catholic in tone. It would not be lost labor if one of our Catholic writers were to do for English letters what Baumgartner has so splendidly accomplished for the literature of Catholic Germany.—A. M.

—*Ireland Yesterday and Today. By Hugh Sutherland. With an Introduction by John E. Redmond, M. P.* (xvi & 264 pp. 8vo. Illustrated. Philadelphia: The North American. 1909. $1.17 postpaid). Seven years ago Mr. Sutherland; who is associate editor of the Philadelphia *North American,* made

a tour of Ireland, and in a series of letters to his paper described the sad conditions due to landlordism and misgovernment. Last year he revisited the same scenes, resumed his careful and patient inquiry, and now issues in book form the entire correspondence growing out of both visits. The book is written from an American viewpoint. During the seven years conditions in Ireland have greatly improved. Under the new legislation the impossible system of land tenure, with all its attendant evils, is being wiped out; the people are gradually coming back into ownership of the soil; control of local affairs has been put into their hands; an earnest and successful effort is making to lift the helpless victims of poverty; equality has been granted in facilities for higher education. Still Ireland remains sullen, resenting and resisting the present system of government, and continues to demand Home Rule. The author's discussion of the grounds upon which the demand for self-government rests, forms one of the most convincing portions of his book. Altogether the present volume offers a very fair presentation of the Irish question and is sure to increase the number of Irish sympathizers in America. The profits derived from the sale of the book will be handed over to the executive of the United Irish League.

—*Books for Catholic Social Students.* 32 pp. London: Catholic Truth Society; St. Louis, Mo.: B. Herder. 1910. 5 cts. (Wrapper). This is undoubtedly the best compilation of titles of works on the social question for Catholics that exists in English. It is divided into twenty-two sections or sub-headings, under which are classified works on different phases of the social question, and works for different classes of students. Some of these sections are headed: For Seminaries and the Clergy; For Men's Clubs; On Economics and the History of Industry; The Church and Social Problems; Socialism; Housing and Rural Problems. While the list is by no means complete (being especially meagre in its German references), it is sufficient for the great majority of Catholics who are interested, or likely soon to become interested, in social study. The explanatory notes and cautions printed in connection with some of the non-Catholic works are on the whole excellent. In one place (p. 13) we are told that, "few books on sociology from a Catholic standpoint have appeared in English." If the compiler had put "social question" for "sociology" in this sentence his criticism would, alas! be only too true, and too obvious even from his own list.

—*Die Geschichte der scholastischen Methode. Nach den gedruckten und ungedruckten Quellen dargestellt von Dr. Martin Grabmann, Professor der Dogmatik am bischöflichen Lyzeum zu Eichstätt. Erster Band: Die scholastische Methode von ihren ersten Anfängen in der Väterliteratur bis zum Beginn des 12. Jahrhunderts* (xiii & 354 pp. 8vo. B. Herder. 1909. $1.95 net). Professor William Turner has rightly pronounced this "the most important contribution to the history of Scholasticism that has appeared in the last fifty years."[1] Dr. Grabmann takes the

[1] *Catholic University Bulletin,* XVI, 1, p. 71.

term Scholastic method in a wide sense, as describing that mode of applying reason to the data of revealed religion which enables man to obtain a deep philosophical insight into supernatural truth and to defend it against objections raised from the standpoint of reason. He shows how this method has its foundations in the writings of the Fathers and how it gradually developed. He traces its development to the time of St. Anselm of Canterbury. A second volume is to carry the story forward through the twelfth century, while a third is to be devoted to the Scholastic method at its best in the hands of St. Thomas Aquinas and his theological contemporaries. The author rightly accentuates the unbroken continuity between Patristic and Scholastic philosophy. Much of the material upon which he bases his conclusions is inedited. Dr. Grabmann severely criticizes M. De Wulf for setting down Scotus Eriugena as the Father of anti-Scholasticism. His essay on "Boethius, the last Roman and the first Scholastic," is admirable both in style and spirit, as is also his characterization of St. Anselm. We trust this splendid work will find an English translator. It is epoch-making in the true sense of the word, and indispensable to the theologian, the philosopher, the patrologist, and the historian.

—After having presented us with a splendid little volume, *Ohne Grenzen und Enden,* which offered "Thoughts concerning God, the infinite being," and received unstinted praise from the leading German literary and theological journals—the Rev. P. Otto Zimmermann, S. J., now publishes a companion volume entitled *Das Gottesbedürfnis: Als Gottesbeweis den Gebildeten dargelegt* (B. Herder. 70 cts. net). In reviewing the earlier book (see the CATHOLIC FORTNIGHTLY REVIEW, Vol. XVI, No. 7) we referred to it as "a compact little volume, full of lofty thoughts and solid reasoning about the being and perfections of God." The same holds for the volume before us, in which Fr. Zimmermann takes up other perfections of God and proves that only the being that has these perfections in their plenitude can satisfy the heart and desires of man. There is, too, the same elegance of diction, the same cogent reasoning which distinguish the former production and which have won for it so many admirers. Many little facts and illustrations drawn from a wide range enliven the discussion. Thus the one about Schopenhauer, who in his last illness repeatedly exclaimed: "O God, my God!" and when rebuked by his physician, who asked the deep-dyed pessimist: "Does God still live in your philosophy?" answered: "When there is suffering, it can not get along without God; but when I am well again it will be different." To show the excellent use Fr. Zimmermann has made of the recent literature, it will be sufficient to note that he quotes Balfour, Blondel, Ferrer, Hellwald, James, Ibsen, Nietzsche, Ritschl, and Th. Ziegler.

—*The Wayfarer's Vision. By the Rev. Thomas J. Gerrard* (xxiv & 284 pp. 12mo. London: Burns & Oates; St. Louis, Mo.: B. Herder. 1909. $1.35 net). This is a rather unconventional essay, or collection of essays, on the great religious problem of what we know of God and how best we may know

more. The line of thought is this: Our present vision of God has been made dark and enigmatical with a moral purpose. That purpose is to try and strengthen our wills, to generate that love of God by which alone the beatific vision may be gained. That purpose, however, could not be attained if the dark vision were so dark as to result in agnosticism, or so enigmatical as to result in unauthorized dogmatism; for the one would give us nothing to love, whilst the other would give us nothing worth loving. This vision, therefore, must be such as to be at the same time a revelation and a mystery:—a revelation in order that we may have positive knowledge to guide us; a mystery in order that that we may have an unknown region to excite our thirst for more knowledge, and so to stimulate our volitional effort. Such vision is adequately accounted for in St. Thomas's doctrine of the analogy of proportion, to which the author faithfully adheres, and which he cleverly combines with the ideas expressed by Cardinal Newman. "By combining St. Thomas and Newman we are saved on the one hand from pragmatism and humanism, for we expressly exclude any substitution of will or feelings for intellect; on the other hand, from dialecticism and rationalism, for we set the will, feelings, and intellect in right relation to each other." Altogether a most fascinating book and one which tends to "strengthen the soul in its Godward effort."

—*Kirchengeschichtliche Apologie. Sammlung kirchengeschichtlicher Kritiken, Texte und Quellen auf apologetischer Grundlage, herausgegeben von Dr. Theodor Deimel* (xix & 395 pp. 8vo. B. Herder. 1910. $1.45 net). The study of Church history in these parlous days of rationalism *rampant et roarant* naturally takes on an apologetic tone. It was to further this wholesome tendency among Catholic students that Dr. Deimel undertook to prepare this most useful collection of source-extracts and quotations from eminent historians, both ancient and modern, both non-Catholic and Catholic. The work is well adapted to introduce the reader to the original sources and to furnish him material for forming an opinion of his own on many controverted subjects. It deserves to be cordially recommended to all students of Church history, especially to seminarians, and should be put into the hands of educated non-Catholics whenever an opportunity offers.

—*The Condition of the Working Classes. By Pope Leo XIII. With an Introduction and Analysis by the Rt. Rev. Monsignor Parkinson, D. D.* 53 pp. London: Catholic Truth Society; St. Louis, Mo.: B. Herder. 1910. 5 cts. (Wrapper). A cheap, convenient, and well arranged edition of the English version of this great encyclical is a boon to all students of the labor question and the social question. The Introduction briefly sketches the events that prepared the way for and brought about the publication of the encyclical, while the analysis at the end of the pamphlet gives a good idea of the order of topics and a very good résumé of the entire contents. Perhaps the best feature of the present edition is the headings inserted in heavy type at

appropriate places within, but at the margin of, the text. These relieve the eye, facilitate the reading, and contribute much toward an intelligent grasp of the argument as a whole.

—*Theology of the Sacraments. A Study in Positive Theology by the Very Rev. P. Pourrat, V. G., Rector of the Theological Seminary of Lyons (France). Authorized Translation from the Third French Edition* (xv & 417 pp. crown 8vo. B. Herder. 1910. $1.50 net). This is really a study in the history of dogmas,—to be more specific, an attempt to make a historical synthesis of the theology of the sacraments. Of course, under present conditions, as the author (p. ix) himself admits, such an attempt cannot be definitive. But the work is as well done as one could reasonably expect. The historical method is employed throughout, except in this one particular, that the author places the Catholic doctrine as defined by the Council of Trent at the beginning of each question, instead of giving it its chronological place in the text. The translation has a quaint Gallic flavor. We cordially recommend the work and join in the hope of the author, that it may recall to minds troubled by the present religious crisis that it is possible, without exceeding the bounds of orthodoxy, to give appropriate solutions to the new problems which are constantly arising.

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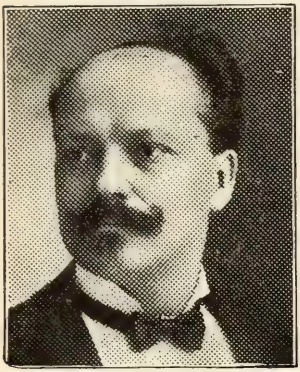

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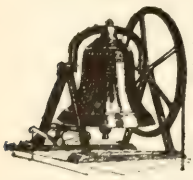

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Here then is something that the Catholic Directory tells,—not indeed to the superficial reader or the busy newspaper man who sums up hastily a few figures which tally with his foregone conclusion as to the "marvelous growth of the Church in the United States." The *homo sapiens* is he who goes to the bottom. From a worldly point of view, Iowa is one of the most prosperous states in the middle West. Religiously, too, it is reputed to be flourishing. However the figures seem to tell a somewhat different story. While the Archdiocese of Dubuque makes a none too favorable showing, matters are decidedly worse in the Sioux City Diocese. The nadir is reached in the Diocese of Davenport. But the most remarkable feature of it all is that certain nationalities, (may we add, the less wealthy nationalities?) have seen their way to building and maintaining parish schools, whereas a woeful lack of appreciation of the need of parochial school training—we purposely refrain from hinting at any other explanation—is manifest in the English-speaking parishes of the three dioceses. Who can explain this strange phenomenon? Of course, all parishes are not blessed with equal opportunities, and *ad impossibile nemo tenetur*. But a glance at our tables with their tremendous proportions cannot but convince the most optimistic reader that this is not a question of material means, but that we are confronted with a psychological fact.

The true history of the Church in the United States has not yet been written. To be true and complete, it would have to concern itself with the shadows as well as with the sunshine in the picture. It would have to lay bare, for example, the secret motives that still prejudice so many Catholics against the parochial school system. It would also have to tell how many Catholics grow lukewarm, as the years roll by, and are eventually lost to the Church, for sheer want of religious training. Enthusiasm for total abstinence may be running high among Iowa Catholics, both clerical and lay. Membership in the Knights of Columbus or other fraternal organizations may be considered an important

factor in the religious life of that State. But eventually these things will not save many immortal souls. They may be commendable so far as they go, but what the Catholics of our American Mesopotamia need above all else is the stirring up of a powerful public sentiment and the setting on foot of a mighty movement in behalf of the Catholic parochial school.

We will not enter into a discussion as to who is to blame for the great lack of parochial schools in Iowa. *Videant consules.* So much seems certain—all the blame by no means rests with the people. We hope the day is not far off when the solemn voices of the Fathers assembled at the Council of Baltimore commanding the erection of parish schools will be heard re-echoing clearly and distinctly from the hills of the Hawkeye State.

Whether our tables are typical in the sense that like proportions exist in the dioceses of other States we are not prepared to say. Perhaps interested readers blessed with leisure will get up similar tables for their respective dioceses.

Here are the lists for Iowa:—

Archdiocese of Dubuque

SCHOOLS

English-speaking Parishes

1 Dubuque
2 Dubuque
3 Dubuque
4 Dubuque
5 Ackley
6 Cascade I
7 Cedar Falls
8 Cedar Rapids I
9 Cedar Rapids II
10 Charles City
11 Clinton I
12 Clinton II
13 Clinton III
14 Cresco I
15 Decorah
16 De Witt
17 Dougherty
18 Eagle Grove
19 Elkader
20 Elma
21 Fairbank
22 Farley
23 Garryowen
24 Independence I
25 Lawler
26 Lourdes
27 Lyons
28 Manchester
29 Marion
30 Marshalltown
31 Mason City I
32 New Hampton I
33 New Haven
34 Oelwein
35 Otter Creek
36 Petersville
37 Placid-Epworth
38 Rockwell
39 Tama City
40 Temple Hill
41 Waterloo I
42 Waterloo II
43 Waukon
44 Waverley

Total 44

Mixed Parishes
(Engl. and German)

1 Banckston
2 Calmar
3 Centralia
4 Eagle Center
5 Fillmore (⅓ German)
6 Holy Cross
7 Key West
8 St. Theresa's

Other Nationalities
(Chiefly German and Bohemian).

1 Dubuque (Highsch.
2 Dubuque (Paroch.)
3 Dubuque
4 Alta Vista
5 Balltown
6 Bellevue
7 Brown Station
8 Cascade II
9 Cedar Rapids III
10 Clinton IV
11 Cresco II
12 Dyersville I
13 Dyersville II
14 Festina
15 Ft. Atkinson
16 Garnavillo
17 Gilbertville
18 Guttenberg
19 Haverhill
20 Independence II
21 Ionia
22 La Motte
23 Lansing
24 Luxemburg
25 Lyons I
26 Lyons II
27 Meyer

28 New Hampton II
29 New Vienna
30 North Washington
31 Norway
32 Ossian
33 Petersburg
34 Protivin
35 Roseville
36 St. Catherine's
37 St. Donatus
38 St. Lucas
39 Sherrill's Mound
40 Spillville
41 Spring Brook
42 Stacyville
43 Waterloo III
44 Worthington
Total 50[1]

No Schools

English
1 Alma
2 Ames
3 Anamosa
4 Belmond
5 Blessing
6 Britt
7 Bryant
8 Castle Grove
9 Centre Grove
10 Cherry Mound
11 Clarion
12 Clermont
13 Delmar
14 Dorchester
15 Eldora
16 Elkport
17 Fairfax
18 Forest City
19 Grand Mound
20 Greene
21 Grundy Center
22 Hampton
23 Harper's Ferry
24 Hazleton
25 Jesup
26 Lansing Ridge
27 Mason City
28 Masonville
29 MacGregor
30 Monona
31 Monti
32 Monticello
33 Nevada
34 New Albin
35 New Mellary
36 Osage
37 Oxford Junction
38 Parkersburg
39 Plymouth Rock
40 Preston
41 Reilly Settlement
42 Riceville
43 Rickardsville
44 Ryan
45 Sabula
46 St. Anthony
47 St. Cecilia
48 St. Joseph's
49 St. Philumena (Dubuque)
50 State Center
51 Stone City
52 Strawberry Point
53 Sumner
54 Toronto
55 Van Horn
56 Vinton
57 Volga City
58 Walker
59 Waucoma
60 Webster City
61 Welton
62 West Ridge
63 West Union
64 Wexford
65 Williams
66 Winthrop
Total 66

Other Nationalities
1 Barclay
2 Chelsea (Boh.)
3 Clutier (Boh.)
4 Garner (Boh.)
5 Little Turkey (Boh.)
6 Manly Junction
7 Nashua
8 Oxford Junction (Boh.)
9 Raymond
Total 9

Mixed Parishes
Belle Plaine
Total 1

Diocese of Sioux City

English-speaking Parishes

Schools
1 Akron
2 Anthon
3 Boone
4 Carroll I
5 Cherokee
6 Clare
7 Danbury I
8 Denison
9 Emmetsburg I
10 Fonda
11 Fort Dodge I
12 Fort Dodge II
13 Grand Junction
14 Hawarden
15 Marcus
16 Rock Valley
17 Salix
18 Sioux City I
19 Sioux City II
20 Sioux City III
21 Vail
22 Varina (School bldg.)
23 Whittemore
23

No Schools
1 Algona
2 Alvord
3 Armstrong
4 Ayrshire
5 Barnum
6 Churdan
7 Coon Rapids
8 Duncombe
9 Emmetsburg II
10 Estherville
11 Gilmore City
12 Graettinger
13 Ida Grove
14 Jefferson
15 Kingsley
16 Larchwood
17 Le Mars II
18 Livermore
19 Lohrville
20 Manila
21 Manson
22 Maurice
23 Merrill
24 Milford
25 Moorland
26 Neptune
27 Ogden
28 Onawa
92 Pomeroy
30 Rock Rapids

[1] Two parishes in this list have each two schools; therefore the total is really 50 instead of 52 parishes.

31 Rolfe
32 Rockwell
33 Ruthven
34 Sanborn
35 Schaller
36 Sheldon
37 Sibley
38 Sioux City VII
39 Sioux City VIII
40 Spencer
41 Storm Lake
42 Sutherland
43 Wall Lake

43

German-speaking Parishes

Schools

1 Alton
2 Arcadia
3 Ashton
4 Bancroft
5 Breda
6 Carroll II
7 Danbury II
8 Dedham
9 Early
10 Granville
11 Halbur
12 Hospers
13 Le Mars I
14 Mallard
15 Maple River
16 Mapleton
17 Maryhill
18 Mt. Carmel
19 Odebolt
20 Oyens
21 Remsen
22 Roselle
23 Sioux City IV
24 St. Benedict
25 St. Joseph's
26 Templeton
27 Wesley
28 West Bend
29 Willey

29

No Schools

1 Pocahontas (Boh.)
2 Sioux City V (Fr.)
3 Sioux City VI (Pol.)

3

Mixed Parishes

School

1 Pocahontas

1

No School

1 Charter Oak

1

Diocese of Davenport

English-speaking Parishes

School

1 Davenport I
2 Davenport II
3 Davenport III
4 Burlington I
5 Burlington II
6 Cosgrove
7 Council Bluffs I
8 Creston I
9 Des Moines I
10 Des Moines II
11 Des Moines III
12 Dunlap
13 Imogene
14 Iowa City I
15 Keokuk I
16 Muscatine I
17 Neola
18 Parnell
19 Washington
20 Davenport IV
21 Melrose ???

20 (21)

No School

1 Davenport V
2 Adair
3 Afton
4 Albia
5 Armagh
6 Atlantic
7 Audubon
8 Avoca
9 Bayard
10 Brooklyn
11 Casey
12 Centreville
13 Chariton
14 Churchville
15 Corning
16 Creston II
17 Fairfield
18 Farmington
19 Georgetown
20 Granger
21 Guthrie Center
22 Hamburg
23 Holbrook
24 Irish Settlement
25 Keokuk II
26 Kinross
27 Lenox
28 Long Grove
29 Lovilia
30 Maloy
31 Malvern
32 Marengo
33 Massena
34 Mechanicsville
35 Missouri Valley
36 Morse
37 Mount Pleasant
38 Newton
39 Nichols
40 Oscaloosa
41 Ottumwa I
42 Ottumwa II
43 Oxford
44 Perry
45 Red Oak
46 Reno
47 Shenandoah
48 Stuart
49 Tipton
50 Valeria
51 Valley Junction
52 Victor
53 Walnut
54 What Cheer
55 Williamsburg
56 Wilton Jct
57 Winterset
58 Woodbine

58

Other Nationalities

School

1 Davenport VI
2 Burlington III
3 Clear Creek
4 Council Bluffs II
5 Des Moines IV
6 Earling
7 Exira
8 Ft. Madison I
9 Ft. Madison II
10 Ft. Madison III
11 Harper
12 Hills
13 Houghton
14 Iowa City II
15 Keokuk III
16 Lacona
17 Muscatine II
18 Ottumwa III
19 Panama
20 Portsmouth
21 Richmond
22 Riverside
23 Rosemount
24 St. Mary's

25 St. Paul
26 West Burlington
27 Westphalia
28 West Point
28

No School
1 Bettendorf
2 Buffalo
3 Des Moines V (Ital.)

4 Harlan
5 Iowa City III (Boh.)
6 Sigourney
6

The Preservation of American Archaeologic Material

Those who have devoted any attention to the subject of American archaeology are aware that it is high time that the collections of aboriginal artifacts that have been made be entrusted to responsible persons or institutions so that they be not lost to science at the death of their owners. Perhaps nothing is so easily scattered as a collection of relics, nothing so readily destroyed if left to the care of ignorant or irresponsible persons, as relics and mementos of the past, though they may be of priceless value and may represent the devoted work of a life-time. Again, what little is left of the products of genuine aboriginal handicraft is rapidly disappearing and in a few years it will be impossible to obtain certain specimens to complete series illustrating ancient Indian industries. Those who know the West well, know too how difficult it is to obtain a genuine Navaho blanket or one of the beautiful specimens of ancient Zuñi pottery upon which the moulder would spend days, perhaps weeks of patient toil. Again the inevitable souvenir-hunter has destroyed much of what he could not tear or wrench away. It was partly for this reason that our government has at last taken steps to preserve for posterity one of our most extensive prehistoric ruins—the famous Casa Grande in Pinal County, Arizona.

Fortunately we have still with us a few men who look upon the collection and preservation of American archaeological specimens not merely as a pastime but as a sacred duty. They realize that we and our children have a right and a duty to know something of those strange tribes that have gone before us and whose lands we now possess. Among these genuine lovers of all things pertaining to the American Indian, and especially to the earlier history of the Southwest (and of which none has written more charmingly and more truthfully) is Dr. Charles F. Lummis, editor of *Out West,* Los Angeles, California. For many years he has devoted his time, money, and energy to collecting material illustrating the history and ethnology of the Southwestern States. The result of his toil is a splendid collection in American ethnology and archaeology, which men come from afar to see and which its possessor has housed in a special building to facilitate inspection and—study.

Besides a vast amount of archaeologic material Dr. Lummis has

collected an extensive library on Indian ethnology and linguistics. Perhaps no one, as is but proper, has made more intelligent use of this material than Mr. Lummis himself. We may mention, in proof, his delightful volumes on life in the Southwest—*A New Mexico David, The Land of Poco Tiempo, Strange Corners of Our Country,* etc.

Mr. Lummis wished this valuable possession to be useful to the whole country. Realizing that the best way to insure lasting results for the people at large, and to preserve the collection intact, would be to have it installed in a special building where it was to remain as a memory to himself, his children, and his children's children, he donated these accumulations of a life-time to the Southwest Museum of Los Angeles.

The Seventh *Bulletin* of the Southwest Society of the Archaeological Institute of America comments as follows on this munificent bequest: "If American archaeology today occupies its deserved place alongside that of classic lands, that, too, is largely the outcome of his [Lummis's] ceaseless endeavors to have preserved the precious mementos of our land. The Southwest Museum, therefore, created almost wholly by this one man's devotion and enthusiastic scholarship, becomes naturally the trustee of the fruits of his life's work for his children, his posterity and the people of the great Southwest as well."

We are very glad to learn that some rare relics of the earlier history of the Catholic Church in the Southwest are in this Museum. In addition, Bishop Conaty has promised valuable specimens of the period of the Franciscan missions, including the original mission records of births, marriages, and deaths.

Is There Need of a Catholic Professional Literature?

In a previous article we briefly set forth the scope and meaning of professional literature.

We proceed to add some observations on the attitude which American Catholics ought to assume on the formation of a sound, high-class professional literature of their own.

And here we are at once brought face to face with a serious problem. Is there a pressing demand for Catholic publications on matters of purely professional importance?

Never before, it is argued, has the professional literature of America been more varied and voluminous than in our day. At no other time in history, has this country witnessed a display of scholarship more brilliant, more searching, more progressive than that possessed by American scholars of the present generation.

Why add to the matchless wealth of American lore or possibly strive to displace it by *united* and *sustained* attempts on the Catholic side to create a distinctively Catholic professional literature, when such attempts, if not doomed to certain failure, may appear to friends a rash and futile enterprise and to the foe a hostile challenge?

There is more specious sophistry in this weak-kneed plea than can readily be disposed of within the narrow limits here assigned. Such subterfuges—and possibly our readers may be acquainted with others of a similar brand—will be found on close inspection to obscure the crucial point of the problem.

Is the general character and quality of current non-Catholic professional literature, from the Catholic point of view, such as not only to justify but to demand as an imperative necessity, the creation of a distinctively Catholic professional literature? This is the problem before us, to the solution of which we now wish to address ourselves.

The dominant note of the times is materialism and irreligion. To this twofold source may be traced, in the last analysis, almost all the religious, moral, and social evils that afflict and oppress the present generation. Like a loathsome pestilence that blights and withers whatever lies within its track, this evil spirit of the times has invaded every department of human endeavor. Nor has the world of thought and letters entirely escaped its ravages.

It were, indeed, nothing short of the marvelous did non-Catholic professional literature, growing up as it does in an atmosphere surcharged with materialistic and godless doctrines, remain untouched by the blight of error. The contention that scholarly writers are qualified by their superior attainments to shut out such doctrines from their writings, while they are at the same time under their influence, is, to put it mildly, a gratuitous assertion. It is, moreover, so contrary to the facts of history and to the workings of human nature as to put an undesirable strain on our sense of probability. As it is, the vast bulk of non-Catholic professional works are un-Christian in spirit. Some openly advocate atheistic doctrines. Many, under cover of philosophy, pure reason, science, the higher criticism, or by similar dishonest tactics, destroy religious conviction, corrode faith, or corrupt morals.

We are often reminded in the numerous organs of current secular thought that representative exponents, on the non-Catholic side, of religion, philosophy, history, science, education, sociology, ethics, and criticism have pledged themselves to infidelity in one form or other. True, the various systems of thought now in vogue among scholars, specialists, and professional men outside the pale of the

Catholic Church differ considerably in idea, but they are all developments from one common fallacy, the principle of Subjectivism. Subjectivism prides itself on the rather doubtful privilege of freethought. It evolves its theories and beliefs out of the inner consciousness. It feeds on extravagant and absurd abstractions; shakes off the shackles of wholesome restraint and shines in the splendor of its own self-sufficiency. Such is the radical and destructive principle to which the current systems of thought owe their origin. The common conclusion to which they tend is no less radical and destructive. They start and end in undisguised hostility to natural and revealed religion.

This tendency, though manifested in as many ways as there are infidel systems of thought, is reflected now clearly, now dimly in the professional literature of the day. At one time it is utilitarian, positivist, or agnostic; at another socialist, sceptical, or pantheistic criteria which run through the manifold forms of professional literature in the estimate of the age, of its progress and culture, of its religious, social, scientific and literary ideals.

In philosophy and theology the most luminous truths are either questioned or denied. The existence, the nature, the properties, and the powers of the human soul are represented as insoluble enigmas. God has become either unknowable or unnecessary or both. Revelation is a myth. The Church is a purely human institution—the creation of crafty and ambitious ecclesiastics. The Bible is the work of human hands, a literary record of high merit,—nothing more. As an "inspired" volume it can claim no greater authority than the sacred books of the ancient Babylonians, Persians, and Egyptians. Religion is purely a matter of sentiment, governed by the whims, bias, or environment of him or her who believes, while dogma is simply the death of intellectual liberty.

In science unwarrantable conclusions are deduced from doubtful or fallacious premises. Groundless assumptions are multiplied to suit one-sided conceptions. Under the guise of "pure science" vague and fanciful speculations are indulged by writers whose scientific attainments are as remarkable as their philosophical equipment is defective.

History has fared no better in the hands of materialist or infidel interpreters. No less an authority than Count de Maistre has styled the history of the last three centuries a huge conspiracy against the truth. Small wonder, then, that writers, posing as reliable historians, have stained their pages with deliberate falsehoods. Some have either wholly suppressed or shuffled into footnotes important facts out of tune with the principles or theories to which they have committed themselves. Others, led by excessive sympathy for a cause, nation, or individual,

have been betrayed into error by wantonly straining or curtailing phenomena to accentuate personal views or impressions. Yet others, blinded by hostility or prejudice, have made unjust attacks upon their opponents, either repeating direct charges without stating the grounds of their credibility, or resorting to a contemptible style of innuendo when open assaults upon irreproachable characters seemed inexpedient. In a word, facts have been so misstated or misrepresented as to make a just appreciation of the human record next to impossible for the average reader.

In education, political economy, and law the standards of excellence and of progress are more often utilitarian than ethical. In sociology tenets and theories are exploited that cut at the very roots of domestic, social, and civic life.

We have but lightly limned the appalling picture of the errors that mar the great bulk of contemporary professional literature published by American scholars. Possessed of extensive erudition, and commanding all the graces of diction, they readily obtain a responsive hearing from misguided and gullible readers who, from a lack of insight, are unable to discriminate between the force of sound principles and the glamor of a meretricious style; not to speak of other evils flowing from the polluted professional literature of the day, the havoc created in the minds of undiscerning and perplexed readers, inoculated with its virus, almost baffles calculation.

This being so, there is manifestly a crying need of stemming this tide of insidious and poisonous literature. Unless a barrier be raised in time to check its merciless inroads, the stream will gather fresh strength as time goes on. What agency is to stay, if not to undo, the wreck of principle so skilfully manipulated in the sacred name of truth and science?

The plea we urge is the answer to this question. *We need a distinctively Catholic professional literature.* O. L. L.

A Gross Fallacy

Apropos of the Fairchild incident "Bishop" Cranston, of Washington, D. C., is reported to have appealed to the threadbare argument of last resort, so often invoked to show the superior civilizational influence of Protestantism over Catholicity, to-wit: the stereotyped comparison of Northern with Southern nations.

Is it not time to relinquish that argument once for all, based as it is on a gross fallacy?

The argument assumes that the Northern nations are Protestant.

Now, Germany, even since 1871, is nearly one-half Catholic:—Bavaria, Baden, the Rhenish Provinces, Westphalia, Alsace and Lorraine, are predominantly Catholic; Posen, Silesia, Hanover, and many of the small principalities overwhelmingly so. Of the forty-five million inhabitants now claimed by new Germany, fully twenty millions are Catholic. Austria-Hungary, the centre of former Germany, is over nine-tenths Catholic. Belgium is entirely, and Holland over one-third Catholic. England, Scotland, and Ireland are one-fourth Catholic, and so are the United States. France, being half Southern and half Northern, is almost entirely Catholic, except where Masonry has made inroads,—it certainly is not Protestant.

When it is argued, therefore, that the Northern races show more progress, a considerable portion of the argument must fall to the credit of Catholicity, and the argument itself is useless for the purpose for which it is employed.

From a religious point of view material progress is not necessarily true advancement. A nation which worships the Dollar is not *per se* more advanced than one that complies with the First Commandment. The nations round the Chosen People were materially farther advanced. Was it because they had erected altars to Baal? Material superiority with its struggle for existence is likely to produce moral inferiority.

Judged by the standard of Rousseau a materially prosperous nation is, perhaps, in advance of a sister nation that still upholds the ideal superstructure of Revelation. Naturalism has succeeded in tearing down altar and throne, and proclaims the existence of Nature only. Nations which adopt Naturalism, as against religion, can devote all their energies to material development, since they have no other ideal.

It is passing strange that a man who calls himself a bishop should point to material progress as a result of a nation's religious tenets.

In what respect are the Southern nations inferior to their Northern sisters? In morality? Compare the statistics: Spain has one in a thousand of extra-marital births; Germany 47, England 42, Scotland 58, Ireland 1, Sweden 52, the United States 47.

In social condition? Is the squalid poverty and vice of Northern nations an improvement on the idling *dolce far niente* of the South?

Is the pent-up and legally restrained anarchism of Germany an improvement, socially, on the petty lawlessness of the lower strata in Spain?

Is rampant divorce in the United States socially of greater value than the staid and exemplary home life of the people of South America? Or, are the predominant vices of "boodling," "grafting," etc., an

improvement on South American dictatorships? Is it better to make church-going a dress-parade, or a social function, than to have the poor and lowly worship God side by side with the wealthier classes for conscience-sake? Is the uplifting and the model conduct of children towards their parents in Latin America of less value morally than the pert and impertinent attitude of American children towards theirs? Which is better, socially, the alignment of all business on the assumption of the rascality of every living man, as we see it here, or business conducted on the old lines of personal probity, with a full knowledge of the duty of restitution consequent upon dishonesty?

Is the egoism of the North at all comparable to the chivalry of the South?

Take out of your list of poets, painters, sculptors, composers, and scientists all those who hail from Italy, Spain, Austria, Bavaria, Baden, Poland, Russia, and France, and what have you left? Especially if you eliminate also the influence these men exerted on their followers and imitators in other countries.

The South has educated the North and has christianized and civilized it. Shame on the North for now spurning its moral and intellectual mother!

Naturally the Northern races are sturdier, the Southern weaker and more indolent. The North-man continually wrestles with Nature for existence and comfort, while the Southerner revels in a benign climate that furnishes him the comforts of life without a struggle.

We must therefore expect greater activity and more varied resources in the former than in the latter.

It has been pointed out that the Spaniards have not raised South America and Mexico to the standards of our own country. Probably the most potent reason of this fact, as far as it is a fact, is that Spain has attempted at least a moderate civilization of the aborigines; whereas *we* have isolated the Indian and driven him to reservations. The mass of the people of South America and Mexico are the aborigines, or their descendants, whereas the bulk of the people of North America are Europeans or their descendants.

In view of the *Weltanschauung* incumbent on a Christian minister we cannot see how he can make an appeal to material prosperity and advancement as an argument in favor of religion when "only one thing is necessary," and in the face of the fundamental doctrine couched in the words, "What doth it profit a man, etc."

Materialism and Naturalism are sorry props to a religious argument.

St. Louis, Mo. C. E. D'ARNOUX

How They Prevent Strikes in Canada

The Canadian Industrial Disputes Investigation Act for the prevention of strikes affecting public utilities forms the subject of an article by Victor S. Clark in Bulletin No. 86 of the Bureau of Labor, of the Department of Commerce and Labor.

The dominant motive of the act was to prevent strikes and lockouts that seriously and directly affect the general welfare. The method of the law in such disputes is to prohibit a cessation of industry under penalties until by the investigation of an official board the public is reliably informed of the grounds of the controversy. While strikes and lockouts are not prohibited after an investigation has been made, reliance is placed upon the power of well-informed public opinion to prevent or shorten such disturbances.

The law provides for boards of conciliation and investigation, appointed for each dispute. Each board consists of three members, one selected by the workers, another by the employers, and the third by these two members, or, when they fail to agree, by the government.

The industries to which the law applies are those known as public utilities, such as steam and electric railways, power and lighting plants, and similar industries; it also extends to mines. Coal mines may perhaps be considered as public utilities, but the application of the act to metal mines is a departure from the strict principle of the law.

In comparison with the Australasian statutes the Canadian act differs in four important particulars: (1) It applies to a limited number of industries; (2) it does not provide for the incorporation of unions; (3) it requires the appointment of a new board for each dispute instead of a permanent tribunal; (4) it does not prohibit strikes and lockouts after an investigation of the dispute has been made.

From March 22, 1907, when the act went into effect, to August, 1909, boards were appointed and acted in a total of 59 disputes. These disputes involved altogether 65,500 employees. In 5 cases there were legal strikes, that is, begun after the report of a board, and in 8 cases there were illegal strikes, that is, begun before or pending investigation by a board; in 45 cases settlement was secured without a strike. The friends of the act claim that a considerable number of disputes which otherwise might have resulted in a strike have been settled without a board because the parties were unwilling to have a public investigation. The most valuable feature of the act is claimed to be that it furnishes a regular formal procedure for bringing parties together before a strike or lockout occurs.

The principal service of a board is in bringing the parties to the

controversy together for an amicable discussion and in guiding their negotiations to a voluntary settlement. If the parties can not agree in this way, the board seldom brings in a unanimous report. The chief merit of the law, then, lies not so much in its compulsory or penal features as in its conciliatory provisions, though its original and interesting element is the temporary prohibition of strikes and lockouts in order that conciliation may not be sacrificed by default.

Mr. Clark reports that observation and interviews with different classes of people in all parts of Canada indicate that the act has with some exceptions the support of the general public and of employers and of the parliamentary "laborists" and of the unions not directly affected by its provisions. The officials of the railway unions are divided in their opinions, but on the whole are more favorably inclined toward the law than when it first went into operation, and the rank and file of these unions is probably even more friendly. The leaders and the aggressive membership of the western mining unions are vigorous opponents of the act, although there is a considerable quiet element that probably regards it with favor. The Nova Scotia miners officially indorse the law, but the result of a referendum vote upon it would be difficult to predict.

The act seems to be gaining support with longer experience, and has very few opponents outside of labor ranks. The act has afforded machinery for settling most of the disputes that have occurred in the industries to which it applies; but in some cases it has postponed rather than prevented strikes, and in other cases strikers have defied the law with impunity. Most of the amendments proposed look toward perfecting details rather than toward revising the structure of the law. There is no likelihood that the act will be repealed, or that it will be extended to other industries or toward compulsory arbitration. The most serious danger it faces is the non-enforcement of the strike and lockout penalties in cases where the law is violated.

Under the conditions for which it was devised, the Canadian law, in spite of some setbacks, is useful legislation, and it promises more for the future than most measures—perhaps more than any other measure —for promoting industrial peace by government intervention.

"The Earliest Version of the Babylonian Deluge Story"

The interest aroused by Professor Hilprecht's brochure lately published by the University of Pennsylvania under the above-mentioned title, has spread to Europe, and Semitic scholars—both on the Continent and in England—are giving their opinions of the "discovery."

Professor Hilprecht claims that the significance of the deluge tablet discovered among the ruins of the Temple Library of Nippur "is further enhanced by the fact that in most important details it agrees with the Biblical version of the Deluge in a very remarkable manner,—much more so than any other cuneiform version previously known. This result is of fundamental importance for a correct determination and our corresponding valuation of the age of Israel's earliest traditions; for we must realize that the Nippur tablet was written and broken before Abraham had left his Babylonian home in Ur of the Chaldees."

The pretended value of these latest finds in ancient Babylonia depends largely upon the accuracy of Professor Hilprecht's proposed restorations. If his emendations of the broken tablets be correct, we may perhaps agree with him that the recently discovered cuneiform text "had been inscribed more than 600 years before the time generally assigned to Moses, and in fact some time before the Patriarch Abraham rescued Lot from the hands of Amraphel of Shinar and Chedorlaomer of Elam (Genesis 14)."

But, as is frequently the case in matters of this kind, "doctors disagree." The New York *Independent* (No. 3,212) is authority for the statement that "Dr. T. G. Pinches, of University College, London, whose supposed endorsement of Professor Hilprecht was widely quoted in the press, appears to have changed his mind to judge from a note attached to an article from his pen on the subject in the *Expository Times* for May. He now accepts as more probable the later date assigned to the fragment by Professors Clay and Barton."

Two Continental scholars who oppose Hilprecht are Bezold and Kittel. "More emphatic in his assertion that the fragment has no special bearings on the Old Testament versions of the Deluge is Professor Bezold, of the University of Heidelberg, in an elaborate discussion in the *Frankfurter Zeitung* of May 21. He scouts the idea that there is any direct connection between the new fragment and the 'Priestly Code' and believes that Clay and Barton have given satisfactory evidence to show that the tablet may date from the Kassite period. Moreover, Bezold does not accept any of Hilprecht's proposed restorations."

Again, Professor Kittel, of the University of Leipzig, in the *Theologisches Literaturblatt* of May 21, 1910, holds "that there is too little preserved of the fragment to warrant any large conclusions, and that there is nothing to show that this version is closer to the Biblical accounts than the one found many years ago in the Library of Ashurbanapal."

In the light of these views it seems safer for the present to withhold final judgment as to the relation of the Babylonian version of the Deluge story to that of the Bible. It may be well to remember, also, that Professor Hilprecht some years ago seriously damaged his reputation as a Semitic investigator by "springing certain sensations" which he has not yet satisfactorily explained to his colleagues in Assyriology.

MINOR TOPICS

THE PHILIPPINE FRIAR LAND SCANDAL

The New York *World* of July 5th printed a clear and circumstantial statement, by Representative Martin of Colorado, of the charges relating to the sales of friar lands in the Philippines. It was Mr. Martin whose agitation of the subject brought about the appointment of a congressional committee to investigate the whole subject, and such an impartial newspaper as the N. Y. *Evening Post* (July 5th) says that "the charges relating to the sales of straightforward and specific," and "will impress any one who reads [them] with the necessity of such investigation."

That the provision of the organic law of the Philippines forbidding the disposal of more than 2,500 acres of the public domain to any corporation was interpreted by Secretary Wickersham as inapplicable to the friar lands, though there seems to be no sound reason why it should be so inapplicable; that this was to the benefit of the Sugar Trust; that the character of the sale of 55,000 acres of the friar land in the San José estate was concealed through the use of a dummy as purchaser; that, after inquiry began, resort was had to various shifts of evasion and denial; that even if Mr. Wickersham's opinion was correct, another provision of the organic law forbids the *holding* of more than 2,500 acres of land by any agricultural corporation; that this provision is evaded by the land being in the names of individuals connected with the Sugar Trust—these and other charges are set forth in Mr. Martin's statement.

The need of a searching and fearless investigation is evident; and the subject is of peculiar importance as it involves not only the character and conduct of individuals, but the good faith of the nation in its dealings with the people of the Philippines.

THE WASTE OF ANNUAL CONVENTIONS

Two of our German Catholic papers, the *Wanderer* and the *Amerika*, have lately protested against the enormous waste of money incident to the national conventions of such organizations as the C. B. A., the C. K. of A., the K. of C., etc. The cost of holding this year's triennial convention of the Ladies' C. B. A., for instance, according to the Buf-

falo *Volksfreund*, was about forty thousand dollars. A pretty sum! Imagine what it would do for Church extension or for the foreign missions! Most of these conventions serve no purpose at all in proportion to their cost. The really important business that comes before them is usually "cooked and dried" beforehand by the leaders. Changes in the constitution, etc., could easily be voted upon by means of an epistolary referendum such as, e. g., the Socialists apply. The necessary preliminary discussion could be had by throwing open the columns of the respective "official organ" to interested members. Let all Catholic benevolent organizations abolish the annual, biennial or triennial meets, call a national convention but rarely and only in cases of real necessity, and devote—say one-fifth of the sum that has hitherto been wasted in this manner to some such larger Catholic purpose as Church extension, the foreign missions, the establishment of Catholic daily newspapers, etc.

A STANDING REPROACH TO THE NATION

A copy of the N. Y. *Evening Post* of recent date contains the following item:

> A verdict for $8,000 was given to-day by a jury in the Supreme Court of Long Island City to John Kasczak, who sued the Central Railroad of New Jersey to recover damages for the loss of a leg. Kasczak was run over by a train five years ago in a freight yard at Penobscot, Pa. This was the fifth time his suit has been tried.

How long are we to have a state of things in which such items as this are continually appearing in the news? Five trials, and five years, to determine the liability of a railroad company to a man who has been run over by a freight train and had his leg cut off! The thing is monstrous, whatever the explanation. There is something profoundly wrong in a system under which it is possible, not to say frequent. It is in flagrant violation of common sense, as well as of common justice. No system of law administration can prevent the possibility of error. We are not clamoring for infallibility. But any rational system must see to it that a decision, and a decision on as satisfactory a basis as can reasonably be demanded, shall be rendered in a reasonable time. It is preposterous to drag a case like this out for five years; if the truth of it cannot be properly adjudged in a few months, it cannot be properly adjudged at all. So much for common sense; as for common justice, how much does poor John Kasczak get, at the end of five years of litigation, out of the $8,000 adjudged to be rightfully his? And what of the irreparable loss to him involved in the waiting itself?

Every such incident should sharpen the feeling that to leave the law's delay what it is in this country is a standing reproach to the nation, and especially to the legal profession.

HUNGARIAN CATHOLICS IN AMERICA

Up to about thirty years ago few Hungarians emigrated to this country. From 1899—1909 at least 310,000 have come here ac-

cording to official statistics. Altogether there are now about a million scattered over all parts of the U. S. Of these nearly one-half is Catholic, says the N. Y. *Freeman's Journal,* to which newspaper (No. 3980) we are further indebted for the following information:

So sparse was the Hungarian population in America up to the late 80's, that it practically passed unnoticed till the year 1891, when Bishop Horstmann of Cleveland asked hierarchical authorities in Hungary for the services of a Hungarian priest. He arrived in that year in the person of Father Boehm, and the Catholic Hungarian community became duly organized from the year 1892. For several years after his arrival here Father Boehm remained the only priest of his nationality in the country. He had soon collected sufficient funds to enable him to build the first Hungarian church --St. Elizabeth's in Cleveland, O. He simultaneously raised up a school for 600 pupils in the same city and founded two Catholic Hungarian news-papers. The next Hungarian church was founded at Bridgeport in Connecticut; another at McKeesport in Pennsylvania. Thereafter others in South Bend, Indiana; Toledo, Ohio; Passaic, New York, Chicago, Detroit, Youngstown, Philadelphia, and Columbus. Altogether there are some 30 native Hungarian priests who look after the spiritual needs of the congregations of these churches of which there are now 34 in the United States ministering spiritually to the needs of over 300,000 practical Catholics of the Hungarian race.

The Hungarians also possess their Catholic Association, with headquarters at Cleveland, Ohio. It was founded in 1896, and now has eighty branch councils in various parts of the United States. It is not only a religious organization, but also a benefit society which provides life insurance for its several thousand members.

"Perhaps as eloquent as anything else, of the enterprise displayed by Hungarian Catholics in this country," says the *Freeman's Journal* towards the close of its article, "is the fact that the Catholic Hungarian press is able not only to exist but to flourish. The publication 'Liberty,' of Cleveland, has a large circulation among the Ohioan Huns. Father Messerschmiedt of Passaic, N. J., owns a monthly Catholic paper and there are several others in Pennsylvania. It is recorded that the panic of 1907, by withdrawing financial support from the budding Catholic Hungarian press, in a large measure stopped its growth."

The Rev. Adalbert Bangha, S.J., in Vol. VII of the *Catholic Encyclopedia,* p. 562, says that "in the United States 23 periodicals are published in Hungarian, including three daily newspapers, and 5 or 6 Catholic journals."

Wiltzius's *Official Catholic Directory* for 1910 lists only two Catholic Hungarian papers, both of them weeklies, published at Cleveland, Ohio. Fr. Messerschmiedt's monthly is not mentioned. Perhaps with the other two

or three, adverted to by the *Freeman's Journal* and Fr. Bangha, they are merely parish calendars.

It is no credit to the 500,000 Catholic Hungarians among the 1,000,000 residing in the U. S. that of 23 periodicals published in the Magyar language in this country, only 5 or 6 serve the Catholic cause.

EPHESIAN DOMES AND PRESS CLIPPING BUREAUS

A New York journalist was asked by a Press Clipping Bureau to be allowed to put his name on its list of customers. He replied that he hadn't done anything to justify him in taking such a step. "Wait till I write a book,—or rob a bank,—or fire the Ephesian dome." He thought this would end the matter; but that only shows how unfamiliar he was with press clipping bureaus and their ways, for a few days later he received this letter from the manager:

"The great trouble is that when a man fires the Ephesian dome, he usually doesn't think much of it at the time; but after the excitement wears off, he writes us a note and says: 'Now send me everything about the Ephesian dome business.' Then we are forced to write him one of our nice letters, saying that we have already read the papers concerning his great fête and that it is too late for us to get busy. He hasn't notified us in time. Then we make the gentle suggestion that he should have his name before our readers, so that if he does any more fireworks business, he can see what the papers of the whole world say about him. There is no moral or suggestion in this, at all; I just make the bald statement."

REFORMATION OF FRATERNALS

The conviction that the rates for fraternal insurance were altogether inadequate has been a growing one for several years. The matter has been agitated in many quarters and much controversy has resulted regarding this subject. A settlement of it seems now to be in sight as the result of a conference, held several weeks ago, between a committee of the National Convention of Insurance Commissioners and representatives of the leading fraternal organizations, as to legislation, the effect of which will ultimately be to place these organizations on a satisfactory financial basis. Previous attempts to bring about a revision of the rates of fraternals have not been successful, so that the present agreement is a matter of congratulation. The plan and scope of the proposed changes is indicated by the following synopsis:

That annual valuations and publicity shall be made not as a test of solvency but to show condition to members of societies, the valuation to begin January 1, 1912.

Valuation as of January 1, 1918, properly certified, shall be submitted to the home insurance department of the various orders and triennially thereafter. If the valuation shows a deficiency the society must reduce the deficiency at least 5 per cent. during each triennial period. Failure to reduce the deficiency will permit the insurance department to take steps to correct conditions or to wind up the business of the society.

The National Fraternal Congress tables of mortality shall be the standard for valuation of any higher standard upon which the societies have calculated their rates of contribution.

After the passage of the bill no new society shall be incorporated or admitted which does not provide for stated periodical contributions sufficient to provide for meeting the obligations contracted when valued upon the basis of the National Fraternal Congress tables of mortality, or any higher standard, with an interest assumption not more than 4 per cent. annually.

The chief effect of these amendments will be to extend the period during which the fraternals must place their business on a sound footing. Under the compromise which has been arrived at, the fraternals will not be required to begin to make good any reserve deficiency till 1918, and then not more than 5 per cent. of the deficiency every year. But, as the N. Y. *Independent,* to which we are indebted for the above information, rightly observes (No. 3,213), even this advance is enormous, and the publicity which will be given to their condition in the meantime will help along the reform of our fraternal societies.

A PROTEST AGAINST BAD NOVELS AND EXCESSIVE NOVEL READING

A new English sensational novel is advertised as having caused the death of a reader, the excitement of the story producing heart failure. This is probably a press agent's story. The real cause of most fatalities among the readers of modern novels is their being bored to death instead of being unduly thrilled.

"It is not the risk of their lives, but the risk of their morals and the sanity of their view point," writes Dorothy Dix,[1] "that endangers excessive novel readers, and that makes the wholesale establishment of free public libraries almost as much of a menace to the well-being of the country as would be the opening up of free saloons or opium joints. This seems a pessimistic view to take of what has been considered an unmixed blessing and benefaction, but no one who takes the trouble to observe what the effect of having an unlimited supply of fiction, obtainable without money and without price, on which to gorge themselves, is on women and young boys, can fail to see that novel reading has become a pernicious evil that is fostered by the free library..... Of course, no one would be so narrow and foolish as to condemn novel reading *in toto.* Much of the best in literature is in the guise of fiction. There are novels that are an inspiration and a help, but there are also novels that are a contamination, and that one can no more read without being harmed than he can touch pitch without being defiled. The protest that I have tried to make here is merely against the bad novel, and too much novel reading, which is one of the great dangers of our time."

[1] In a syndicated letter published by a number of daily newspapers; we quote from the *St. Louis Star,* No. 9461.

CELEBRATING MASS AND HEARING CONFESSIONS ON SHIP BOARD

The *Irish Ecclesiastical Record* (No. 511) says in reply to an inquiry:

No one is allowed to say Mass on board a ship unless he has a special Apostolic Indult granting him permission. So strict is the regulation that it binds even Apos-

tolic missionaries and priests who enjoy a special privilege of celebrating Mass anywhere they please.[1]

The regulations regarding confessions are much more lenient. There used to be considerable discussion as to the source from which a priest should receive jurisdiction in the circumstances. The matter is now settled. By a decree of the Holy Office, dated April 4, 1900, and approved by Pope Leo XIII, it was decided that a priest could hear the confessions of his fellow-passengers on board the ship all through the voyage, provided he had jurisdiction from his own Ordinary. The same Congregation subsequently issued two supplementary decrees on the subject, both approved by the present Pope. By the former (August 23, 1905) it was enacted that a priest might hear confessions as above if he had faculties either from his own Ordinary or from the Ordinary of the place from which the ship, sailed, or, finally, from the Ordinary of any of the ports at which it called. By the latter (Dec. 12, 1906) it was arranged that the priest's jurisdiction should extend to the faithful who, for any reason, visited the ship, as well as to those who, when the priest happened to land for a short time *(in terram obiter descendentibus)* desired to confess their sins to him, provided always—in regard to the second class mentioned—there were not more than one approved priest in the place and that the Ordinary could not easily be approached.[2]

[1] Bened. XIV., *De Sacrif. Missae*, l. 3, c. 6. *Resp. S. C. Rituum*, March 4, 1901. Cf. a decree of the Propaganda, March 1, 1902: 'Missionariis...speciali indulto fruentibus celebrandi,' etc.

DANGEROUS MARRIAGE LEGISLATION

Speaking of the proposed adoption of laws requiring persons about to marry to present a physician's certificate declaring that they are physically and mentally fit to discharge the duties of married life, the *Casket* (Vol. 58, No. 28) observes: "Laws cannot accomplish everything, and unwise law-making does more harm than good. There is a tendency nowadays to turn all sorts of theories and half-developed ideas into laws. Some subjects had better far be left to be regulated by custom and practice, even though some hard cases arise once in a while. It goes without saying that men and women who are very ill, particularly in the case of certain diseases, ought not to marry; and we are not aware that such marriages often occur. But the conditions of ill-health are many and various; and rules are difficult; and any general rule is highly imprudent and even dangerous. Of course insane persons cannot marry; but that is quite a different matter from committing to some person or persons the authority to judge when people are 'mentally fitted' for married life. Great as the medical profession is, and no one values it more highly than we do, we are far from thinking that, even as a matter of mere law, any

[2] These latter decrees may be found in the Appendix to the Maynooth Statutes (pp. 109, 398, 399).

such power should be committed to physicians. Nor do we at all suppose that they would care to assume it."

RENAISSANCE FORGERIES OF ROMAN ART

We have repeatedly called attention to the numerous forgeries practiced upon collectors who are desirous of obtaining genuine specimens of ancient Greek or Roman art. Further testimony as to the prevalence of such forgeries is found in an article entitled "A Pseudo-Roman Relief in the Uffizi—A Renaissance Forgery," in the *American Journal of Archaeology*, Second Series, Vol. XIII, No. 1. The article is by Prof. A. L. Frothingham, of Princeton. We quote its opening paragraph.

"It is not always easy to distinguish, on casual observation, a genuine Roman relief from Renaissance copies or adaptations, such as those of some sarcophagi of the age of the Antonines. Such reproductions commenced with the earliest days of Renaissance sculpture; witness Donatello's copy, in one of the medallions of the court of the Medici-Riccardi palace in Florence, of a scene from the end of a sarcophagus which still stands in the court itself."

Prof. Frothingham then proceeds to show that a Renaissance relief in the hall of Roman sculptures at the Uffizi has for many years been falsely assumed to be a Roman work. This relief (reproduced in the *Journal*) "has been gravely described as antique.... The scene of twelve figures engaged in or presiding over a sacrificial scene composed of such a farrago of mistakenly united classic elements as to be difficult of rational description." Necessary elements generally accompanying the pagan sacrifice are wanting; but there are allegorical figures bearing resemblance to those seen on the friezes of arches and on ancient coins, but which are out of place in a sacrificial scene.

But, as Prof. Frothingham continues, "to any student at all familiar with Roman and Renaissance sculpture it does not require this demonstration of the absurd juxtaposition of unrelated classic themes to prove the date of the work. It is quite evident from the workmanship alone. The end pilasters are characteristically Renaissance. The facial peculiarities, especially the high cheek bones and the deep lines and furrows about nose and mouth, the form of the wreaths and the high heads, etc., are most self-evident unclassic characteristics." Judging from the style of the work the writer attributes this pseudo-Roman relief to the early Renaissance, between ca. 1450 and 1480.

In this case unrelated groupings and combinations helped to identify the work as a forgery. But in many instances such clues are wanting.

FLOTSAM AND JETSAM

Msgr. Schröder, the parish priest of Oberammergau, expressly denies the report that the Oberammergau troupe of players will come to America and give performances of the famous Passion Play at East Aurora, N. Y., under the auspices of Elbert Hubbard. The Monsignore's denial is printed in the N. Y. *Catholic News*, Vol. XXIV, No. 41.

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The Brooklyn *Tablet*, the Canadian *Catholic Register and Extension*, the *Catholic Universe*, are taking the Knights of Columbus of Peoria to task for having invited Mr. Theodore Roosevelt to address them on Columbus Day, Oct. 12th. The *Catholic Tribune* (No. 601) agrees with the Catholic papers in question that the invitation is hardly a compliment to the Holy See and [out of tune with] that feeling of loyalty to the Holy Father which can be expected of Catholics who take the personality and the influence of the Vatican into consideration when a public matter is concerned."

*

Dr. Frederick James Furnivall died in London July 2nd, and while planning a memoir of that scholar for a New York literary journal, Dr. William James Rolfe was stricken at Tisbury, five days later. Living on opposite sides of the Atlantic, and differing widely in character and creed, these two learned men were yet linked in personal friendship by a common literary passion. They were both eminent Shakespearean scholars, though their work lay along different lines. To Dr. Furnivall a Shakespearean play was primarily a problem to be solved; to Dr. Rolfe it was mainly a text-book to be taught to pupils. The former was a daring originator, the latter a judicious critic. It may be doubted whether any school edition of Shakespeare has surpassed that of Rolfe in usefulness, and it is fairly certain that any that may ever do so will owe much of its success, directly or indirectly, to his example. If his work is not so original as that of Furnivall, neither is it so erratic.

*

"Bishop Gallagher of Galveston has ordered that all Catholic parish schools in that diocese shall be hereafter free schools, open to all children of the parish without tuition fees or expense of any kind," says an exchange.

We have not seen the text of Bishop Gallagher's order. No doubt it makes due allowance for local conditions, which here and there, in the Diocese of Galveston as elsewhere, no doubt make it impossible for the nonce to carry out the policy of free parochial schools. But it is the right policy and in process of time will have to be enforced generally throughout the country if our Catholic schools are to survive and flourish.

*

The *Manhattan Quarterly* prints in its July number a hitherto unpublished essay of Brother Azar-

ias on "The Christian Brothers and Their Founder." Like everything that lamented scholar has written, this essay is worthy of careful perusal. The works of Brother Azarias, especially his *Philosophy of Literature, The Development of Old English Thought,* and *Phases of Thought and Criticism,* are unfortunately not appreciated by educated Catholics as they should be. We should like to see them occupy a prominent place on the list of premium books annually distributed by our Catholic colleges and high schools. The life story of this gentle scholar has been sympathetically recounted by the Rev. John Talbot Smith in his entertaining volume *Brother Azarias: The Life Story of an American Monk* (New York 1897).

*

In a strictly private and unofficial way, and with a private and conditional intention, a priest may offer Mass for the souls of those who, though not members of the Church, have shown signs of dying in good faith. The Mass is certainly, in the abstract, offerable for any soul for whom Christ died, and who is not ascertained to be either in heaven or in hell. But as regards official and liturgical or public offerings of Masses, this is forbidden by disciplinary laws. The reason is because the liturgical prayers of the Church suppose Catholic membership, and it would suggest an appearance of laxity of principle and even indifferentism if no distinction were made between members and non-members. The holding of some sort of non-liturgical service with sermon, the ringing of bells, or the draping of churches, are indifferent matters, and do not touch principle in the same way.

*

Wanted, a teacher and organist. Apply to Arthur Preuss, Bridgeton, Mo.

*

Archbishop Hobart requested the Catholic Congress of Sidney not to require infallibility on the part of the Catholic editor. He [the Catholic Editor] does not claim it—at least after he has been in the business for a while. He is set up to be knocked down. He is happy and will be crowned with measurable success if he can "carry a gentleman's manner with a rhinoceros' hide." —Hartford *Catholic Transcript,* Vol. XIII, No. 5.

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For sale 40 double seated school desks, mostly for eighth grade, second hand, in good condition; were purchased to save room. Apply to 2517 Logan Boulevard, Chicago, Ill.

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Without encroaching on the province of the clergy, our Catholic physicians, in fact all Christian physicians, could and should avail themselves of their professional privilege in combating that rapidly growing evil known as "race suicide." From none better could the explanation be given to its votaries, how such a physiological crime generally entails pathological punishment.

BOOK REVIEWS AND LITERARY NOTES

—Thomas J. Flynn & Co., 62 & 64 Essex Str., Boston, Mass., have recently issued *A Complete Catalogue of Catholic Literature* (218 pages. 8vo. Price 15 cts.) which purports to contain the titles of "all Catholic books published in the United States" and "selections from the catalogues of the Catholic publishers of England and Ireland." The first-mentioned claim is too vague (what period of time is the catalogue designed to cover? and what languages?) and exaggerated withal, no matter what period the compilers may have intended to cover. According to the Foreword, not all books by Catholic authors, but only those are listed, "that are of general interest to Catholic readers." This is, in our opinion, too subjective a criterion. There is, moreover, nothing in the title to indicate that the Catalogue contains a number of books by non-Catholic authors. These are all distinguished by the letters "N. C." But it is not easy to see, in the case of some of them at least, why they have been included over against certain others whom one might name without much reflection. Another and perhaps more serious flaw of Flynn's Catalogue is the incorrect classification of quite a number of books, especially Latin books, (which, by the way, one would not expect to run across in what is, on the face of it, a list of *English* works). Thus we find grouped under the heading of "Dogmatic Theology" such works as the *Acta et Decreta* of the IId and the IIId Plenary Council of Baltimore, the famous *Collectio Lacensis*, the *Decreta Authentica* of the S. Congregation of Rites, Eschbach's *Disputationes Physiologico-Theologicae*, Frins's *De Actibus Humanis*, Schneider's *Rescripta Authentica*, etc., while Bouquillon's *Tractatus de Virtutibus Theologicis* and Casanova's *Theologia Fundamentalis* are listed under "Moral Theology." Ferraris, *Bibliotheca Canonica*, which should be in the department of Canon Law, is to be found (only) under "Miscellaneous." Not a few titles are so abbreviated as to render them misleading; e. g. Lanslots, *Handbook of Canon Law*, which is not a manual of Canon Law at all, but a handbook for the use of a certain limited class of religious congregations. There are many other imperfections which space forbids us to enumerate. Typographically the Catalogue is superior to some others that we know. In conclusion we cannot but repeat the question we have asked once or twice before: Why do not our Catholic publishers, and others who undertake to compile catalogues, engage the services of men who know a little more about Catholic books than merely their titles and prices?

—Among recent fascicles of Herder's "Biblische Studien," edited by Dr. O. Bardenhewer, we note XIV, 5 and 6: *Die Menschenopfer der alten Hebräer und der benachbarten Völker. Ein Beitrag zur alttestamentlichen Religionsgeschichte von P. Dr. Evaristus Mader, S. D. S.* (xix & 188 pp. 8vo. $1.55 net). Dr. Mader seeks to show that human sacrifices were a relic of pagan savagery and never

formed a legitimate feature of the Yahweh cult of the Israelites. His thesis is too much at variance with certain Scriptural texts to be convincing.—XV, 1 and 2 of the "Biblische Studien" contains another important and original contribution to the moot question of the genealogical tree indicating the descent of Christ in the Gospels of St. Matthew and St. Luke. (*Die Stammbäume Jesu nach Matthäus und Lukas. Ihre ursprüngliche Bedeutung und Textgestalt und ihre Quellen. Eine exeactisch-kritische Studie von Joseph Michael Heer.* viii & 224 pp. 8vo. $1.65 net).—XV, 3, is entitled, *Das Buch des Propheten Sophonias erklärt von Dr. Joseph Lippl* (xvi & 140 pp. 8vo. $1.20 net). It gives a learned introduction to, and an equally learned running commentary—the first Catholic monograph since Reinke (Münster 1868)—upon the obscure and difficult text of Zephanja, or Sophonias, one of the minor prophets.—XV, 4 and 5 offers a scholarly treatise on St. Jerome's view of Biblical inspiration (*Die Inspirationslehre des heiligen Hieronymus. Eine biblisch-geschichtliche Studie von Dr. theol. Ludwig Schade.* xv & 223 pp. 8vo. $1.65 net). The author shows that St. Jerome believed in the absolute inerrancy of Holy Writ and attributed the fact that not a few texts can be differently interpreted to the incomprehensibility which is a necessary attribute of God. St. Jerome at first favored the allegorical interpretation, but later on attached greater importance to the literal sense, without however sacrificing the *sensus mysticus*. In his chapter on the scope of inspiration Schade proves against Sanders that Jerome defends not the literal but the *real* inspiration of Scripture.

—We have received volumes IV and V of *The Lives of the Popes in the Early Middle Ages, by the Rev. Horace. K. Mann.* They bear the common sub-title, "The Popes in the Days of Feudal Anarchy." Volume IV includes the popes from Formosus to Gregory V (A. D. 891 — 999); Volume V those from Sylvester II to Damasus (A. D. 999—1048). This entire period is truly the "leaden age of the papacy." The various pontiffs who ruled the Church during its course appear to us rather shadowy, because the sources are so few and meagre. Fr. Mann emphasizes (in the preface to Vol. IV) his desire to tell the whole truth. Yet there runs through these volumes a distinctly apologetic tone which does not inspire full confidence. Dr. Fortescue is charged with "wild exaggeration" in writing as he did (*The Orthodox Eastern Church*, p. 172) of the popes of this period. Fr. Mann's own charitable opinion is that "the popes of the tenth century were, in the main, not so disedifying as those of the sixteenth," and that their portraits in the gallery of history appear so gloomy on account of "the general lawlessness and obscurity of the times." One may not be convinced of the correctness of this view and yet thank Fr. Mann for continuing his important work of giving us a readable account of the popes of the early Middle Ages. (Vol. IV: xiv & 453 pp. Vol. V: 306 pp. 8vo. London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder. 1910. $3 net per volume.)

—*Die Freiheit der Wissenschaft. Ein Gang durch das moderne Geistesleben. Von Dr. Josef Donat S. J., Professor an der Universität Innsbruck* (xii & 494 pp. 8vo. Innsbruck: Fel. Rauch; New York and Cincinnati: Fr. Pustet & Co. 1910. $1.50 net). This is a very readable and instructive volume on free-thought and liberty of scientific research according to current modern notions vs. the Catholic point of view. The author has in his mind's eye chiefly Austrian conditions. But the principles he expounds apply to all countries alike. We have more or less the same evils to combat here in America. Here, too, the higher institutions of learning are made engines of atheistic and immoral propaganda. Here, too, it is necessary to insist on the imprescriptible rights of right reason and Revelation. We heartily recommend Fr. Donat's volume to all who are interested in these important questions. Such minor inaccuracies as "Kardinal Gibbons, Erzbischof von New York" (p. 121) and "Dinburgh Review" (p. 140), etc., can easily be corrected in a second edition. On page 136, lines 7 sq. from below, in a quotation, the types make O. Peschel contradict himself.

—*Astronomical Essays by the Rev. George V. Leahy, S. T. L., of St. John's Seminary, Brighton, Mass.* (x & 274 pp. 12mo. Boston: Washington Press. 1910. $1.) This is not a formal text-book but a series of popular essays, written with a twofold aim,—"to supply a certain amount of useful instruction and to defend the Church from the charge of hostility to science" (p. 260). About one-half of the chapters deal with purely astronomical doctrine, the other half with historical apologetics. Of special interest among the essays of the second half are those on The Bible and Astronomy, The Miracle of Josue, Astronomy in the Middle Ages, Reform of the Calendar, Galileo as a Physicist, and the Condemnation of Galileo. The least satisfactory chapter, to our mind, is that on the Nebular Hypothesis. There is a curious slip on page 61, where Cicero's "argument of design" is attributed to Minucius Felix, and the latter is described as "a Latin Father of the third century." Fr. Leahy on the whole has his subject well in hand and by filling out the lacunae of this volume and couching the various essays in simpler style, could furnish a good elementary text-book of astronomy for our Catholic high schools, colleges, and academies. Newcomb's is no doubt, as he says, excellent; but, as our friend O. L. L. has been rightly urging in recent articles in this REVIEW (Nos. 14, 15, and 16), we ough to try to get a Catholic professional literature in all branches of knowledge.

—*Der Tabernakel einst und jetzt. Eine historische und liturgische Darstellung der Andacht zur aufbewahrten Eucharistie. Von Felix Raible, weiland Pfarrer in Glatt (Hohenzollern). Aus dem Nachlass des Verfassers herausgegeben von Dr. Engelbert Krebs. Mit 14 Tafeln und Abbildungen im Text* (xxii & 336 pp. 8vo. B. Herder. 1908. $2.25 net). This is a history of the tabernacle in our churches and the liturgical prescriptions regarding the reservation of the Blessed Sacrament. In the first part the author gives

the evidence from the Apostolic age of belief in the Real Presence, the history of the *disciplina arcani* regarding it, an explanation of Eucharistic emblems, a description of ancient tabernacles, etc. Part second is devoted to a history of the tabernacle in the Middle Ages. The third part deals with the origin and development of the "altar-tabernacle" (which was not, as is commonly held, introduced by the Council of Trent, but is mentioned as early as A. D. 567). The chief defect of Raible's work is that he makes no attempt to clear up the many obscure places in the history of the development of the cultus of the Blessed Sacrament. Indeed, he does not even seem to admit the existence of any obscure places. Thus he says that the early Christians "certainly practiced" the "Visitatio SS. Sacramenti" and prayed to our Lord in the tabernacle. But, as Fr. Thurston has rightly observed in the *Month* (No. 530), "the very fact that from all the Christian writers of the first thousand years no one has yet produced a clear statement that people went to church in order to pray before the Blessed Sacrament is surely an argument that cannot lightly be set aside. The circumstance that many times we are told of those who entered a church to pray before the altar makes the difficulty greater not less. Why should the altar always be spoken of and never the Body of Christ, and why should a change gradually have begun to set in in the twelfth or thirteenth century which clearly paved the way both to our existing practice and existing modes of expression?"

—Volume V of the original German edition of Pastor's incomparable History of the Popes is devoted to the pontificate of Paul III, which in part at least coincides with an epoch which a clever writer in the *Month* has rightly characterized as "almost the most wonderful epoch of transition which the world has seen. It was the end of the old order and the beginning of the new." Paul III had many weaknesses and Pastor does not spare him a full measure of reproach. But he was withal, as Pope, a really great ruler, endowed with a true love of justice and a high appreciation of virtue in others. Among the great deeds of his pontificate were his resolute support of the Tridentine Council and his ceaseless efforts against the inroads of the Turks. Pastor's account of this pontificate is among the best things he has written. His command of the sources, edited and inedited, is astounding. The chapters that have given us most pleasure are II and VI, describing Paul III as a reformer. If the great Pontiff did not succeed in all his efforts, it must be remembered that his noble and incisive measures became the groundwork for the reformatory decrees of the Council of Trent. This life of Paul III is so complete and impartial that it is not likely that any later writer will be able to improve on it in any material way. (*Geschichte der Päpste seit dem Ausgang des Mittelalters. Mit Benutzung des päpstlichen Geheimarchivs und vieler anderer Archive bearbeitet von Ludwig Pastor. Fünfter Band: Geschichte Papst Pauls III. (1534—1549). Erste bis vierte Auflage.* xliv & 891 pp. 8vo. B. Herder. 1909. $4.15 net.)

Books Received

[Every book or pamphlet received by the CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.]*

ENGLISH

Towards the Altar. Papers on Vocations to the Priesthood by Rev. J. M. Lelen. 125 pp. 32mo. B. Herder. 1910. 15 cts. Per dozen $1.35. (Wrapper).

Lectures on the History of Religions. Volumes II and III. (Each essay separately paginated). 12mo. London: Catholic Truth Society: St. Louis, Mo.: B. Herder. 1910. 60 cts., net, per volume.

The Catholic Position in Education. An Address Delivered before the Protestant Ministers of Columbus, Ohio, February 7, 1910, by Rev. Francis W. Howard, LL. D., Secretary General of the Catholic Educational Association. 12 pp. 16mo. Columbus, O.: The Catholic Columbian Press.

The Life of Cardinal Vaughan. By J. G. Snead-Cox. In two volumes. vii & 483 pp. and 498 pp. 8vo. London: Herbert & Daniel; St. Louis, Mo.: B. Herder. 1910. $7.

'Mid Pines and Heather and The True and the Counterfeit. By Joseph Carmichael. iv & 184 pp. 12mo. London: Catholic Truth Society; St. Louis, Mo.: B. Herder. *s. a.* 60 cts. net.

Are Our Prayers Heard? By Joseph Egger, S.J. 64 pp. 16mo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1910. 15 cts. net (Wrapper).

Simple Catechism Lessons. By Dom Lambert Nolle, O. S. B., of Erdington Abbey. 211 pp. 12mo. London: Catholic Truth Society; St. Louis, Mo.: B. Herder. 1910. $1 net.

Under the Ban. A Tale of the Interdict. By C. M. Home. 191 pp. 12mo. London: Catholic Truth Society; St. Louis, Mo.: B. Herder. *s. a.* 60 cts. net.

Towards the Eternal Priesthood. A Treatise on the Divine Call. Compiled from Approved Sources by Rev. J. M. Lelen. 116 pp. 32mo. St. Louis, Mo.: B. Herder. 1910. 15 cts. Per dozen, $1.35. (Wrapper).

LATIN

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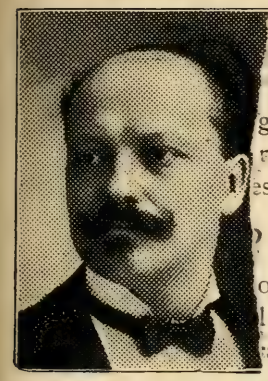

ial Promises and Mixed Marriages

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non-Catholic husband had formally subscribed the on which is required by the Church, including l children of either sex born of this marriage shall ated in the faith and according to the teachings of Church, even if the Catholic wife should happen death."

children of the marriage, the youngest only a few baptized when the mother died. The older one nd was being brought up by the mother in the in a short time after the death of his wife the ain, this time a non-Catholic, and not only did he e unbaptized child to be baptized, which he had ex- to allow, but he restrained the older child from attend- ic Church and from visiting her Catholic relatives, and her to say the Catholic prayers which she had learned other.

acts as above stated were not disputed, and they showed a and dishonorable breach of the ante-nuptial agreement. In ation the Catholic father of the deceased wife, who was also d-father of the child who had been baptized,[1] applied to the to compel the father, in conformity with his agreement, to permit oungest child to be baptized, and that both children should be ght up in the Catholic faith. On the original hearing in Court, husband, raising no question as to the truth of the facts alleged gainst him, pleaded in substance that the repudiation of his promise so given as an inducement to the marriage did not justify any interference by the Court. In other words, that his ante-nuptial promise was invalid and could not be enforced against him under the civil law. After hearing argument the Court sustained this contention, deciding in effect that such ante-nuptial promise was a nullity; but no written opinion was filed to show upon what grounds the Court rested its decision. Thereupon the petitioner, the god-father, appealed from this

[1] Our esteemed friend Judge Benjamin R. Brewer, of St. Louis.—A. P.

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Ante-Nuptial Promises and Mixed Marriages

Some months ago we commented upon a decision rendered by the St. Louis (Mo.) Circuit Court in a case involving the validity of the ante-nuptial promises given by the non-Catholic party to a mixed marriage.

In that case the non-Catholic husband had formally subscribed the customary declaration which is required by the Church, including the promise "that all children of either sex born of this marriage shall be baptized and educated in the faith and according to the teachings of the Roman Catholic Church, even if the Catholic wife should happen to be taken away by death."

There were two children of the marriage, the youngest only a few days old and not yet baptized when the mother died. The older one had been baptized and was being brought up by the mother in the Catholic faith. Within a short time after the death of his wife the husband married again, this time a non-Catholic, and not only did he refuse to permit the unbaptized child to be baptized, which he had expressly promised to allow, but he restrained the older child from attending the Catholic Church and from visiting her Catholic relatives, and even forbade her to say the Catholic prayers which she had learned from her mother.

The facts as above stated were not disputed, and they showed a flagrant and dishonorable breach of the ante-nuptial agreement. In this situation the Catholic father of the deceased wife, who was also the god-father of the child who had been baptized,[1] applied to the Court to compel the father, in conformity with his agreement, to permit the youngest child to be baptized, and that both children should be brought up in the Catholic faith. On the original hearing in Court, the husband, raising no question as to the truth of the facts alleged against him, pleaded in substance that the repudiation of his promise so given as an inducement to the marriage did not justify any interference by the Court. In other words, that his ante-nuptial promise was invalid and could not be enforced against him under the civil law. After hearing argument the Court sustained this contention, deciding in effect that such ante-nuptial promise was a nullity; but no written opinion was filed to show upon what grounds the Court rested its decision. Thereupon the petitioner, the god-father, appealed from this

[1] Our esteemed friend Judge Benjamin R. Brewer, of St. Louis.—A. P.

decision of the lower Court to the St. Louis Court of Appeals and this appeal after argument by eminent counsel has lately been decided. In the opinion filed in the case the Court squarely asserts (we quote from the official report in 127 *Southwestern Reporter,* p. 685) that: "An ante-nuptial contract providing that the children should be brought up in the Catholic faith even if the wife should die, is not, after her death, an enforceable contract against the husband."

The reasons for this ruling to be gathered from the text of the opinion may be summarized as follows:—

(a) That no property rights are involved. (2) That only a moral duty is involved which is not ground of equitable jurisdiction. (c) That public policy forbids the permanent transfer of the natural rights of a parent, and (d) That the Court can not decide the question as one affecting the welfare of the child (viewed from a religious standpoint), since to do so would be to determine between different religions; "and that," adds the Court, "we are not permitted to do." Amplifying this idea the Court quotes approvingly the language of another case which says: "A father in Missouri forfeits no rights to the custody and control of his child by being or becoming an atheist; nor are his rights in this respect increased before the law by his believing rightly. The law does not profess to know what is a right belief."

In support of its ruling the Court cites various cases previously decided, chief among them, the two English cases of Andrews v. Salt, and Agar-Ellis v. Lascelles. In the latter case the Court declared that "on principle and authority it is settled so as to be beyond question or argument that the ante-nuptial promise is, in point of law, absolutely void." The promise in that case was similar to the one under consideration in the St. Louis case. After his marriage the husband claimed the right to retract his promise and the Court ruled that he could not be compelled to observe it. In the other case, where the agreement was that the boys of the family should be brought up in the religion of their father, who was a Roman Catholic, the English Court said: "We are of opinion that such an agreement is not binding as a legal contract.... We think that a father cannot bind himself conclusively by contract to exercise in all events in a particular way rights which the law gives him" (including, as we may suppose, that of education and religious training) "for the benefit of his children and not for his own."

It would be unprofitable and we do not purpose here to criticise the reasoning of the Court leading to the decision in question. We may be permitted, however, to say that it seems to us that the questions involved were of such dignity and importance that the case was lifted above and beyond the technicalities of mere probate Court procedure.

There was no dispute of the general principle that the surviving parent is entitled to the guardianship of the children; but this parental right in the present case did not arise and could not have arisen except upon condition and as a consequence of the previous solemn engagement entered into between both parents, and every principle of common honesty and good morals would have justified the Court in refusing to permit the husband to plead his rights as an excuse for his refusal to perform the duties which he had promised antecedently to, and as a condition of, the wife's agreement to marry.

A Court of at least as high rank and learning as the Missouri Court has said (see N. Y. Court of Appeals decision Riggs v. Palmer, 115 N. Y., p. 506): "All laws, as well as all contracts, may be controlled in their operation and effect by these general fundamental maxims of the common law, *viz:* No one shall be permitted to profit by his own fraud, to take advantage of his own wrong, to found any claim upon his own inequity or to acquire property by his own crime. These maxims are dictated by public policy, have their foundation in universal law administered in all civilized countries and have nowhere been superseded by statutes."

If the St. Louis Court had seen fit to act upon this doctrine, what an unanswerable argument it could have constructed to support a decision requiring the parent to live up to his agreement in respect of the religious training of his children and not otherwise interfering with his natural rights and privileges (about which the Missouri law is so solicitous), unless he should choose to disobey the Court's order. In that event doubtless the Court would be able to vindicate its authority and compel obedience in any one of several ways.

It will be noted that the decision under consideration, fitted to the actual case before the Court, declares that the ante-nuptial contract is not after the decease of the wife enforceable against the husband, and the query naturally arises: Is it enforceable by the wife during her lifetime? We apprehend that by the same reasoning the promise must be deemed equally worthless at all times. At no time does it involve any property rights nor any other than a moral duty (according to the decision), and if on these grounds it is a nullity in the event of a wife's decease, it must be equally a nullity, so far as the civil law is concerned, during her lifetime. Hence, a non-Catholic father in the exercise of his parental rights may insist upon bringing up his child so that it shall be deprived of the Catholic faith which was promised to it before its birth, while the Catholic mother remains helpless to prevent, and suffers and probably repents the day that she became a party to a mixed marriage.

We wonder whether those of our clergy who are so ready to obtain

dispensations for these marriages will tell the Catholic party at the time of the ceremony that the promise then signed respecting the faith of the children has been decided to be not worth the paper on which it is written, so far as the law is concerned, and that at best it is merely an honorable engagement from which the non-Catholic spouse may withdraw at pleasure. And if this be not told, then is it right that the Catholic party should be left in ignorance of the worthlessness of a promise upon which it must be assumed he or she does conscientiously rely in entering into the marriage?

From time to time we read of the noble work done by the missionaries who direct their efforts towards the conversion of non-Catholics in this country. Last year, as the result of their labors, if we remember right, some 28,000 or 30,000 conversions were reported. But with the growth of the mixed marriage evil, and as its direct consequence, many times that number of souls are undoubtedly being annually lost to the faith.

That there will continue to be mixed marriages, we may safely assume, and the Church prudently excepts from her prohibition those cases where a "grave canonical reason" is shown to exist. But the ease with which dispensations are obtained in some localities that we know of has brought the law of the Church into contempt. The "grave reason" is seen to be nothing more than the desire of the parties to marry, and the scandal is not any wise diminished by the fact that the applicant for the dispensation is the son or daughter of a so-called "prominent Catholic," or that the clergyman who procures the dispensation and officiates at the marriage is rewarded with a generous honorarium. If a dispensation may be granted in such a case, then there is no case in which it can be refused, and the law prohibiting mixed marriages becomes practically a dead letter. How soon will the reform begin?

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The Need of Catholic Parochial Schools

From time to time certain figures go the round of the press to show the "remarkable growth" of the Catholic population in the United States. It is a pity we have no accurate means of ascertaining the number of those Catholics who wander away from the true fold and eventually lose their faith. The blame for much of the fearful leakage is undoubtedly to be laid at the door of deficient religious training, which in turn is often best accounted for by the lack of parochial schooling.

Clearly, the absolute need of the parish school is not sufficiently understood in certain parts of the country. The statistics presented in No. 16 of the CATHOLIC FORTNIGHTLY REVIEW leave no room whatever for doubt. We hope the light of publicity will help to remedy the evil. Palliation in such matters would almost be tantamount to evil co-operation.

There are many reasons for finding fault with pastors who fail to consider the school almost as necessary as the church itself. Pastors who care not if their children attend the public schools, are actually, if unwittingly, relaxing their hold upon their congregations—that hold which they must have if they would do justice to the spiritual needs of their flock. The personal good influence of the pastor is as essential, as its lack is fatal, to the proper discharge of his duties. Besides, inadequate religious training is bound to lead to nothing good. Ignorance in religious matters is the powerful feeder of indifference. Ignorance drives men to rally under Socialist banners. Ignorance fills the ranks of Christian Science. Ignorance seeks light in secret societies. Ignorance palliates the evil of mixed marriages. In a word, the Catholic to whom his Catechism is a sealed book, is like a frail canoe, adrift upon life's boundless ocean and at the mercy of wind and waves. It is infinitely pathetic to listen to the complaints of a pastor that his people are slipping away from him, from good morals, from the Church, and drifting more and more into the maelstrom of worldly influence, and at the same time to be told that he cannot apply the only affective remedy,[1] because he "cannot afford a parochial school." On the other hand it is most distressing to witness the ravages of worldliness among the faithful; and at the same time to note the absolute indifference of not a few pastors to providing them with such religious training as can be imparted in a parochial school only. We cannot bring ourselves to believe, that such pastors have ever realized the enormous responsibility which they lightheartedly take upon themselves. What will, what can they answer when the Lord will ask them if they were persevering in breaking the bread of life to His little ones? Will they say that they organized a Sunday school? But such an inadequate makeshift as the Sunday school will not relieve their responsibility to a very considerable extent. Religious training is not mere memory drilling. It is religious life such as the Church and the parish school alone can foster,—that eventually tells on a man's career and pre-

[1] "Optimum vero, imo unicum quod superest remedium, quo gravissimis hisce malis atque incommodis [scilicet exitiali indifferentismi labi et morum corruptelae summo cum dolore deploratis] occurratur, in eo situm videtur, ut in singulis dioecesibus *unamquamque prope ecclesiam scholae erigantur*, in quibus iuventus catholica tam litteris ingenuisque artibus quam religione ac probis moribus imbuatur." (III. Plenary Council of Baltimore, § 197).

serves the glow of his Christian heart from the icy blast of the world. Spending an hour over the Catechism on Sunday and attending the public school all week is much like gravitating between two opposite poles, the north and the south poles of religious life. Such children are as a result "neither cold nor warm." Read the Apocalypse, III, 16 and shudder at the fate of badly instructed Catholics.

The long and the short of it is simply this: pastors who persistently refuse to erect parochial schools, even at a personal sacrifice, cannot avoid the suspicion that they prefer a life of ease to one of strenuous work in the vineyard of the Master. (Rev.) A. B.

The Danger of Soothing Syrups, "Soft Drinks," and "Patent Medicines"

The U. S. Department of Agriculture has issued another Bulletin which should have a wide circulation. It gives the results of recent investigations concerning the dangerous contents of medicated "soft drinks," infant soothing syrups, and so-called remedies for asthma, catarrh, and consumption.

It is almost unbelievable that any one, for the sake of a few dollars, would concoct for the use of infants a pernicious mixture containing cocaine, but several such mixtures have been found, together with a list of remedies intended for infants, and containing morphine, codein, opium, cannabis indica, heroin, which are widely advertised, and are accompanied by the assertion that they "contain nothing injurious to the youngest babe," and that "mothers need not fear giving them, as no bad effects come from their continued use," while in matter of fact numerous instances are on record of babies being put to sleep never to wake again, or, where they did not succumb, the perhaps even more serious effect of infant drug addiction was produced.

Yet many mothers, ignorant of these facts, continue the use of these poisons, which, at least, must undoubtedly leave their impression on the delicate organisms of infants and induce tendencies that may develop into evil habit.

Notwithstanding the fact that legislation adverse to the indiscriminate sale and use of opium has been enacted during the past decade, and most physicians are using greater circumspection than formerly when prescribing opium, its preparations and derivatives, the amount of opium (exclusive of smoking opium, which is now denied entry into this country) consumed in the United States per capita has been doubled within the last forty years. Not only has there been this increased consumption of opium, its preparations and derivatives, but

large quantities of other habit-forming agents, introduced chiefly for medicinal purposes, have been used. For example, "cocaine" (cocaine hyprochlorid), has been used for about twenty-five years, and the amount consumed at present is estimated at approximately 150,000 ounces yearly. In addition, it is well known that large quantities of acetanilid, acetphenetidin, antipyrin, phenacetin, caffein, and chloral hydrate, and smaller amounts of codein, dionin, and heroin are consumed.

There are at present at least one hundred sanatoriums advertising treatment for drug addiction, and it is well known that many thousands of cases are treated annually by physicians in private practice and general hospitals. There are at least thirty so-called mail-order "drug-addiction cures," some of which apparently have a large clientele. The manager of one of these treatments has stated that his company had 100,000 names, including alcohol addicts, upon its books. The number of drug slaves in the United States is variously estimated by those who are conversant with the situation at from 1,000,000 to 4,000,000; the latter number is probably excessive.

L. F. Kebler, Chief of the Division of Drugs, Bureau of Chemistry, writer of the present bulletin, says: The chief active agents of soothing syrups are well known to be opium, morphine, heroin, codein, chloroform, and chloral hydrate in some combination. The following are representative of this class:

Children's Comfort (morphin sulphate).

Dr. Fahey's Pepsin Anodyne Compound (morphin sulphate).

Dr. Fahrney's Teething Syrup (morphin and chloroform).

Dr. Fowler's Strawberry and Peppermint Mixture (morphin).

Dr. Groves's Anodyne or Infant's Friend (morphin hydrochlorid).

Jadway's Elixir for Infants (codein).

Dr. James's Soothing Syrup Cordial (heroin).

Kopp's Baby's Friend (morphin sulphate).

Dr. Miller's Anodyne for Babies (morphin sulphate and chloral hydrate).

Dr. Moffett's Teethina, Teething Powders (powdered opium).

Victor Infant Relief (chloroform and cannabis indica).

Mrs. Winslow's Soothing Syrup (morphin sulphate).

It is not uncommon, notes Mr. Kebler, to find persons addicted to the use of medicated soft drinks. It is also a well-known fact that many factory employees, stenographers, typewriters, and others subject to mental or nervous strain spend a large part of their earnings for drinks of this character. Life insurance companies are considering the status of soft drink habitués as future risks.

Various arguments have been advanced in justification of the use of caffein and the extract of coca leaves, treated or otherwise, in soft drinks. It is well known that parents, as a rule, withhold tea and coffee from their children, but, having no knowledge of the presence of cocain, caffein, or other deleterious agents in soft drinks, they unwittingly permit their children to be harmed by their use. Manufacturers of drinks of this class, containing cocain, have been successfully prosecuted, for example, Koca Nola, Celery Cola, Wiseola, Pillsbury's Koke, Kola-Ade, Kos-Kola, Café-Coca, and Koke.

Of the so-called asthma "cures," Mr. Kebler says: "Most of them consist of well-known substances in various proportions, among which are belladonna, stramonium, lobelia, potassium nitrate, potassium iodid, etc. There are, however, a goodly number exploited at present which have as their basic agents cocaine, morphin, opium, or chloral hydrate. An example of the cocaine type is 'Tucker's Asthma Specific,' which consists of a solution of cocaine, and is sold throughout the United States as a result of extensive advertising and personal recommendation. Recent investigations show that the amount of cocaine purchased by the promoter of this remedy from a single manufacturing house during four months varied between 256 and 384 ounces a month.

"'Ascatco,' an opium-arsenic preparation, represented as an Austrian product, is also largely used as a remedy for asthma and similar afflictions, and enjoys a large sale. Another interesting treatment is known as 'Davis' Asthma Remedy,' put on the market by a dealer in real estate. The active agent of this commodity is chloral hydrate, of which each dose contains from one to eight grains. The conditions here are most propitious for the formation and spreading of the chloral habit."

Of the cough and cold "remedies," which have been devised and offered for sale, Mr. Kebler says: These concoctions usually contain one or more habit-forming drugs, as is clearly shown by the following examples:

Acker's English Remedy (chloroform).

Adamson's Botanic Cough Balsam (heroin hydrochlorid).

Dr. A. Bochee's German Syrup (morphin).

Dr. Bull's Cough Syrup (morphin, later codein).

Dr. Fenner's Cough-Cold Syrup (morphin).

Jackson's Magic Balsam (chloroform and morphin).

Kohler's One-Night Cough Cure (morphin sulphate, chloroform, and cannabis indica).

Von Totta's Cough Pectoral (morphin and chloroform).

The same habit-forming agents are offered to the public in the

form of confections, under such names as cough lozenges and pastilles; examples:

Linseed, Licorice, and Chlorodyne Cough Lozenges (chloroform and ether).

Linseed, Licorice, and Chlorodyine Pastilles (morphin, chloroform and ether).

Pastilles Paneraj (morphin and codein).

Products of the above character should not find their way into the hands of the public for indiscriminate use. Such a practice is uncalled for, as efficient cough and cold remedies can readily be prepared without the use of these pernicious drugs.

"The exploiting of so-called consumption cures has apparently always been an inviting field to quacks," says Mr. Kebler. He adds that some of the well-known remedies of this class are the following: "Piso's Cure, a Remedy for Coughs and Colds," formerly known as "Piso's Cure for Consumption" (cannabis indica, and chloroform); "Shilo's Cure," formerly known as "Shilo's Cure for Consumption," "Dr. Brutus's Shiloh" (heroin and chloroform); "Prof. Hoff's Consumption Cure" (opium); "Yonkerman's Consumption Cure," called "Tuberculozyne" (heroin); and "Gooch's Mexican Consumption Cure" (morphin sulphate).

Catholics and the American Revolution

Discussing Mr. Martin I. J. Griffin's thesis that the American Revolution was at bottom an anti-Catholic movement, the *Sacred Heart Review* recently asked, somewhat incredulously: "Can one imagine Irish Catholic immigrants lashing themselves into fury at the Quebec Act,—one of the chief causes of the Revolution—as it gave certain rights to the Catholic Church in Canada?"

In reply to this objection Mr. Griffin, in a letter addressed to the *Sacred Heart Review,* and published by that excellent journal in its Vol. 44, No. 4, among other things says:

"There were no Catholic immigrants to be thus lashed into fury. Irish Catholics prior to the Revolution did not emigrate to America. So few did, that these are not to be considered as a factor in the 'movements' of the Revolution. Beyond the known fact, Arthur Young's Travels in Ireland, in 1775-6, expressly state that Catholics of Ireland were not emigrants to America. The Irish immigration to America began, in noticeable proportions, about 1718. It continued in a steady and strong stream up to Revolutionary days. But that immigration, one is justified in saying, was wholly Presbyterian. Irish Catholics were simply scattered in the count, they had no standing as to numbers.

"It is guessed—simply guessed—that at the beginning of the Revolution there were ten thousand Catholics in the country, seven thousand in Maryland and three thousand in Pennsylvania. It must not be assumed that Catholic meant Irish, as it is now generally accepted. The majority of Catholics in Colonial days were not Irish but Germans. There is absolute proof of this. In 1756, Father Robert Harding, pastor of Philadelphia, made returns to the Governor showing that 'in and about Philadelphia' there were 228 German Catholics, 107 being men. The 'Irish or English' were 150, of whom 72 were men; Father Schneider, in care of the Germans in counties outside of Philadelphia as well as in the city, 547, 'all Germans;' Father Farmer had at Lancaster 285 Germans and 109 Irish; Father Manners had in New York County 116 Germans and 73 Irish. The total of all returns showed 948 'all Germans' and 416 'Irish or English.' Thousands upon thousands of Irish had come to Pennsylvania but where were the Catholics? Two thousand would be nearer the correct number for Pennsylvania. The very great majority of these were Germans. Yet, nowadays, because Irish means Catholic, we talk about the Irish in the Revolution as if they were Catholics,—a few were, but the Irish in the Revolution whom our orators laud were Presbyterians. There you have the answer why the Quebec Act caused these Irish to lash themselves into fury. These Irish came to America hating England and hating 'Popery.' All the discussion about the Stamp Act, navigation laws, tax on tea and other alleged oppressions, did not arouse the great body of the people of the country. In all these, as Bancroft declares, there was no 'salient point' to arouse the people. That came with the Quebec Act 'establishing,' as the minister told these Irish Presbyterians, 'Popery in Canada,' which would lead the British Ministry to impose it upon the 'Protestant Colonies.' Then came down the guns; and, 'lashed into fury,' 'the defenders of the true religion' rushed to Canada. In this sense only can the Irish be said to have begun the Revolution—as far as fighting is concerned—but fighting was not the cause of the Revolution.

The American Revolution was the first anti-Catholic movement in our country. Hatred of 'Popery' was very general and gave vigor to the arms of the patriots. But they soon changed their tune and were glad to have Catholics from France and Poland to aid them win the liberty and independence they sought....

Catholics, above all others, should rejoice on Independence Day—a day of freedom for the Church of Christ—giving her a country where she has been free from human laws restricting her operations for the salvation of souls. Hostility to her was the active, fighting principle in which this liberty was born. But the travail, as always, brought her liberty."

A Catholic Poetess of Spiritual Valor

The *New York Times Saturday Review* (of books) for April 10, 1910, contains a fine appraisement of the poetry of Louise Imogen Guiney, who is deservedly mentioned among the foremost of our present day Catholic writers. Her recent volume of collected poems, brought out by Houghton Mifflin Company under the title *Happy Ending,* was the occasion of this notice. In these days of wide-spread pessimism when so many singers are striving to tune their lyre to the "Weltschmerz" introduced into contemporary literature by Heine, Lenau, Leopardi, and De Musset, it really gladdens one's heart to learn that this poet, rising high above the minor choir, sings songs of hope and contentment with God's world. The very title of her last volume bespeaks her happy acquiescence in the order of things established. Spiritual valor is declared by the critic to be the characteristic note of her work. "Miss Guiney brought to modern poetry a note of which it stood in greater need, perhaps, than any other, the note of spiritual valor. Reduced to their last analysis these songs are a challenge, a summons to prove one's spiritual prowess."

Establishing this criticism by a quotation from her poems, the critic asks: "Who could read 'The Wild Ride,' 'The Knight Errant,' 'The Kings,' 'The Vigil-at-Arms,' and not be stirred as by a call of bugles? The knight ideal recurs like a Wagner motive throughout Miss Guiney's work..... This valor, this joy in making trial of one's self, best symbolized by the knight, is more than a mood with Miss Guiney. It is a call of the blood, a psychological inheritance from her father, a brigadier general in the Civil War, whose life became a forfeit to his country."

De Musset and Lenau voice their grief at the established order of things, find fault and fret and fume, are eaten up with a sense of their own importance and cry out aloud that the world has wronged them. Sudermann and Hauptmann and Ibsen frequently rail at the conventions of society, boldly exalt heroes and heroines who set aside the laws of moral conduct as "useless shackles" and leave in their readers a sense as if our lives were mere struggles against blind fate. How different the work of the author of "Happy Ending"!

The critic finds that "Miss Guiney's work is abrim with the inspiration that shames the craven, reassures the doubter, and rallies the laggard in the way of hope. It is that quality of inspiration which makes the struggle joyous, not an obligation, but a choice."

As to the style of this noted poetess we are informed that it "has a distinction all its own and a beauty as individual." Her "Irish

Peasant Song" is quoted as a "pure creation of beauty." The late Richard Watson Gilder said of this poem: "It is seldom that one achieves a miraculous thing like that." The first stanza of this poem is as follows:

> I try to knead and spin, but my life is low the while.
> Yet if I walk alone, and think of naught at all,
> Why from me that's young should the wild tears fall?
> Oh, I long to be alone, and walk abroad a mile.

Instead of editing selections from the works of Sudermann, Heine, De Musset, and Ibsen for "school-use," we think it a wiser plan to prepare school-editions of poets like Louise Imogen Guiney, who clearly know the why and wherefore of life and who will not lead their readers into the swamps of pessimism nor treat them to incoherent ravings against social laws which have the sanction of centuries.

How to Reduce Our "Leakage"

No doubt the leak is gaping ominously in spite of church and priest and teaching sister, but it is being stopped. Successful efforts are making to bring the submerged thousands under the benign and uplifting influence of the Church. The St. Vincent de Paul Society visit, encourage and materially help the poor and bring them nearer to Christ. Newsboys' homes, industrial schools, fresh air farms, homes for the unemployed, homes for the aged poor have been established and flourish in many dioceses. These institutions have reduced, and in course of time will still more reduce, the leak caused by the city slum, though, of course, so long as the slum itself is suffered to exist, this leakage cannot be entirely stopped.

In the city parishes of the resident districts conversions too are more numerous than defections from the Church.

In the country parishes where the Catholics predominate and where church and school are in a flourishing condition, the losses are insignificant numerically and more than equalized by gains made among the non-Catholic population.

There is, however, one leak which has hitherto received but scant attention, the small and out of the way country mission.

A small number of Catholic families, perhaps twenty or twenty-five, have at a great sacrifice built a little church. The town is overwhelmingly non-Catholic. Of all the churches in town the Catholic church is the poorest. The equipment of the church is poor. The altar, the vestments, the decorations are poor. It goes without saying

that the priest is poor. There can be no Catholic school, for the parish is poor.

The public school is only a preparatory institution for the leading, the fashionable Protestant church. Protestant hymns are sung, the Bible is read and every morning Catholic children are compelled to be present, join in the singing and listen to the reading of the Protestant Bible. In a small parish of this kind the outlook is gloomy indeed. The older people, like the old guard, waver not. But what about the rising generation?

The atmosphere in which they live is decidedly Protestant, public sentiment frequently hostile, the morality is Protestant, a mere external respectability. Society is Protestant, mixed marriages a matter of course.

One or two, sometimes even more stations are attached to such a mission. These stations are visited once or twice a month by the priest, perhaps on week-days only. Surrounded as they are by non-Catholics and hearing the word of God but once or twice a month, how can the Catholics of these stations be strong and vigorous in their faith? how can defections from the Church be prevented?

In the past the losses to the Church in such rural districts have been appalling. Whole settlements composed chiefly of people of German and Irish descent and most of them Methodists and Baptists, are proof convincing that false teachers have succeeded in seducing many.

The losses in the past were unavoidable. There was a great scarcity of priests. One priest frequently had several counties to look after as well as he could; it goes without saying that he couldn't.

At the present time we have more priests and the missions are better, though not sufficiently manned. There was but one priest in Scott Co., Mo., thirty years ago; today there are seven.

But the greatest difficulty today is not priests, but funds. If a Catholic school is needed any where, it is needed in the small Catholic settlement surrounded on all sides by non-Catholics. But a handful of Catholics should not be expected to support church and priest and school *unaided* and they are not expected to do so anywhere except in the United States. We help the Negroes and Indians, we build them schools, we salary their priests and teaching sisters, we support missionaries and missions in China and Japan, in Timbuctoo and Kamchatka, but our home missions and our home missionaries—please do the best you can—for you there is no help, no hope, no charity.

In a certain large archdiocese the zealous archbishop appointed a committee to look after the poor missions. This committee has never met and done nothing.

We suffer serious losses in the smaller missions and stations. The

priests do all in their power to stop the leakage and frequently undergo hardships which closely approach the limit of human endurance, but the prayers, the zeal and the sacrifices of the priests do not create funds, and funds are needed. *St. Paul urged collections for the poor of Jerusalem.*

The St. Bonifacius-Verein of Germany, following the example of St. Paul, takes up a collection each year for the poor missions of the "Diaspora," and these missions flourish.

The Catholics in our small missions ought to be assisted. Let the parishioners build a church and a priest's house, but let them be assisted in building a school, and the school once in operation will firmly establish the parish.

If the Catholics are too poor or too few to give the priest a reasonable salary, say $500,—the wage of a day-laborer—then he should be allowed to draw on its home mission fund for the balance.

These suggestions, if acted upon would help both missions and missionaries and would greatly reduce "that much talked about leakage."

(Rev. ANTHONY H. ROHLING

Chaffee, Mo.

The Clergy and Temporalities

Said a Catholic lady to me the other day: "I am really annoyed every time I see a priest come to my house. My first thought invariably is:—What will he want now?"

In continental Europe churches, schools and other ecclesiastical institutions were founded centuries ago and sufficiently endowed to furnish an equitable "living" for the clergy, as well as funds to defray the expense of maintenance. Here, as in other missionary countries, such institutions are eleemosynary and depend on the good will of the laity. In continental Europe the parishioner does not contribute anything towards the living of his pastor, nor towards the building and maintenance of church and school; and the immigrant, when he arrives in this country, is rather surprised and shocked to find that church and school and clergy here lay claim to a portion of his daily wage.

In his former home there were no "money-changers' tables" at the entrance to the church, no church or house collections, no fairs and other means to persuade the man to give who requires a quid-pro-quo to unseal his purse-strings.

That there is something awry in the habitual forced attitude of our clergy, and the habitual aspect they present to the laity, cannot be controverted. It must have a deleterious effect on the personality of the priest himself, and it cannot fail to have such an effect on his parishioners.

Ideally, purely business matters do not fit into the life of one who should be *pastor fidelis animarum fidelium* only.

While the opinion of many, who would like to see more of the contemplative life in a priest, may be too strict; yet the spiritual side of the priest's life-work is so vast that it is difficult to see how he can find time for superadded temporal duties.

His morning devotions, his meditations, the holy Sacrifice of the Mass, catechetical instruction in school, the studies necessary to keep him abreast of current thought, and to make him a competent guide for his congregation, the preparation of his Sunday sermon and other instructions, sick-calls, house-calls with a view to winning back lost sheep, instructions to nupturients, first Communion, confirmation, difficult cases of conscience that arise in every parish and demand much time for a proper solution, his daily devotions, (for the priest must be a man of prayer), acts of penance, the daily office, spiritual consultations, etc., demand more time than his waking hours afford.

Impose on him temporal cares, and the spiritual side will needs suffer in proportion.

Moreover, temporal matters are not within the scope of a priest's education. Mammon and Christ postulate apostles of quite a different stamp. Materialism and deep-bred selfishness are the stock-in-trade of the former; idealism, spirituality, and charity, that of the latter. Water and fire are better companions than these two sets of qualifications can ever hope to be.

Must not the priest lose self-respect in the rôle of money collector? It is notorious that many of his "subjects" are unfavorably affected by this sort of activity, at least towards the person of the priest, if not towards his sacred office.

In these days when so many difficulties from without beset the faith of the laity and damp its fervor, is it not unwise to cumulate sources of possible danger also from within? With but indifferent instruction the laity to-day must so often close their eyes to human frailties that it would not be surprising if some day they forgot to open them at all. Wallowing day by day in the mire of unspeakable corruption, buffetted by Protestantism on the one hand and Agnosticism on the other, if the layman finds too much of the temporal where he expects to find only the spiritual, his faith is exposed to serious danger.

While we certainly have nothing to learn from Protestants in a spiritual way, we might take a lesson from them in matters temporal. Why not put all temporal matters into the hands of competent fiscal managers? This would insure two desiderata:—a competent business management, and efficient pastors. C. E. A.

MINOR TOPICS

FLAWS IN FR. LANSLOTS'S HANDBOOK OF CANON LAW FOR SISTERS

To the Editor of the Catholic Fortnightly Review:

Under the heading of "Some Flaws in an Excellent Book," appeared in No. 12 of your very favorably known Review a criticism of my *Handbook of Canon Law for Congregations of Women under Simple Vows.* I trust you will allow me a few lines in reply.

"Criticus" might have condensed two pages into the following words: The official *questionnaire* for congregations of men and women consists of 98 questions, of which Fr. L. omitted five, *viz:* 10-31-84-85-95, because they do not concern women. Superiors general will please keep this in mind, lest they should reply to the wrong question. "Criticus" is aware that the decree ordering triennial reports is dated July 16, 1906; that Superioresses General are not supposed to be subscribers to the *Analecta Ecclesiastica;* he might have supposed that the S. C. of Bishops and Regulars had sent either directly or through the various Ordinaries an official *questionnaire,* long before my *Handbook* appeared. My intention in giving the *questionnaire* was to show what information was wanted in order that superiors general as well as superiors of subordinate houses might keep the proper records. The writer was addressing intelligent American women and knew they would not answer questions which either did not concern them or which they did not understand. When Criticus says that question 48 does not concern Sisters, he meant of course 84,—just a flaw! Criticus then proceeds to give five instances of failure to bring out the true meaning of the original.

The answers given to Question I, as worded in my *Handbook,* will be the same as those elicited by the question, as proposed by him. The three decrees are invariably given in the same order. The decree of approbation of the constitutions presupposes the other two; nature and date of the last one obtained, will enable the officials of the Sacred Congregation to go to the records, if necessary. Criticus has followed my example and not given the strictly literal meaning.

In regard to Question 31 and the difference between necessary and sufficient means, the context in my opinion clearly indicates that the S. Congregation expects superiors to provide those leaving with sufficient funds or means to return home safely and decently and not with the strictly necessary and have them walk long distances or ride on a freight train.

In Question 38 the words "as should be" are certainly in the wrong place; agreed.

Concerning the two remaining flaws discovered by Criticus, Questions 67 and 86, I might remind him that he allows himself entirely too much liberty in translating "Hospitia" by Boarders and "Valetudinaria" by Valetudinarians. "Valetudinarium" certainly comes under the generic term of hospital. The question regards the places where boarders and valetudinarians are kept. After such liberty he might have conceded that exemptions or privileges depending on each occasion upon the permission of the Superior do not constitute any rights.

I fail to see how the flaws discovered by Criticus are apt to lead to serious consequences. It is a case of "much ado about nothing." I thank him for his time and attention towards the possible improvement of a future edition of the *Handbook.*

D. I. Lanslots, O. S. B.
Rome, Italy

["Criticus," who is an official of high standing in the Roman Curia, requests us to add to Fr. Lanslots's letter the following remarks]:

I penned my remarks for the humble purpose of keeping American superiors from being led into error by Fr. Lanslots's *Handbook* in making their triennial reports to Rome. I thought that by the correction of certain flaws the practical value of the book would

be increased. Therefore I did not expect that my observations would provoke such a haughty retort. I was led to publish my remarks by the fact that some of my many friends among American religious superiors, among them a very intelligent woman, had fallen into error in consequence of relying on Fr. Lanslots's book.

Now as to the way of making a thing clear I need not accept points from anybody. Moreover, it is not true that I wasted two pages of space to explain the difference between the official *questionnaire* and the one given by Fr. Lanslots. Not more than three quarters of a page of my short critique are devoted to that purpose. By reason of the practical end I had in view I limited my remarks on Fr. L.'s book to the flaws that had crept into the *questionnaire*. Fr. L. says Criticus might have supposed that the *questionnaire* in full form had been in some official way communicated to superiors. Criticus on the contrary *knows* that this has *not* been done. Fr. L. guesses at the meaning of "hospitia" and "valetudinaria". Criticus, on the contrary, *knows* the precise meaning of these terms, (1) because he himself had a hand in composing the official *questionnaire;* (2) because in the course of the Apostolic visitation of convents in Rome inquiry was made whether the nuns admitted into their houses "pellegrini e ospiti avventizi anche di diverso sesso;" and (3) because he is familiar with the circular letter of the Cardinal Vicar of Rome (dated May 18th, 1905) to superiors of religious houses forbidding them to "ospitare" men in their convents.

If, then, Fr. Lanslots fails to see that there are flaws in his book, he should at least know that others who are at least as well informed as he is, take a different view. CRITICUS

Rome, Italy

THE PITFALLS OF STATISTICS

The pitfalls of statistics are as the sands of the sea for number, but in the case of mortality figures, which are so often brought to the attention of the general public, it is worth while to point out some of them. A remarkable instance of the way in which the overlooking of essential elements may operate was provided by Chicago some years ago. Figures presented by the Chicago Board of Health were declared to "demonstrate beyond dispute that the average duration of life in this city has more than doubled within a single generation." It was expressly pointed out that this was not a matter of death-rates, and had no connection with census figures; the point was that the average age at death of all decedents in Chicago had risen from 13.9 in 1860 to 19.6 in 1892 and 29.4 in 1898. Likewise it was stated that while in 1872 those whose age at death was above seventy formed only 2.7 per cent. of all who died, this percentage in 1898 had risen to 8.8. The unhesitating inference was made that the improvement of health conditions had brought about an amazing lengthening of human life. But what had really

made the age of those dying in 1898 so much greater than that of those dying in 1869 was the simple fact that in 1869 Chicago was a city of young people, and by 1898 a lot of these young people had grown old. You can't have many people dying above the age of seventy when nine-tenths of your population consists of people who have immigrated into the place within the preceding dozen years or so, at the age of from twenty to forty, and their young children.

HONORARY DEGREES

"If in England a wealthy brewer receives a title which enables him to sit in the House of Lords, is there any good and sufficient reason why our universities should attach a label of scholarship to a person who is not especially scholarly, but is prominent in the public eye?" asks a correspondent of the New York *Evening Post*. "What do the degrees of A.M., Ph.D., and LL.D. really signify? If in France a successful fishmonger can become an officer of the Legion of Honor, must we in free and enlightened America follow suit? And, moreover, if Congress will not grant titles of distinction, is there any reason why our universities should? We are ostensibly a plain, democratic people, despising titles and social tinsel—why should our centers of learning cater to a degenerate and un-American hankering after social tags and labels?

Or, if we are prepared to admit, shamefacedly and covertly, that we are very much like other people in other countries, and that after all we dearly love a lord or something of the sort; and if our universities are to assume the functions of a monarch in social matters, why not, as the Chicago *Record-Herald* suggests, create a new set of degrees suitable to the occasion? The titles should be in English, easily understood, and should plainly set forth their *raison d'être*. For instance:: D.H.F. (doctor of high finance), D.Wp. (doctor of wirepulling), D.A.P. (doctor for advertising purposes). Other suitable degrees will doubtless suggest themselves to inventive American genius, but D.H.F. should be reserved for people whose only distinction is that they have money, no questions being asked as to how acquired. D.Wp. would meet the case of successful politicians, no inquiry as to methods being had. D.A.P. would save the face of small colleges that grant degrees for the sake of calling attention to themselves—the receiver being bigger than the giver."

This indiscriminate conferring of honorary degrees is getting to be a mockery and a scandal. What displeases us most is that Catholic universities are among the worst offenders. Why should, *e. g.*, Villanova College annually make itself the laughingstock of sensible people by dealing out LL.D.'s, etc., to second and third rate literary hacks and politicians, most if not all of them non-Catholics at that. We can only explain it on the hypothesis that Villanova is conducted by foreigners eager to adapt themselves to American customs

without knowing to discriminate wisely between what is good and what is bad.

THE NUMBER OF THE BEAST

Again some one has found the "number of the beast"!

We read in the 13th Chapter of the Book of Revelations in the 18th verse that the anti-Christ and man of perdition is the man whose name spells 666. The title of the Pope of Rome is *Vicarius Filii Dei.* This is inscribed on his mitre; and if you take the letters of his title which represent Latin numerals [printed large] and add them together they come to 666:

VICARIUS FILII DEI.

Latin	V	equals	5
"	I	"	1
"	C	"	100
"	I	"	1
"	U or V	"	5
"	I	"	1
"	L	"	50
"	I	"	1
"	I	"	1
"	D	"	500
"	I	"	1
			666

Rev. Ernest R. Hull, S. J., editor of the Bombay *Examiner,* to whom this "argument" was submitted by an anxious convert, performs the *reductio ad absurdum* thus *(Examiner,* Vol. 61, No. 25):

"Almost every eminent man in Christendom, who has enjoyed the privilege of possessing enemies, has had his name turned and twisted till they could get the number 666 out of it. While I was a boy there were at least three well known to me. The first was Gladstone. There were others also, but I have forgotten about them now. Similarly in past history, from Nero downward, there have been numberless beasts or Antichrists, all of whose names counted up to 666. And before the world comes to an end there will be legions more of them—that is, until Protestants learn a little more sense, and give up looking for the number of the beast altogether, as every level-headed man has done long ago. I never yet tried it, but I shrewdly guess that *my own name,* especially in Latin form, might give the number of the beast. Let us try just for fun—following the same principle, *viz.,* of taking the value of all the Roman numerals:

ERNESTUS	REGINALDUS	HULL.
E	R	H
R	E	U—5
N	G	L—50
E	I—I	L—50
S	N	
T	A	
U—5	L—50	
S	D—500	
	U—5	
	S	

5 & 1 & 50 & 500 & 5 & 5 & 50 & 50 — 666

Quod erat demonstrandum—namely, that the editor of the *Examiner* is Antichrist, or the Beast of the Apocalypse!

I think this will be a sufficient answer for your Protestant friend. A little ingenuity with *his* name might show that he is the beast of the Apocalypse too."

A MANUAL OF PALESTINEAN ARABIC

It is singular how long the modern dialects of Palestine, and especially of Jerusalem, were neglected while those round them found diligent students. But of

late, under the pressure of practical necessities rather than through academic studies, that gap is being rapidly filled, and by nothing better than by the *Manual of Palestinean Arabic* of Dr. Hans Spoer (resident now for some years in Jerusalem, and once fellow of the American School of Archeology there) and Elias Haddad, a local Arabic teacher of repute. The book is strictly a practical manual, but one of singular richness in construction, idiom, and vocabulary. It endeavors to state the facts of a standard educated dialect—that of the Muslim better classes of Jerusalem—and avoids confusing the beginner with local details. It also frankly recognizes the horror which all non-phonetically trained English spellers have for rigid phonetic systems, and tries so to write the words that their pronunciation may be instinctively apparent to the English reader. There is a full English-Arabic vocabulary. The *Nation*, to which we are indebted for this notice, hopes that Dr. Spoer will follow up this book with a Syrian Arabic-English lexicon and a larger collection of "Märchen."

INSURANCE AGAINST BAD WEATHER

It has often been remarked that you can insure yourself against anything in England—from burglary to business losses occasioned by the King's death—if you are only willing to pay the premium. To most people, however, it will be news that Englishmen can take out insurance against bad weather. This does not mean, of course, that Lloyds and other companies will give a guarantee of good weather, but only that they will insure against business losses owing to storms or unreasonable heat or cold. It is reported that the prevalent chill and rainy weather in England this year has led to something like a boom in weather insurance. The method is widely extended. If an open-air festival is planned for charity's sake, the success of which in turn depends upon the weather, all that the promoters have to do is to take out a policy to cover the risk of rain. There have even been benefit cricket-matches insured against the chances of the weather.

We do not know that the science of meteorology is more advanced in England than here, but we can hardly imagine insurance companies issuing policies on the vagaries of the great American climate without knowing much more than they—or the official forecasters—now do about what a day may bring forth.

NEW LIGHT ON BEATRICE CENCI

P. Ilario Rinieri, S. J., whose conclusions with regard to the marital entanglements of Napoleon Buonaparte we summarized in Nos. 13, 14, and 15 of the current volume of this REVIEW, has lately published a most valuable and entertaining volume on Beatrice Cenci,[1] "the beautiful parricide," whose story has been dramatized by Shelley with perversion of detail and added circumstances that are utterly false.

[1] *Beatrice Cenci* (Siena: Typografia S. Bernardino).

Father Rinieri, following Bertoletti[2] and researches of his own in the authentic reports of the trial, proves conclusively that Beatrice was not a girl of seventeen, but a young woman of twenty-one; was not an amiable and gentle being, but a very fiend of cruelty, and was guilty of gross immorality with Calvetti, one of the two hired assassins; that the murdered father, Francesco Cenci was not the abandoned profligate he has been described; that his sons Giacomo, Bernardo, Cristoforo, were licentious young spendthrifts; that never was the death sentence more justly decreed than by Clement VIII on Beatrice and Giacomo (Lucrezia, the stepmother, though less guilty, was also an active co-operator in the murder); that the torture inflicted in prison was only the being raised for a few moments on the rack when all the culprits at once confessed their crime, though they had loudly protested their innocence before.

P. Rinieri is well known in Italy for his learned and critical researches, and his talent as a historian. Lies are difficult things to kill, but it is sincerely to be hoped that this book will put an end to the fictitious and romantic version of a coarse, brutal murder of a father by his own children.

THE "MIXTUS CURSUS" IN LATIN PROSE

A. C. Clark, the well-known Oxford scholar, in a brochure on *The Cursus in Mediaeval and Vulgar Latin* (Clarendon Press) traces the *mixtus cursus*, or combination of accentual and metrical prose, farther back than savants have followed it before. He finds it in Petronius, Frontinus, and even in the colloquial Latin of Cicero's letters to Atticus. This somewhat startling discovery corroborates those theories of Latin versification which make the Saturnian measure accentual and emphasize the function of word-accent in Plautus and Terence. But we need further evidence. We also need a workable definition of *mixtus cursus*, and a further consideration, even after Zielinski, of possible metrical *clausulae*. The passage from St. Jerome cited by Mr. Clark is metrical rather than mixed. The *clausulae* in the theological works of Boethius are probably not mixed; it seems more likely that in the introductions and epilogues, as always in the "Consolation," Boethius uses metrical *clausulae*, while for the discussion itself, as in his other technical works, he only incidentally uses *clausulae* of any kind. But whatever the truth as to these details, Mr. Clark's paper is useful as a general summary, and should stimulate further investigation of his attractive hypothesis.

RELIGION IN ARGENTINA

Argentina by W. A. Hirst (London: Fisher Unwin) is the title of a new book, which no less an authority than the London *Tablet* (No. 3,662) describes as "the most complete and comprehensive account of Argentina that has yet appeared in English," characterized by "an admirable temper

[2] *Francesco Cenci e la sua Famiglia*, Rome 1877.

and fairness that are too often found lacking in other writers who have dealt with the work of the Catholic Church in South America." Here an example.

After pointing out that "the Spanish conquerors of South America were zealous crusaders, as eager to add subjects to the Kingdom of Christ as to add territory to the estates of their earthly sovereign," Mr. Hirst goes on to remark:

"The question as to whether the power of the Church was beneficial or not is a matter of controversy, and travellers have uttered the most various opinions, but few candid men will deny that the Jesuits performed a noble task which could have been carried out by no other human power, and the disparaging remarks which are found in many notebooks are usually due to the cant of irreligion that was common among the Englishmen of the time between the French Revolution and the Oxford Movement. On a subject which does not interest them they say, without having troubled to make inquiries, what they would say about any Roman Catholic country or what some free-thinking acquaintance in Buenos Aires has told them... Apathy towards religion or even absolute hostility is by no means uncommon, and perhaps, in well-to-do houses, it is generally true that the women go to church and the men stay away. And yet it would not be true to describe the nation as irreligious on the whole. Materialism has, no doubt, to some extent corrupted the upper classes, they devote themselves to business and pleasure and ignore the things of the spirit. But the churches are crowded with men as well as women, and it is certain the poor love the Church and doubtless find the priests their best friends."

Such an account of religion in Argentina — open to criticism as it may be—is, no doubt, far nearer the truth than the sweeping denunciations, from non-Catholic writers, to which we have been so long accustomed.

THE CONSTANT RECURRENCE OF FAMINE IN INDIA

is not due to local scarcity of food; for it is notorious that there is always in the country at large plenty of grain for the people, and abundance to spare—a fact proved by the undiminished exportation which goes on all the time. The cause of famine is due simply to the combination of the native grain-dealers, who buy up the supplies and establish famine-prices as soon as the first sign of scarcity is observed. All other explanations of famine in India are either false, or inadequate and negligible. Government expedients of famine relief workers and free distribution of food are neither adequate nor radical. The proper and effectual remedy would be for Government to make laws keeping the prices down and forcing the merchants to sell at those prices. This, however, Government will not do, on the plea of not interfering with freedom of trade—thus losing sight of the duty of the State to protect particular classes of the population from what is equi-

valently gross oppression. The second evil is the extraordinary usury practised by the native Marwaris or money lenders, who have the people at their mercy in times of stress, and who carry on their business in such a way that getting into their hands usually means total ruin. The necessity of borrowing small sums of money being recognized, the only remedy would be for Government either to provide some means of meeting this need on moderate terms, or else to legislate in some effectual manner for the restraint of the professional money lenders—a matter easy to theorize about but difficult to achieve. The third evil in India is petty tyranny, extortion, and corruption on the part of subordinate native officials. Such a charge can only be proved in detailed cases, but its wide-spread existence seems to be universally admitted and complained of. And as such acts are done under cover of authority, the blame of them is popularly attributed to the British Government, which in truth is utterly incapable of coping with the evil. With the removal or diminution of these three evils, and a few adjustments of taxation in view of local circumstances, India would be a most prosperous and happy country as far as good government can make it one.

These remarks, based on six years' careful observation in the country itself, ought to put writers outside India on their guard against the monstrous misrepresentations which are so frequently circulated in the press.—(Rev. E. R. Hull, S. J., in Vol. VII of the *Catholic Encyclopedia.)*

DANGERS OF CONCRETE

We bank on the much advertised statement that concrete is absolutely fireproof. But a moment's thought will show anyone that it cannot be; for it is known to contain in its crystalline construction a certain necessary quantity of water, which when subjected to sufficient heat, must turn to steam and explode just as the water in salt crystals snaps and cracks when they are thrown on a hot fire. After reaching about 600 degrees Fahrenheit, concrete surfaces begin to lose this water and to crumble; and it would seem only common sense to provide against this by imbedding the reinforcing rods something more than the customary scant inch so that in a prolonged conflagration they would not become exposed and warp and bulge, thus destroying the whole structure. Either this or arrange building laws, fire regulations, taxes, and penalties in such a way that a fine group of concrete buildings would not have to stand and be roasted to a white heat by the burning of a surrounding mass of wooden shacks. Granite of the everlasting hills is fireproof also, but it would never stand that; and it seems a trifle egotistical to expect a home-made substance of our own to stand it, however well advertised it may be.

In the case of concrete sewers we seem to be quite as unreasonable and quite as disappointed. For since all sewers must reek with

acids and since these acids are known to have a marked effect on lime, and since, further, cement contains a large per cent. of lime, it should not require more than a Shakespearean imagination to foresee what would happen to an acid-bearing concrete sewer. Little imagination is expended, however, in this line, and little science in proportion to the money spent. The specifications and building regulations are more often copied from one city to another, mistakes and all, without much study or investigation.

COMFORT FOR SMOKERS

If any smoker wish to fortify his conscience with excuses for use of the weed, he only need turn to the pages of E. V. Heyward's book, *St. Nicotine* (London: Routledge; New York: E. P. Dutton), and read there the symposium gathered from tributes of famous smokers since Queen Elizabeth's time. Few devotees need justify to themselves their Havana or meerschaum; but let them learn to their satisfaction that apparently the only great man who did not smoke was Napoleon, and he did not give tobacco's merits a fair trial. From Sir John Beaumont, who wrote, in 1602, *The Metamorphosis of Tobacco,* from Charles Lamb, down to Carlyle, Thackeray, and Tennyson, there are testimonials to "the only thing in life that fumes without fretting"; statesmen and divines no less add their praise. But few reach the height attained in the Persian legend, told by Lieut. Walpole. A youth has lost his wife, and an anchorite gives this as balm for his affliction: "Go to thy wife's tomb, son of sorrow," said the anchorite, "and there thou wilt find a weed. Pluck it, place it in a vase, and put fire to it, then inhale the smoke thereof. This will be to thee wife and mother, father and brother, and above all, will be a wise counsellor, and teach thy soul wisdom and thy spirit joy."

THE UNIVERSAL LANGUAGE MOVEMENT

The universal language mill grinds on, and to very little purpose. Only a year or two ago Esperanto was flourishing like a young bay tree. Came suddenly Ido, a derivative of Esperanto, and seized first place. And now close on the heels of Ido, a new language, Universal, looms up. Where is all this to end? asks a writer in *La Revue,* who discerns in the bankruptcy of the entire scheme of a single international language a decisive reaction in favor of the natural languages. The Bavarian savant Molenaar, inventor of Universal, declares frankly that he has no faith in the final success of his language. He would gladly sacrifice it to French, the accepted language of international communication.

This unexpected tribute to the French tongue from a German scholar is explained by our writer after the following manner. The Germans have recognized that all universal languages, even those devised by German scholars, must be built up in the main about Romance root-words. Moreover, the greater number of new words

that are continually being coined to meet the needs of our growing civilization come from the ancient languages. If, then, the German tongue is to be abandoned for some other language, why not take French, which has the universality of Latin and is a natural language besides? Even an artificial language must in the course of time become more and more "Romanized."

There is still another reason why the Germans should favor French as the universal language, once it is admitted that only a natural language can serve the purpose. Their own tongue the Germans can never hope to see accepted as an international medium; it is too difficult. The choice lies therefore between French and English. But the triumph of the latter would be a menace, because England is a vast colonial power, and the spread of English all over the world would be at the expense of the Romance tongues and German. In other words, the desideratum is an international language that shall take its place beside the natural languages without supplanting them. And the French language meets the requirement best; it is strong enough, but not too strong.

All of which, needless to add, is highly speculative.

"HOLY-STONE"

It may interest our nautical readers to learn that "holy-stoning" the deck of a ship only dates back as far as the time of the Reformation. No doubt decks were scrubbed and scoured with some sort of a stone long before that time, but it wasn't called a "holystone." To the "landlubbers" among our readers, who do not know what this term means, let us explain that to "holystone" the deck is to rub it and scrub it with a piece of sandstone. Why a piece of sandstone should be called a "holystone" must have puzzled many. Here is what the Protestant Episcopalian *Living Church* says about it:

"At the Reformation, when the Church of St. Nicholas, Yarmouth parish, was despoiled, the carved stones of many of the monuments, both in the church and outside in the graveyard, were chopped off and sent, some to Newcastle to be turned into grind-stones, and some on board the ships of the royal navy of the day to be used in scouring the decks, whence, it is interesting to know, the seamen's term, 'holystoning the deck,' takes its origin." (Quoted in the *Sacred Heart Review*, Boston, Volume XXXIX, No. 9.)

This bit of information incidentally throws an interesting light on the ways and means taken to insure the preaching of the "pure gospel" in England.

FLOTSAM AND JETSAM

A New York daily dubs Msgr. Ludden "an impudent Catholic Bishop" for declaring, in a letter to the Syracuse *Post-Standard:*

"The Kellys, and the Goulds, and the Belmonts, and other multi-millionaire Mormons of barnyard morals, who constitute the sporting tuft and title hunting fraternity of our high society, are a shame and a disgrace to our civilization which flaunts the name of Christian."

If this is "impudence" we wish our bishops all were "impudent." Apostolic candor is sorely needed now-a-days.

*

The London *Spectator* prints an interesting letter enclosing an extract from a note by Cardinal Newman and two letters from his brother Francis Newman. It appears that the correspondent, the Rev. G. J. Cowley-Brown, of Edinburgh, was given in 1883 a large interleaved Bible, full of manuscript notes by a relative who had picked it up at a bookstall under the impression that the notes were in the handwriting of Cardinal Newman. This too was the opinion of one of the Fellows of Oriel who had been his contemporary, to whom the volume was shown. Not caring to retain a book which he thought the Cardinal might like to recover, Mr. Cowley-Brown wrote to the Cardinal offering to restore it. As his Eminence asked to see it, the book was sent for his inspection, and he returned it with a letter containing the following: "The book has just come. It startled me and made me smile. It is my brother's hand—not unlike mine, but better....For me, I never could write the characters of those two languages [Hebrew and Greek] with such firmness as his letters show. Nor did I ever dream of such laxity of interpretation as the note shows...Would you like to write to him? Thank you much for sending the book for my inspection. What I dread is that, when I am gone, things may be imputed to me with no means of refutation. So you have done me a great service."

*

Virginia's "anti-cussing law" went into effect the other day. It is a brief, but unmistakably clear enactment:

"If any person shall in the presence or hearing of another curse or abuse another person or use any violently abusive language to such person concerning himself or his relatives, under circumstances reasonably calculated to provoke a breach of the peace, he shall be guilty of a misdemeanor and on conviction shall be fined not less than $2.50 nor more than $5."

What about blaspheming? Is that permitted in Virginia? Or has the State an older law forbidding it? God has some rights left in these days of unabashed Positivism.

*

There cannot be a worse calamity to a Catholic people than to have its medical attendants alien or hostile to Catholicity; there

cannot be a greater blessing than when they are intelligent Catholics who acknowledge the claims of religious duty, and the subordination and limits of their own functions. No condition, no age of human life, can dispense with the presence of the doctor and the surgeon; he is the companion, for good or for evil, of the daily ministrations of religion, its most valuable support or its most grievous embarrassment, according as he professes or ignores its creed. — CARDINAL NEWMAN in *My Campaign in Ireland.*

*

Anxious that the wishes of the Holy Father regarding frequent communion be complied with as far as possible, and in order that children may commence early to form the habit, the Bishop of Galveston has ordered that, henceforth, the giving of the First Holy Communion to children shall not be deferred beyond the tenth year, if the child can at all be prepared by that time for a worthy reception of the Sacrament. A child may be admitted to the holy table even before the completion of its tenth year, provided the pastor finds him or her sufficiently well instructed and fully alive to the dignity of the Sacrament about to be received.

*

We read much in the newspapers about the various means proposed by the French government to bolster up the dwindling birth-rate. But all the means so far suggested are sure to prove ineffective. "Our decadence," Le Play said years ago, "is chiefly due to the propagation of enormous errors." And as "Junius" points out in the *Echo de Paris,* "the family has been disorganised by a whole series of such errors, and now, after a hundred years, and in presence of the ruins they have wrought, we realise the truth of it. After forced division, if we look at the results more closely, come, we see, the no less deplorable results of divorce, which Comte opposed in the name of Positivism and social life. Next comes the legislation directed against religion. Everything that encouraged permanence of the family has been either weakened or destroyed. Everything then is to be made over again if we want to live." Yet the government is busy backing up and protecting a form of teaching in the schools which is the solvent of religion and patriotism.

*

An eight-pound parcel, by reason of its weight, cannot be sent by mail from New York to Boisé, Idaho. But a package of that weight can be forwarded by post to Boisé from Berlin, from Vienna, from Rome, from London, or from almost any other place in Europe, for 96 cents. The man in New York is obliged to pay $2,20 to send his eight-pound package to Boisé by express—that is to say, more than twice as much. Why, it may be asked, should the foreigner get a preferred rate while our unfortunate countrymen are charged a rate that might very well be considered almost prohibitive? Will Americans never get over the habit of tolerating legislation in favor of certain private business interests?

BOOK REVIEWS AND LITERARY NOTES

—*Are Our Prayers Heard? By Joseph Egger, S. J.* 64 pp. 16mo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1910. 15 cts. net. (Wrapper). This is a useful little book to put into the hands of those who have long prayed for favors and never got them. Fr. Egger's exposition is based on Fr. Schmid's *Prayer of Petition.* Like Schmid, he trenchantly brings out the essential point, too often overlooked, that our Lord's infallible promise to prayer applies only to what we ask in the name of Jesus and in the interests and on the line of His mission of salvation. It applies, therefore, directly and positively to prayer for those things that are essentially necessary for salvation. It also applies indirectly to what is not absolutely but morally necessary, and even to what is useful and conducive to salvation, especially on the ordinary lines of divine providence and the divine economy of grace and redemption. But it does not in any sense apply to what is incompatible with, or prejudicial or even wholly indifferent to the salvation or sanctification of the soul, as purely temporal favors often are.

—From the Social Reform Bureau of the Central Verein (18 S. Sixth St., St. Louis, Mo.) we have received brochures 1 and 2 of the "Publications of the Centralstelle." Both of them ought to find a wide circulation, and Catholic societies who are interested in social work, ought to secure these tracts and distribute them to their members. No. 1 is *A Great Social Experiment,* in which Rev. Chas. D. Plater, S. J., explains and makes a plea for "Laymen's Retreats." There is an appropriate preface by Mr. P. G. Rohr, S. J.—No. 2, *The Truth about Socialism,* will no doubt be welcomed by all Catholic workmen who are bombarded by friends and fellow-workers with Socialist fallacies. The author, Mr. Peter W. Collins, International Secretary of the Brotherhood of Electrical Workers, has no difficulty in showing from leading Socialist publications that the party is making strong attempts to capture the labor unions in this country. (Single copies, 5 cents; 12 copies, 50 cents.)

—*Jenseitsreligion. Erwägungen über die brennenden Fragen der Gegenwart: Diesseits- oder Jenseitsreligion, Lebensrichtungen, Religion und Kultur, Zukunftsreligion. Von Dr. Georg Grupp* (xi & 202 pp. 12mo. B. Herder. 1910. $1 net). This little volume, as the sub-title sufficiently indicates, contains reflections of its author, who is an eminent historian, on questions of philosophy and religion. Chapter I shows that those (so-called) religions which aim solely at rendering man happy here on earth, inevitably lead to Nihilism and Pessimism. The second chapter treats of the irrepressible desire of the human heart for happiness beyond the grave, and shows in what man's happiness really consists. Chapter III discusses the influence of religion on civilization and culture, showing that religion does not impede but rather advances public morality, politics, science, and art. Chapter IV deals with Catholicity as the religion of the Beyond. Here the learned au-

thor is distinctly at his best. In beautiful language he describes the supernatural forces manifestly at work in the Catholic Church; how that Church from the Apostolic age down to the twentieth century has steadily directed man's thoughts to the life beyond; how she concentrates all her efforts upon preparing and equipping his soul for the Beatific Vision in Heaven, and how all heresies in their last analysis endanger the salvation of souls. It is for these reasons that the Church can never conform to the tendencies of the world and that the vision of a "church of the future" *sans* dogmatic and ethical checks is an empty and unrealizable dream.

—In a brochure entitled *Pope Calixtus III and Halley's Comet* (28 pp. 12mo. Los Angeles, Cal.: McElheney Press, *s. a.*) Mr. Charles C. Conroy, Professor of Astronomy in St. Vincent's College, Los Angeles, gives a brief synopsis of J. Stein, S. J., *Calixte III et la Comète de Halley,* which disposes of the curious fable that Halley's Comet was excommunicated in 1456 by Pope Calixtus III. Fr. Stein's superior, Rev. J. G. Hagen, S. J., Director of the Vatican Observatory, does the same somewhat more adequately in German in a small pamphlet recently published by B. Herder under the title *Die Fabel von der Kometenbulle* (Sonderabdruck aus den "Stimmen aus Maria-Laach," XXXVIII. Band, 4. Heft). Prof. Conroy devotes considerable space to showing how the popular myth figures in a number of English and French standard works of reference, etc. This year's appearance of the famous Comet has served to lay the ghost of that bogus bull—we trust for ever.

—Through the generosity of Pope Pius X, Dr. Joseph Schmidlin has been enabled to open up an important new source for the history of the Catholic Church in Germany during the two or three decades preceding the Thirty Years' War. This source is the reports to the Apostolic See of the various bishops on the condition of their respective dioceses. Dr. Schmidlin publishes faithful summaries of them in German, accompanied by valuable supplementary and critical notes [*Die kirchlichen Zustände in Deutschland vor dem Dreissigjährigen Kriege nach den bischöflichen Diözesanrelationen an den Heiligen Stuhl. Erster Teil: Oesterreich.* xlvi & 187 pp. 8vo. $1.65 net. *Zweiter Teil: Bayern (einschl. Schwaben, Franken, Ober- und Niederösterreich).* 166 pp. 8vo. $1.25 net. Wrapper]. Together with the reports of the contemporary papal nuncios these diocesan relations will form a rich and reliable mine of information on the political, cultural, or ecclesiastical history of Germany towards the close of the 16th and the beginning of the 17th centuries which no student can afford to neglect. A second series is in contemplation, containing summaries of the diocesan relations of the German bishops during the Thirty Years' War. The two present volumes form fascicles 1 to 4 of the "Erläuterungen und Ergänzungen zu Janssen's Geschichte des deutschen Volkes," edited by Dr. Ludwig von Pastor. (B. Herder.)

—P. Tezelin Halusa, O. Cist., has recently published a volume with the sensational title, *Aus dem Tagebuche eines abgefallenen Priesters* (Innsbruck: Eugen Sibler. 1910. 2 marks). Despite this

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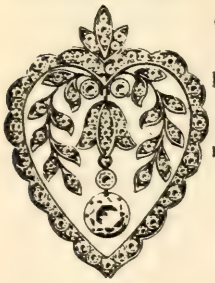

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title the volume is not of the Crowley, Slattery or O'Grady type. It is a simple account of the adventures and misadventures of one Caspar Tinctor, born in Bavaria in 1572, who was once a good Benedictine and then chose what our plain-spoken confrère of the *Western Watchman* would call "the petticoat route to Hell." As a picture of the cultural conditions of the time (what the Germans call a "Kulturbild"), the booklet is interesting enough; but it is emphatically not, what the publishers in an accompanying leaflet claim, of "eminent significance in the Los-von-Rom movement of today." Those who expect any piquant disclosures or profound psychologic analysis of "inner experiences" will be profoundly disappointed. The work, however, is enlivened by occasional humorous flashes in its description of the mentality of the German peasantry of the closing years of the sixteenth century.

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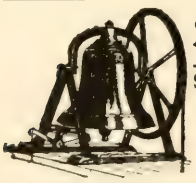

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A Retrospect

[We are indebted for the following pages to one of our readers, who has also been for a number of years an occasional contributor to the REVIEW. We wish we had many more of such interested and appreciative friends.—A. P.]

It has become quite the fashion for our magazines to announce at intervals the many good things they have in store for their readers and to inform them of plans for making their publications more useful and indispensable. I think it ought to prove more acceptable to the thoughtful reader to have clearly before him the policy of his favorite review on certain leading questions and to be presented from time to time with a summary of work accomplished along certain lines. It is for this reason that I have compiled a little syllabus of some of the larger issues frequently discussed in the CATHOLIC FORTNIGHTLY REVIEW during the last two or three years, and some of the policies consistently maintained.

True to its motto on the title-page, "Christianus mihi nomen, Catholicus cognomen", the CATHOLIC FORTNIGHTLY REVIEW has during the last two as well as during the previous years of its existence championed above all things the cause of Catholic truth. It has taken cognizance of the new dangers that have arisen in these days against the ancient faith, and has never hesitated to meet its enemies on their own ground. It has taken its part in the warfare against Modernism and in several articles has pointed out the strong weapons which have been furnished us by Catholic theologians of our own day wherewith to combat this recent heresy. (CATHOLIC FORTNIGHTLY REVIEW, XV, pages 9 sqq., 396 sqq., and 754; XVI, pp. 34 and 357). The vagaries of the "Liberal theology" were pointed out in Vol. XVI, pp. 331 sqq.

The REVIEW has almost since its foundation, and especially of late years, advocated a sound social reform on the basis of the Catholic world-view. In numerous papers it has brought home the absolute necessity of our Catholic people uniting in social reform work. Its pages were always at the disposal of any Catholic scholar—priest or layman—who had some new idea for making our endeavors along these lines more fruitful and effective. A glance at the index to the last two volumes (XV and XVI) shows how consistently the social reform movement was advocated.

In intimate connection with its oft-repeated pleas for Catholic social work the REVIEW has carried on the battle against Socialism—not by

wild onslaughts, but in a well-directed campaign (even our Socialist friends and enemies had to acknowledge that the presentation of their side was uniformly fair and impartial.) On this question the long series of articles is even more noteworthy than that on the topic just mentioned. Looking over this series (as listed in the index to the last two volumes) it seems that the REVIEW contributed especially in two ways to strengthening our Catholic people against the Socialist danger: first, by calling attention to the inroads it is making among Catholic workingmen; and secondly, by a prompt and accurate survey of the current literature dealing with the subject.

One main object in the combat against the Socialist menace was to give at the same time a sound exposition of the Catholic doctrine on questions that are sure to crop up in every discussion with Socialists—such as e. g. the right of private landownership, the legitimacy of interest on money, the rights of labor unions, the relations of labor and capital, etc. This result was achieved by means of the long series of papers by Dr. Ryan on "The Church and Interest-taking" (since reprinted in pamphlet form) and on other economic subjects, which have done much to clear up our notions as to the Catholic moral principles that should guide us in their discussion.

In its discussion of educational problems the REVIEW has been guided by a wise conservatism—welcoming the new and the modern whenever they proved themselves worthy of acceptance in the light of experience, but holding fast to pedagogic principles which are rooted in, and spring from, our very mentality and which carry with them the sanction of the master minds of all ages. It has stood (and still stands) for a broad and liberal culture as the groundwork for "specializing." Instead of enumerating special articles in this field I refer to the long series found under "Education" in the Index to Vol. XVI. The papers are mostly of a short, practical nature, nor have such timely topics as co-education, the "elective system," the Carnegie Foundation, etc., been overlooked.

Looking to the two titles "Press" and "Newspapers" in the last two indices we find that the REVIEW has consistently preached the need of a well-conducted Catholic daily, and at the same time has warned against the evils of "yellow journalism" and pointed out the great handicap under which we are if we must continue to have recourse to the great secular dailies for our "daily bread." Under the heading "Catholic Daily" I find four timely articles listed for 1908, and under that of "Daily Press" five for the year 1909.

Among articles of apologetic value may be cited the critical series on Henry C. Lea in Vol. XV, based on Msgr. P. M. Baumgarten's

work, which first appeared in the *Theologische Revue* of Münster. It was reproduced, with many additions, in the CATHOLIC FORTNIGHTLY REVIEW, at the instance of the Monsignore himself and was finished long before his book was translated and published in our country. Then there is the long series (also in Vol. XV) entitled "The Roman Index and its Latest Historian" by that best informed of all writers on the Index—Rev. Jos. Hilgers, S. J. It is a critical study of an ambitious, uncritical, and bigoted work on the Roman Index by G. H. Putnam, entitled *The Censorship of the Church of Rome.* This excellent series has also been re-published in pamphlet form.

Among single articles of the same class may be mentioned one on the relations between Christianity and Buddhism (XVI, 436 sqq.), which was reprinted in the Bombay *Examiner,* and several articles on Christian Science.

Freemasonry and the danger which threatens our religious life from the spread of the craft was dealt with especially in a number of articles in Vol. XV, now available in book form (*A Study in American Freemasonry,* B. Herder). During the last two years articles have frequently appeared on mixed marriages (causes of, and measures against them) and on the divorce evil. A number of articles (especially in Vol. XVI) have also been published on the need and the duty of working for a juster and larger representation of Catholic literature in our public libraries.

Finally the REVIEW has ever been ready to espouse the cause of Catholic truth when that truth was belittled or misrepresented by malicious lecturers and preachers. Sometimes this matter was taken up at the request of readers in whose neighborhood the slanders were sent forth, sometimes the REVIEW took up the cudgels of its own initiative. In illustration of this work we refer to papers on Burton Holmes (XVI, 706), Pierson's *Seed Thoughts* (XV, 430), W. E. Curtis (XVI, 56), Dwyer (XVI, 489), etc., etc.

This is part of the record which lies open before us as we "look backward" over the past three years. But, as Father Faber says, "God's work must be done over again in every age," and this work we must continue. For never has so large a share in the performance of it fallen to the Catholic press as in these our own times.

AMICUS

Some Archaeologic Forgeries From Michigan

Not long ago the present writer was shown an elaborate brochure, *Engravings of Prehistoric Specimens from Michigan, U. S. A.,* pretending to give facsimiles of wonderful archaeologic "finds" of stone,

copper, and clay artifacts, tablets, weapons, etc., from "mounds scattered over the lower peninsula of Michigan." The purpose of the publication was, no doubt, to excite the interest and curiosity of archaeologically inclined persons, and perhaps eventually lead them to negotiate for the purchase of some of these specimens. It was easy to detect skilful imitation of the ancient Egyptian style of writing and ornamentation in many of the representations, especially in the black slate, brown slate, and copper specimens, and the writer at once gave it as his opinion that the objects were, all of them, forgeries. The idea of mingling Babylonian, Egyptian, and genuine Indian symbolism in one and the same specimen seemed rather naïve, and had the perpetrator of the "fake" been a little more at home in archaeology and aboriginal customs he might have avoided detection for a longer time.

But the exposure has come and the fraud practiced upon unsuspecting and amateur collectors of Indian relics and archaeologic specimens has been so thoroughly "shown up" that the wonder is that some people still seem to regard the finds as genuine relics and records of the past. The *American Anthropologist* (New Series, Vol. X, 1908, No. 1) contains an article by Professor F. W. Kelsey, of the University of Michigan, entitled "Some Archaeologic Forgeries from Michigan," in which he discusses some wonderful archaeologic material said to have been found within the boundaries of that State. This article, as will be observed, was published in 1908. But the brochure above referred to was issued in the present year, 1910. Hence we are correct in saying that some persons are not yet convinced. For though the localities mentioned in Kelsey's article and those referred to in our elaborate catalogue of "prehistoric specimens" are not always the same, yet a goodly number of the wonderful objects are the same, being reproduced both in Professor Kelsey's paper and in the catalogue before us.

Professor Kelsey begins his study of these fabrications by saying that "so novel are their designs and so crude their workmanship that an archaeologist of training in any field could hardly fail to recognize at a glance their true character." These remarks are applicable especially to such specimens as are shown on page 12 of the *Engravings*—three copper plates, said to have been exhumed in Mecosta, Gratiot, and Wayne counties, respectively. It is true that there was a copper culture among the aborigines once dwelling along the Lakes in Michigan, but such amazing specimens with imitation hieroglyphics have never yet rewarded the search of even the most industrious workers in American archaeology. We are not at all surprised at the "antique look" of these copper plates. A little trick well known to European

fabricators of bogus specimens easily gave the required "antiquity." "The surface of these specimens had been corroded in order to give them the appearance of age."

Concerning the specimens examined by Professor Kelsey we read: "In the middle of 1891 rumors began to circulate regarding marvellous discoveries near Wyman and Edmore, villages in Montcalm County, Michigan, about sixty miles northwest of Lansing... Conditions [there] seemed not unfavorable for the perpetration of archaeologic fraud." In the specimens examined by Kelsey as well as in those reproduced in the recent booklet, there is a strange, crude use of cuneiform symbols. How account for such writing on American soil? Those who defended the authenticity of the finds contended that "the jumble of Oriental writing...is due to the composite character of a colony, comprising Egyptians and Phoenicians, as well as Assyrians, which in a remote period found its way from the drainage area of the Euphrates and Tigris across the seas, up the St. Lawrence and the Lakes to Michigan."

Of course, when these "discoveries" were first noised abroad, there was considerable excitement in the above-mentioned localities and cooler heads suggested that some of the specimens be examined by an expert. Professor Alfred Emerson of Illinois was called in and gave the following verdict: "The articles were bad enough in the photograph; an examination proved them to be humbugs of the first water. They were all of unbaked clay, and decorated with bogus hieroglyphics in which cuneiform characters appeared at intervals."

But this was not all. The collection of specimens began to make the rounds of the State. It (or at least part of it), after a pecuniarily unsuccessful tour, arrived at Ann Arbor, carried thither by an enterprising individual who offered the entire lot to the curator of the University Museum for the round sum of $1,000. When the price was considered exorbitant he came down at once to $100, and when it was mildly suggested that the relics all bore the hallmark of fabrication. and that he was exposing himself to arrest, the man left the trunk at the University "until he should call for it." The curator "took the casket in charge thinking that he would perform a public service by withdrawing the forged specimens from further circulation." In the trunk he found an announcement which showed that the collection had been exhibited in different towns and a fee charged for admission to see "Deposits of 3000 Years ago—the Finest Collection of Pre-Historic Relics ever Exhibited in the United States."

In a recent letter to the editor of the New York *Evening Post* (June 18, 1910) Professor Kelsey thought it fit to issue another warn-

ing concerning other bogus antiquities of the same kind, which "have recently come to light in a sparsely settled region northwest of Lansing, Mich.," and consist "chiefly of caskets and tablets of clay on which a medley of ancient writing, with cuneiform and Egyptian as well as Greek characters, had been stamped before drying." Professor Kelsey in this letter also gives a reason why the curiosities excited so much interest. "The origin of the spurious relics is easily accounted for; but for the suggestion of Biblical elements in them they would probably have failed to attract attention, and the maker would long ere this have ceased his operations from lack of encouragement."

The Need of an International Catholic Cable News Service

Within one year we have had, beginning with the Ferrer case and ending with the Vatican-Spanish affair, four instances in each of which the Catholic press of America has rehashed and refuted the many slanders of non-Catholic papers. With what result? Just this: one or the other editor who had burned his fingers on a previous occasion was careful not to offend. But the cable stuffed as before with lies the voracious maw of secular journalism.

Can, or rather should, we not smite the lying mouth of the cable?

No one would be so rash as to maintain that the founding of an international Catholic cable service would put an end to fablegrams. However, falsehood is not invincible when vigorously assailed by truth. It does, therefore, seem reasonable to argue that if the Catholics of the world, especially those of Europe and America, had a news agency of their own, with able, active representatives in every important center, who would keep the world promptly informed of the true state of affairs, the practice of misrepresentation would soon grow unprofitable, and, in process of time, cease entirely. No doubt many secular dailies, especially in Catholic communities, could be persuaded to print the dispatches sent out by the Catholic cable service. The Catholic weeklies would be able to put the facts before their readers in a few days instead of as at present frequently coming out with a long refutation when the subject is dead and the press agent is putting newly hatched lies on the market.

With possibly one exception, our Catholic journals—those that have enterprise enough to draw on original sources—at present depend for their European information entirely on correspondence. Of course, some day in the sweet by and bye all these defects will be remedied through the building up of a vigorous English Catholic daily press. Every thinking Catholic clamors for it. Our societies pass ringing

resolutions in its favor. Some of our people are even dreaming of Catholic dailies of the size of our metropolitan secular journals. Meanwhile many of these well-meaning souls entirely overlook the fact that a real, live, American Catholic daily must contain, in addition to secular items, the Catholic news of the world, much of which is today simply suppressed by the cable. Others naturally will admit the ultimate need of a news agency of our own. Only a modicum of intellectual exertion by way of common sense logic reveals that even a hundred English Catholic dailies in the United States would be seriously handicapped, if not backed by a Catholic cable service. In fact such papers would be an anomaly. Frequently they would have to wait for reliable information by letter and in this regard would offer not much better service than weeklies. In short, Catholic weeklies with a cable service would be a decided step forward, while dailies without their own telegraphic service could not produce the results anticipated from them. This being the case, *why do not our Catholic societies agitate for an international Catholic news agency?* A cable between Europe and America has simply become a necessity for us Catholics. The rich man or men (for at present there is little prospect of immediate help from other quarters) who will found it, will thereby serve the Church more effectively than by rearing America's grandest cathedral, because a dozen priests preaching in such a noble edifice week in week out will not counteract the cable, the immortal souls saved by a church so much more magnificent than its predecessor will scarcely outnumber those lost to the Church and kept from it by calumnies of the Holy See. Let us impress people with this consideration and we may sooner expect results. Agitation, or to use a typical American word, boosting, has been at the bottom of every successful enterprise. The ideas put down here will probably not tally in various respects with those of others. However, the necessity of a cable service of our own is patent. How are we to get it? That is left to you to think over. Discuss it with others and see.

A Catholic Editor.

The Preceptorial System at Princeton

Four years ago Professor Andrew F. West, Dean of the Graduate School of Princeton University, delivered an address on "The Individual Method in the Teaching of the Classics" at a meeting of the Missouri Teachers' Association at St. Louis University. He impressed his hearers with the belief that this method—which looked more to the training of the individual than the drill of the "class"—was destined to infuse new life into classical teaching.

At that time the method was still new—at least in America (at Oxford and Cambridge, with their numerous readers and assistants and fellows, the system of individual training has long been in use). Now that the system has been in operation nearly five years at Princeton, teachers will be interested to know the result. President Woodrow Wilson of Princeton University reviews it in the light of this half-decade of experience in his Annual Report for 1909.[1]

At bottom the preceptorial method is only one of many that have been devised by our pedagogues during the past half-century to insure results corresponding to the earnest efforts of the teacher—and perhaps also to make things "interesting" to the pupils. After carefully reading President Wilson's exposition of the system as applied at Princeton, we are inclined to think that the preceptorial method is really not a new discovery but a return to the old "didactic" or Socratic method, used in medieval schools and even in antiquity. In this connection we may refer to our former article "Some 'New' Educational Schemes that are Quite Old" (CATHOLIC FORTNIGHTLY REVIEW, Vol. XVII, No. 5).

However, let the reader judge for himself. President Wilson tells first what the system is not. "It is not, primarily, a system of instruction. Its chief object is not efficient teaching. It is not an improved class-room method or a new way of drill to keep the pupil up to his tasks. It is a system of *study*, primarily intended for the reading courses, to give to them means of work, as direct, as simple, as individual as those long employed in the laboratories of the sciences." The central fact of the system is "the systematic reading of great subjects," and it is not "a new method in pedagogics."

In this "systematic reading" the "conferences", *i. e.* informal talks between teacher and student, "to which the men are periodically summoned," are "immensely important." These conferences help the instructor to find out whether and how the students are profiting by their course of reading and study. The object of such coming together, continues President Wilson, is "to see that the men have actually done the reading that is to be discussed; but it is also to see that they have understood it, to render them counsel, assistance, and stimulation; and many of them have told me with great pleasure how they have seen their men grow under the process, begin to think for themselves, and insensibly begin to use books naturally, for the sake of their contents, and not for the sake of making a creditable show of diligence and intelligence at the 'conference.' The method of the preceptorial system is not so much a method of instruction as a method of association and influence."

[1] See the *Educational Review* for April, 1910.

Now it is precisely this personal touch, especially in the teaching of the humanities or culture-studies, as distinguished from the teaching of scientific branches, that approximates the "preceptorial system" to the didactic method of old.

On the whole, the system under this new name has produced satisfactory results. For, says the President, "if I had not had what seems to me conclusive testimony to the effect that the preceptorial conferences have served these genuine and highest purposes of education, I would feel that I must report them useful indeed, but a great disappointment."

It is to be noted, however, that the system is especially recommended in those studies which require much collateral reading, and not so much in those which demand a certain preliminary drill, as, for instance, "in the fundamental principles of a general subject like economics which can be given in classes." Hence "it is outside the fields of drill, formal training, and occasional explanation that the preceptorial system has its proper application and its most noticeable and admirable results." Under these restrictions and so understood, "the system has approved itself and has had admirable results. We can by degrees give it better subject-matter, better means, and full ranks of teachers."

In its last analysis the "preceptorial method" is essentially identical with that employed in the so-called "fachwissenschaftliche Seminare" of many European, especially German, universities, which "Seminare," in their turn, as P. Fonck has shown, are a development of certain methods successfully employed in the medieval schools?[2]

[2] L. Fonck, S. J., *Wissenschaftliches Arbeiten,* Innsbruck 1908, Ch. I.

Some Recent Catholic Penny Pamphlets on Socialism

The Socialist Movement. By Arthur J. O'Connor. 24 pp. London: Catholic Truth Society.[1]

After a brief résumé of the deplorable economic conditions of the masses, a definition of the different attitudes which the Individualist and the Socialist take towards the problem thus created, and a description of the aims and strength of the Socialist movement, the author declares that "the leading Socialists of the present day are, almost without exception, distinctly anti-religious" (p. 14). Socialism is also to be condemned, he says, on social and economic grounds, inasmuch

[1] Any one of the pamphlets reviewed in this notice can be purchased in this country from B. Herder, 17 S. Broadway, St. Louis, Mo., for five cents. Reduced price on lots of a dozen or more.

as it would be destructive of commercial prosperity, injurious to character, and incompatible with freedom. Under the first head his arguments are fairly good, although they are vitiated by certain weaknesses and exaggerations. His picture of the baneful effect of Socialism upon character is likewise defective; for he would find it difficult to prove that the majority of representative Socialists of to-day hold the extreme views on marriage that he quotes from Bax and Owen. Moreover, he could have cited better authorities for the views that he condemns than these two. His third contention that Socialism would be fatal to liberty is more effectively presented, especially with regard to liberty of the press. He might have strengthened the argument by calling attention to State control and monopoly of education, which are apparently inevitable under Socialism. Nevertheless, the pamphlet is on the whole quite as effective as the majority of brief works on the same subject.

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My Catholic Socialist. By R. P. Garrold, S.J. London: Catholic Truth Society. 16 pp.[1]

My Catholic Socialist Again. By R. P. Garrold, S.J. 16 pp. London: Catholic Truth Society.[1]

These two pamphlets contain in the form of a dialogue a discussion of Socialism between a priest and a Catholic who calls himself a Socialist. In the first the priest draws a picture of Europe ill with social disease, and maintains that only the social teaching of the Church as expounded by Pope Leo XIII can bring the patient true and lasting relief. The Socialists, he maintains, would perform an operation that would be inevitably fatal. While the dialogue is fairly interesting, it is too general and too remote to be very effective.

In the second pamphlet the author's main contentions are that true democracy has flourished, and can continue to flourish only under the influence and protection of Christianity, and that the democratic spirit and democratic institutions would disappear in a Socialist regime. The argument is more definite and better worked out than in the first dialogue, although certain diluted Socialistic projects are not discussed on their merits, apparently being condemned because of the anti-religious views of some of their prominent advocates.

* * *

Socialism and Religion. By the Rev. John J. Ashton, S.J. 32 pp. London: Catholic Truth Society.[1]

In the opening pages of this pamphlet the author deals with some of the economic and social evils for which Socialism professes to be

a remedy, and criticizes this system from the side of economics and morals. Turning then to the attitude of many Socialists toward religion, he shows that even in England practically all the leaders of all the schools of Socialism are anti-religious. If these men, or other men holding their views, were to get control of the government, religion, religious freedom, and religious education would fare very badly, indeed. This is a sound and effective line of attack upon Socialism; for it is amply supported by the writings and speeches of Socialism; both living and dead. The author is also well advised in his assertion that the Socialist movement cannot be made friendly to religion by a wholesome entrance of Catholics into its ranks. The duty of Catholics is not to attempt the impracticable task of reforming Socialism from within, but to destroy it from without. It is to be regretted that the author did not sufficiently emphasize the fact that this work of destruction must be in large part indirect; that is, Catholics must show that Socialism is not only impracticable but unnecessary, by presenting a detailed and comprehensive plan of social reform as a remedy for the evils that Socialism opposes. He points out that in England the Reformation was in large part due to certain exaggerated and misguided democratic and intellectual movements of the later Middle Ages. He might have drawn out the obvious lesson that, just as adequate attention to and direction of these movements by the friends of true intellectualism and true democracy could probably have made the success of the Reformation impossible, so a genuine social reform movement which will embody all that is good in the present-day aspiration for industrial democracy, is the only effective barrier against the triumph of the false democracy of Socialism. Because he fails to deal adequately with the constructive side of the problem his pamphlet is much weaker than it might have been.

St. Paul Seminary JOHN A. RYAN, D. D.

German Naturalism

Professor C. E. Lessing, in a recently published volume, *Die neue Form: Ein Beitrag zum Verständnis des deutschen Naturalismus* (Dresden: Carl Reissner), offers to orthodox believers in the old-fashioned literary standards and ideals a number of simple formulas which will solve all their doubts as to the importance of the new movement. We shall quote a few of these formulas: "Artists and learned art critics rarely understand each other." "The creative instinct and the conventional aestheticism of the mere observer often conflict within the same individual." "Lessing follows much too faithfully his infallible Aris-

totle." "Goethe and Schiller struggle painfully and not always successfully against the subtle influence *(Suggestion)* of Winckelmann and Kant." "If the subject matters nothing and the form is everything [the author is led to the deduction by a remark of Schiller's in the "Briefe über die ästhetische Erziehung"], then the question as to what are legitimate motives is solved. Then the artist has the whole world at his disposal, anything and everything, whether 'beautiful' or 'ugly,' gruesome or attractive, sublime or lovely." "Whatever is real is true, in so far as it becomes aesthetically alive; then everything in which the form has conquered the subject is beautiful; then beauty is inherent and not transcendental; then beautiful is synonymous with artistic." To all of which skeptical followers of the old school will be tempted to reply, in the language of the *Fliegende Blätter:* "Nicht alles, was hässlich ist, ist schön—not everything that is ugly is beautiful."

Not thus daunted is Professor Lessing. He holds up to our admiration every line of the writer to whom he devotes the bulk of his book, Arno Holz, the ripest exponent of German naturalism. In his work we have the "new form" in its highest perfection. Take these simple lines:

Draussen die Düne.	Out there the dune.
Einsam das Haus, eintönig, ans Fenster, der Regen.	Lonely the house, monotonous, 'gainst the window, the rain.
Hinter mir, ticktack, eine Uhr, meine Stirn gegen die Scheibe.	Behind me, tick-tack, a clock, my forehead 'gainst the pane.
Nichts.	Nothing.
Alles vorbei. Grau der Himmel, grau die See, und grau das Herz.	Vanished the whole. Gray the heavens, gray the sea, and gray the heart.

Mr. Lessing's critical comment on this gem is as follows: "Expression, in its greatest simplicity, has here reached the highest degree of vividness, and, wonderful as it may seem, the rhythm no longer halts: it obtrudes neither by roughness nor smoothness; it is as such not noticeable at all. Contents and form are absolutely at one. There are few lyrics in German literature which accomplish so much with such simple means." Still, he holds, just as the artless simplicity of Heine's most exquisite songs was the result of incessant filing and polishing,

so is the witchery of Arno Holz's rhythm often the crowning triumph of various changes in typography, including punctuation, leads, indenting of lines, and marking of "explanatory stops" *(Sinnpausen)*, which make a world of difference to the initiated. Take, for instance, this stanza of four simple words:

Vergeben?
Ich?
Dir?
Längst!

So much for the new form in lyric poetry. To the dramatist Holz Professor Lessing devotes fifty full pages, in which he admiringly analyzes "Sonnenfinsternis," a tragedy, of which the New York *Nation* justly says that it is unspeakably revolting, adding:

"It is, indeed, a nauseous mess which the learned elucidator of Arno Holz places before us. Let us ask him, in all candor, whether he thinks it advisable in an American teacher [Mr. Lessing is professor in the University of Illinois] to set up literary standards which are in contravention of what the entire civilized world has cherished for thousands of years? Thirty years ago the great Hellenic scholar, Professor Gildersleeve, spoke in the *Evening Post* after a performance of 'Œdipus' at Harvard, of 'the permanency of the ancient classics as an integral part of our civilization.' Would Professor Lessing advocate the production of 'Sonnenfinsternis,' that 'tragedy raised to the highest power' *(Tragödie in der Potenz)*, by American college students?"

The Baconian Theory Reduced ad Absurdum

It is easy to show that "An Elegy in a Country Churchyard," commonly ascribed to Thomas Gray, was really the work of Dr. Francis Bacon. The signatures Francisco Bacono, Francis Bacon, Fran Bacon, F. Bacon, Bacon, and Nocab all occur in a single significant stanza. The way to find this stanza is to hunt through the poem for one where the first line begins with F, and the last line begins with N. There are four lines in a stanza, and you may be able to spell Francis Bacon or any of the above mentioned aliases, by starting with the F and reading to the right on the first line, backward to the left on the second, and so on, weaving in and out through the stanza until you land pat on the N. Of course, the chances are that you will complete the name before you reach the N, for it is composed of common letters. But if so, then spell only on terminal letters of words, or else only on initial letters.

As you hunt through the poem for such a stanza, note that five stanzas begin propitiously with capital F's, but that only one of these has the last line beginning with N. The fact is significant. Rivet your attention, then, on this stanza till the full force and hidden meaning of the first and last lines sing in on you:

> For who, to dumb Forgetfulness a prey,
> This pleasing anxious being e'er resign'd,
> Left the warm precincts of the cheerful day,
> Nor cast one longing, ling'ring look behind?

The first line looks suspicious. "Dumb Forgetfulness!" and a capital F in the middle of a line! Personification? Personification of Francis, then, you may be sure. The last line is even more suspicious. "Look behind!" Also remark the foot of the page of this old edition we are using. You see a detached "B," a printer's sign, and next to it the word "For," placed there to show what word begins the next page, as in so many old books. But may they not well mean something else here, this B F in capitals? this "B For"? Keep this in mind. Meanwhile observe the stanza itself.

> FoR who, to dumb forgetfulness A prey,
> This pleasing anxious being e'er resigN'd
> Left the warm preCInctS of the cheerful day,
> NOr CAst one longing, ling'ring look Behind?

First note how the letters have been RELIEFED, and then: (1) Spelling on all letters from F in For, spell FRANCIS BACON to N in Nor, by taking the next required letter as you read along the first line to the right and backward along the second line to the left, and so on.

Now, I haven't the patience to make a reliefed draft for each of the eleven acrostics in this same stanza, but they follow thus: (2) Start with the F of For, and spelling only on initial letters, go to the right, and spell F. BACON to that N in Nor. (3) Similarly spell FRAN BACON, using only terminal letters (the first and last letters), and weaving back and forth through the stanza thrice—thus (if you are painfully stupid and can't see it by yourself), FoR A Nor Being A Cheerful One Nor—those are teh words where the secret lie, in order; that is, where they lie in order to tell the truth. (4) Next see how NOCAB stares at you from the last line alone—Bacon often spelled his name backwards. Of course this is very convenient, but a mere bagatelle to what is coming. (5) What is the most significant phrase in the whole stanza? "Dumb Forgetfulness," without a doubt! Remember that B F which I spoke of, at the foot of the page? Clearly, a signal to the wary; for "dumb Forgetfulness" is the only place in the stanza where B and F come together. Propitious, then, for Bacon

might be left to dumb forgetfulness, did not the acrostic here speak for him. Start with the B of dumb (significant for being itself a silent letter), and spelling on terminal letters, go to the left, and spell BACON to the N of Nor. (6) Start with the B of dumb, and spelling on terminal letters, go to the right, and spell BACON to the N of Nor. (7) Start with the F of Forgetfulness, and spelling on terminal letters, go to the left, and spell F. BACON to the N of Nor. (8) Start with the F of Forgetfulness, and spelling on terminal letters, go to the right, and spell F. BACON to the N of Nor. Note the perfect symmetry of these last four acrostics. (9) Now start with the B of dumb, and spelling on all letters, go to the right, and spell BACONBACON, thus twice over, to the N of Nor. (10) Start with the F of Forgetfulness, and spelling on all letters, go to the right, and spell FRANCIS BACON to the N of Nor. (11) And, finally, start with the F of Forgetfulness, and spelling on all letters, go to the left, and, weaving through the stanza thrice, down and up and down again, spell FRANCISCO BACONO to the O in the key-word Nor.

Other acrostics may be read from the isolated B and F, at the foot of the page, through an intervening stanza, on initial letters of words, to the key-word. On the whole, it seems to be a more multifarious and significant acrostic than any which has been discovered in Shakespeare.

For Baconians the question now arises: Did not Bacon really write the famous Elegy?—R. A. Rice, Cambridge, Mass.

MINOR TOPICS

CATHOLICS IN PUBLIC LIFE

The cities that have the largest percentage of Catholics in their population, according to the recent religious census, are: Fall River, Mass. (86.5 per cent); San Francisco (81.1 per cent); New Orleans (79.7 per cent); New York (76.9 per cent); Providence, R. I. (76.5 per cent); St. Louis (69 per cent), Boston (68.7 per cent); Chicago (68.2 per cent); Philadelphia (51.8 per cent).

Commenting on these somewhat surprising figures, the St. Paul *Wanderer* (No. 2228) says:

"It is a good thing that we get this information from the census; no one would have guessed from the municipal administration of these cities that they are so largely Catholic. On the contrary, there has been in evidence so much corruption in several of them that one would have been tempted to conclude that they had among their citizens only a very small proportion of Catholics and that these had crawled into a hole."

Our excellent contemporary adds that so long as American Catholics have not learned to ap-

ply the principles of their religion to the public life of the cities in which they happen to live there is not the ghost of a hope that the Church will save the nation from the impending social dangers.

When shall we learn that we should take a lively part in politics, municipal, state, and national, —not in order to enable a limited number of Catholic professional politicians to get their snouts into the public trough, but to enforce our Catholic world-view in public life! The most promising field for such reform work, as the *Wanderer* points out, are those cities and towns in which Catholics are in the majority. The Socialists are now reforming Milwaukee. Why have not the Catholics long ago reformed Fall River, San Francisco, New Orleans, New York, Providence, St. Louis, Chicago, and Philadelphia?

To discuss this and allied questions would be infinitely more profitable than to indulge in vainglorious boasting of the "wonderful progress the Church has been making in America." The Church has not been making as much progress in these United States, relatively speaking, as it has in China. In fact, it has not even been holding its own. Such articles as the one entitled "Are Our Skirts Clean?" in the August *Extension* show that some of our journals are awaking. Let the entire Catholic press of the country wake up and do its duty. Then there will be some hope of improvement.

PAROCHIAL SCHOOL CONDITIONS IN THE DIOCESE OF DAVENPORT

We are requested to give room to the subjoined communication from Davenport, Iowa:

'Tis true, 'tis sad, 'tis sad, 'tis true that there seems to be an apparent deficiency of religious training in the State of Iowa, judging from the statistics, taken from the *Catholic Directory* and as given by the writer of an article in the Mid-August issue of the CATHOLIC FORTNIGHTLY REVIEW.

Statistics, however, give but one side of the story, and a knowledge of various circumstances will help in removing some of the dark clouds which seem to overhang our great State.

I speak but for the Diocese of Davenport.

In many places of the Diocese which are mentioned in the article as not having parish-schools, the number of Catholic families is small and hence the number of children, prospective pupils of said parish-schools, guaranteeing the erection and maintenance of such schools, must necessarily be limited. Many of the said parishes are not self-supporting and have one or several out-missions attached, and are making heroic sacrifices to keep their church buildings in proper condition and in meagerly supporting their pastors. Again the parishioners of most of the listed parishes are scattered over a large area and hence the children would have to make long journeys, connected with no small hardships, especially in winter. The erection of a parish school in

these places would indeed be ideal, but not very practicable. The writer must certainly know of the difficulty connected with the procuring and keeping of Sisters to teach these parish schools in isolated places.

As to the status of Melrose, let the writer hereby be informed that it enjoys the privilege of having the Sisters of the Humility of the B. V. M. as its teachers.

"Davenport V" has a parish-school, opened sometime ago. The newly organized parish of St. Paul the Apostle, though as yet in its infancy, is seriously contemplating the erection of such a school, and then all the parishes of the city of Davenport will possess institutions of religious training for their children.

As to who is to blame for the lack of religious training in this Diocese of Davenport, I cannot say. Certain it is that any insin uation, direct or indirect, charging the Rt. Rev. Bishop Davis with said deficiency is the result of lack of proper information.[1] The present Bishop of Davenport has always been a great advocate of parish schools. During his career as rector of the cathedral, he enlarged the cathedral parish school and raised it to a very high standard of efficiency, making it a model parish school. The love and esteem of the children for him only emphasize the interest he must have taken in their educational welfare. Since assuming the responsibilities of the Diocese, the Rt. Rev. Bishop has continued his great and good work in this line, and has ever preached and championed the cause of the parish school, in season and out of season. In no sermon on his confirmation tours does the Rt. Rev. Bishop fail to urge and plead *suaviter sed fortiter* for the erection of parish schools. So untiring have been his efforts in this regard that he has not hesitated in making sacrifice after sacrifice and in undergoing difficulties known to but few. Yet if the cause of the parish school was thereby rendered more secure and certain, he ever was and ever is wililng to be spent. Each of the few years of his episcopacy has seen the erection and opening of one or more parish schools. He has ever been and is in truth the Shepherd of the Lambs, as well as of the Sheep, of his Diocese.—A SUBSRIBER.

[1] No such insinuation was made in our article.—A. P.

CATHOLICS AND THE Y. M. C. A.

The Newark *Monitor*, edited by the Rev. William P. Cantwell and the Rev. G. F. Brown, thus tersely states the case against the Y. M. C. A. (Vol. XI, No. 35):

"Whilst all forms of Protestantism are welcomed and made to feel at home, Catholics are just tolerated. Keeping up the pretense, nursing along this false liberalism, the Y. M. C. A. admits Catholics simply for the influence which the Association hopes to have in reducing the Catholics to the same level of religious liberalism and gradually weaning them from the faith of their fathers. Blind must he be indeed, who does

not see the subtle proselytizing which is going on all the time and the more surely because it is disavowed.

Moreover, Bible readings and addresses by Protestant ministers are constantly injected into the exercises of the Y. M. C. A. The poison is instilled just as systematically even though at odd moments and as it were by the way. The straight honest teaching of what goes as Protestantism would be less dangerous than to have the go-as-you-please Bible interlarded between a game of billiards and a Marathon race.

By this time we presume that our correspondents know that no Catholic, with all the oily welcome accorded him, is allowed to vote for the officers of the Y. M. C. A. or to hold official position. What young man with red blood in his veins would consent to enter a society which closes its offices to him? The Catholic who joins the Y. M. C. A. accepts a craven, a gross humiliation, which is put upon him. He thereby shows his real mettle and character. Only members of the Evangelical Churches may be officials in the Y. M. C. A.

It has been our experience that it is chiefly weak-kneed Catholics who seek to enter the Y. M. C. A., and it has been our further experience that their faith and their loyalty to their Church grew weaker as they allowed themselves to be more and more absorbed in the different features of the Y. M. C. A.

We realize that it is the gymnasium and athletics and occasionally the educational opportunities which attract our Catholic young men to the Y. M. C. A. Over and over again, we have heard this excuse given by the Catholics who join the Association.

But we have no right to endanger our faith in order to reap these advantages. It is the old, old story. The forefathers of many of us faced the bitter experience across the sea when the bread was extended by one hand to starving lips whilst the Bible was offered with the other. 'All this will I give, if falling down you adore me.' We may not barter our faith for any wordly gain or consideration. Our faith is the most precious pearl we possess amongst the gems. No Catholic should join the Y. M. C. A."

To all of which we heartily subscribe. But the question arises: Cannot something be done to save the numerous young Catholic men whom the Y. M. C. A. is capturing? *What* can be done? And is it not our duty to do something?

It is a redeeming feature of the Knights of Columbus in at least a few of our large cities that they are endeavoring to counteract the influence of the Y. M. C. A. and similar hostile agencies by offering gymnasium and other attractive features. Let them throw these attractions open to Catholic young men generally, irrespective of whether they will join the K. of C. or not. And let their efforts to save our youth be seconded by other Catholic organizations and by the parishes. It does not improve matters to lament the fact of defection; we must take effec-

tive means towards stopping up the sources of leakage.

THE PROPER AGE FOR FIRST COMMUNION

The *Acta Apostolicae Sedis* in its issue of August 15th, publishes an important decree of the S. Congregation of the Sacraments on the age for first communion. The document declares that the obligation of Easter Communion falls upon children as soon as they attain the use of reason, which is about seven years. Full knowledge of religion is not necessary as a condition for this obligation, which rests upon the children and also upon those who have charge of them, especially the parents, the confessor, the teachers, and the parish priest (but especially on the father and the confessor). Pastors are counseled to admit to general communion, once a year or more frequently, all children who have attained the proper age. Each time both the first communicants and those who have already been admitted to the holy table, are to be instructed and prepared for several days *(dies aliquot)*. Those who have charge of children should try to make them approach the Holy Table frequently, nay daily, after first communion. To refuse to admit children who have attained the ues of reason to confession, or to deny them absolution, is denounced as a *"consuetudo omnino improbanda,"* and to deny them the Viaticum and Extreme Unction, or to bury them according to the rite prescribed for infants, as *"detestabilis omnino abusus,"* which the bishops are exhorted to stamp out.

The Pope commands that this decree *("Quam singulari")* be read in all churches annually at Easter time. We take the liberty to call attention to the fact that it gives authoritative sanction to a thesis recently developed in the CATHOLIC FORTNIGHTLY REVIEW. (Vol. XVII, No. 13, pp. 397 sqq.)

FLORENCE NIGHTINGALE AND THE SISTERS OF CHARITY

In Florence Nightingale, who passed away recently, the world has lost one of its most famous characters. The secular press united in praising the memory of this "Angel of the Crimea," who did so much to alleviate the sufferings of the wounded and sick during the Crimean war.

But, as the *Freeman's Journal* has rightly remarked, the fact that Miss Nightingale was a Protestant, condemned her to carry out her mission in comparative isolation in so far as her Protestant Sisters were concerned. Working side by side with her in the same field of action, however, were hundreds of Catholic Sisters of Charity, whose names have not been blazoned to the world by the trumpet of fame. She herself has left on record her profound admiration of these humble heroines who worked on indifferent to the praise of men and purely for the love of God.

The *Tablet* (Aug. 20th) published the following letter which Miss Nightingale wrote soon after the war to the superior of the Irish Sisters who had labored at her

side during the horrors of Scutari: "I do not presume to express praise or gratitude to you, Reverend Mother; because it would look as though I thought that you had done this work not unto God but unto me. You were far above me in fitness for the general super-intendency in worldly talent of administration, and far more in the spiritual qualifications which God values in a superior. My being placed over you was my misfortune, not my fault. What you have done for the work no one can ever say. I do not presume to give you any tribute but my tears.—FLORENCE NIGHTINGALE.

This is a panegyric which the daily press did not recall.

SEA-BELLS

In case of collisions or other accidents occurring in a dense fog at sea, how is the location to be determined by the rescuing party? With the "wireless" the air, or better still the ubiquitous ether, is the medium of transmission. The waves travel out in all directions from the aerial, rendering it impossible for those who pick up the signals to tell the exact place from which they were sent. There is a more reliable method of signalling, the submarine, which the *Manhattan Quarterly* (IV, 2) describes entertainingly as follows:

Using the water of the ocean as the medium of communication, and a microphone receiver, it is possible to tell whether the ship is or is not head-on for the spot from which the sound of the sea-bell comes.

These signals are forwarded by means of bells, submerged to a depth of some twenty-five feet, and operated either by compressed air or by the electric current. It is essential that sea-bells be nearly three inches thick in order to convey the proper volume of sound to a distance of fifteen or seventeen miles as now operated. The weight of the bells is generally 240 pounds.

The receiving apparatus consists of a little tank of water, about the size of a bird cage, clamped to the vessel's side three or four feet above the keel. Suspended in it is a microphone, consisting as usual, of a few carbon contacts. The sound waves, coming through the ocean hit the vessel's side, through which they enter the water in the tank and reach the microphone. By their action on the carbon contacts, they alter the current flowing through the circuit, which includes a pair of telephones in the wheelhouse on the bridge. The two little tanks are situated at equal distances from the bow, back about eighty feet. By means of these port and starboard tanks the officers are able to tell the exact direction of the sea-bell.

Suppose that one of the trans-Atlantic liners is lost in a fog off the coast and unable to tell where she is, this is what the submarine signal does for the anxious officers on her bridge. With two telephone receivers at his ears, the skipper may catch the strokes of the bell from the port tank, faint perhaps, but nevertheless audible. He knows by the number of

strokes what lightship is warning him of danger, and he knows at the same time the location of that lightship from his code book. The next thing he will do is to turn his ship about until he gets the same loudness of sound from both tanks. Then he knows that he is head-on to the lightship.

With every ship carrying a bell at her bow and having her pair of receiving tanks, the danger of collision would be past. Our government shows a lack of progressiveness in not adopting more generally this mode of signaling along the coast. Germany has practically a continuous line of sea-bells along its north coast, and every German steamer has a receiving equipment.

Probably with a few more serious accidents, our legislators may appropriate sufficient money to increase the number of stations equipped with submarine bells along our coast and thus greatly diminish the perils of navigation.

PROTESTANTISM AND THE PRINCIPLE OF TOLERATION

It is, of course, nothing new that the Protest from which Protestantism takes its name should be assumed to have been directed against the doctrines of the Church of Rome.

Nevertheless, as Fr. Gerard points out in a recent issue of the *Month* (No. 553), such an idea is wholly erroneous. The famous Protest, uttered in the Diet of Spires, April 19, 1529, was not dogmatic but political, and was directed against a resolution of the Diet that, according to the decree promulgated at Worms, communities in which the new religion was so far established that it could not without great trouble be altered, should be free to maintain it, but, until the meeting of the council from which so much was expected, they should introduce no further innovations in religion, and should not forbid the Mass, nor hinder Catholics from assisting thereat. It was against this decree, and especially against the last article, that the adherents of the new Evangel protested. They could not, they declared,[1] pledge themselves to restrict the full measure of Gospel enlightenment which would be the most grievous sin possible against the truth, while, "as to the Popish Mass, it was well known how the ministers of the churches in their dominions had by firm and unanswerable arguments and testimonies of Holy Scripture quite overthrown it... so that neither could they approve that clause of the Decree, nor give leave to their people to repair to Mass, which was already abolished."

Manifestly, therefore, the historic protest was directed against the principle of toleration, which was repudiated on the ground that to extend it to Papists would be to incur the guilt of infidelity to God's revelation, and participation in idolatry.

THE FABLE OF POPESS JOAN

One of the most peculiar fables of the Middle Ages is the famous legend of Popess Joan, who is said

[1] Sleidanus, *Commentarii*, vi.

to have filled the papal chair about the year 853 A. D. It is now universally admitted that the story is devoid of all historic basis, and it is no longer of interest save as to its origin. Dr. J. P. Kirsch, of the University of Fribourg, presents an interesting study of the question in the eighth volume of *The Catholic Encyclopedia.*

The legend is first recorded by Jean de Mailly, a Dominican chronicler in the thirteenth century, and for a long time was implicitly believed by all. However, no mention of Joan's existence occurs for several centuries after her alleged reign, and contemporary documents and medals show conclusively that there is no place for her in the list of pontiffs. As to the origin of the legend, Dr. Kirsch writes: "Döllinger's explanation has met with more general approval (*Papstfabeln,* Munich, 1863). He recognizes the fable of Popess Joan as a survival of some local Roman folk-tale originally connected with certain ancient monuments and peculiar customs. An ancient statue discovered in the reign of Sixtus V, in a street near the Collosseum, which showed a figure with a child, was popularly considered to represent the popess. In the same street a monument was discovered with an inscription, at the end of which occurred the well-known formula P. P. P. (propria pecunia posuit) together with a prefixed name which read: *Pap.* [?Papirius] *pater patrum.* This could easily have given origin to the inscription mentioned by Jean de Mailly....Further it was noticed that, on the occasion of his formal inauguration in front of the Lateran Basilica, the newly elected pope always seated himself on a marble chair. This seat was an ancient bath-stool, of which there were many in Rome; it was merely made use of by the pope to rest himself. But the imagination of the vulgar took this to signify that the sex of the pope was thereby tested, in order to prevent any further instance of a woman attaining to the chair of St. Peter. Erroneous explanations—such as were often excogitated in the Middle Ages in connexion with ancient monuments — and popular imagination are originally responsible fo rthe fable of 'Popess Joan' that uncritical chroniclers, since the middle of the thirteenth century, dignified by consigning it to their pages."

THE LAY APOSTOLATE

Speaking recently at St. Anselme, P. Q., on the lay apostolate, Bishop Roy remarked: "The union between clergy and laity must henceforth be closer and more intimate, since lay co-operation is absolutely necessary for the maintenance of the faith....We have reached a critical epoch in our history. God no longer, as of old, leads us by the hand. Our enemies are many. They make use of every means to combat us. They go so far as to wish to close Catholic mouths and bid us keep silence....Be on your guard! The genuine lay apostolate does not consist only in being a good Christian, in going to confession and Communion frequently: these are

not patent signs of the Catholic apostolate. As there are heavy eaters who are likewise notably indolent, so there are persons who go to Communion often and yet will not make the least sacrifice for the Catholic faith. To feed and nourish one's faith is necessary, but it is not everything: that faith must also be lived."

Wise words these, and applicable to many thousands far beyond the reach of the prelate's voice. The Church Militant in all lands needs, in our day especially, militant members,—Catholics who are ready to serve as good soldiers in the ranks of faith against infidelity, of Catholic organization against irreligion, of spiritual activity against worldly ease and sensuality. — *Ave Maria,* Vol. LXXI, No. 6.

JOHN LOTHROP MOTLEY AND PRINCE BISMARCK

In the "Further Letters and Records" of John Lothrop Motley, recently edited,[1] the famous Bismarck appears in a spirited and destructive discussion of the legendary *jus primae noctis,* a bug-bear which Motley had admitted into the first volume of his *Rise of the Dutch Republic.*

Nothing could be more maliciously fine than Motley's quip to Bismarck just before the annexation of Schleswig-Holstein. "Do you remember," he writes, "what the formal old fop of a parson in *The Antiquary* used to say to Miss Griselda, much to the indignation of her brother, JonathanOldbuck: 'Madam, I drink to your inclinations, provided always they be virtuous'? Well, I drink to your inclinations without that proviso." After Sedan, Motley wrote a long letter to Bismarck pleading for moderation. "The more moderate the terms on the part of the conquerer at this supreme moment, the greater would be the confidence inspired for the future, and the more secure the foundations of a durable peace, and the more proud and fortunate the position and character of United Germany." On the margin in Bismarck's writing are the words, "Damn confidence,"— a phrase which pretty well expresses the spirit of German foreign policy ever since.

In the preface we learn that all of Motley's descendants are English, and by a bitter irony a grandson fell in the Boer war attempting to subjugate that very race whose love of liberty had been the grandsire's lifelong theme.

A NEW CRITICAL EDITION OF THE CHURCH HISTORY OF EUSEBIUS

Thanks to twenty-eight years of diligent labor on the part of Prof. Dr. Edward Schwartz, we now possess in the new Berlin edition of the works of Eusebius an up-to-date and thoroughly trustworthy recension of the writings of the "Father" of Church History." Hitherto the edition of Henricus Valesius (HenriVaolis) published A. D. 1659, had not been surpassed. Schwegler's recension (Tübingen

[1] *John Lothrop Motley and his Family: Further Letters and Records. Edited by his Daughter and Herbert St. John Mildmay. With numerous illustrations.* New York: John Lane Co. $5 net.

1852), based on the collations of Burton (Oxford 1838) is vitiated by a false grouping of MSS. Dindorf's edition (Leibsic 1871) is little more than an unacknowledged reprint of Schwegler, while the most recent one of all, by Hugo Lämmer, has been characterized as a "caricature" of Schwegler's text (by Gerhard Rauschen in the *Theologische Revue,* 1910, No. 12).

It is interesting to note that Schwartz speaks with unstinted praise of Valois's explanatory notes. "They are distinguished by sound judgment, precision, and rare antiquarian and historical acumen, and must be reckoned among the best elucidations that have ever been produced of the writings of any ancient author. The annotations added by later commentators are far inferior, and the student who is in search of real information will do best, in sampling the huge mass of *adnotationes variorum,* to pick out the notes of Valois and discard the rest, especially the stale and tedious concoctions of Heinichen." (*Eusebius' Werke, 2. Band: Die Kirchengeschichte, bearbeitet im Auftrage der Kirchenväter-Kommission der Kgl. preussischen Akademie der Wissenschaften von Prof. Dr. Eduard Schwartz,* p. xliv).

The text of Eusebius' Church History is exceptionally well preserved. This is not due to the care of copyists. On the contrary, nearly all the surviving MSS. swarm with errors and interpolations; but these errors and interpolations fortunately neutralize one another and in many cases even aid the modern editor in making out the original text.

Dr. Schwartz is persuaded that the *kephalaia* or headings of the various chapters were written by Eusebius himself. It is absolutely certain that they date back to the fourth century.

This new edition of Eusebius's Church History can be purchased for about $5 in American money. Schwartz's complete edition of Eusebius's writings, in three royal octavo volumes, costs about $16. It goes without saying that no library of church history, and in particular no university or seminary library, can afford to be without this splendid production of modern German scholarship. (Leipsic: J. C. Hinrichs).

"CATHOLIC SOCIALISM"

It is safe to say, and it has often been said (writes J. K. in the London *Month*) that a great deal of controversy in newspapers and elsewhere would be avoided if disputants would define their terms clearly, and adhere to the definitions so framed. The inconvenience, not to say the folly, of not doing so was widely felt during the education controversy, and it is felt to-day in the disputes that rage about a subject which has for the time replaced education as a topic of universal discussion, *viz.,* Socialism. This, in a matter of such moment, is a great misfortune, and all those who love clear thinking should combine to mitigate it as much as possible. For this reason it is very regrettable, seeing that "Socialism" is used to

include every variety of social doctrine from the practical application of Christian principles down to the wildest anarchism, that some people should continue to call themselves "Catholic Socialists." Their motive is probably the most admirable: they wish, doubtless, to imply that Catholicism, rightly understood, makes for the social betterment of the race; but the result is only to confuse the issues in the minds of the ill-instructed. For, though still ambiguous, the term Socialism has by this time a predominantly evil connotation. In the minds of most of its adherents it covers at least some doctrines which are incompatible with Catholic teaching, and, in the interests of truth and plain dealing, the one word should be kept consistently for the one thing. We are glad to be able to quote in support of this view the words of one who was a life-long opponent of the abuses of wealth and power and privilege — Cardinal Manning. Commenting on the famous Labor Encyclical "Rerum Novarum" of Pope Leo XIII in 1891, the Cardinal wrote:

> The terms Socialism and Socialistic have an essentially ill signification. Socialism is to society what Rationalism is to reasoning. It denotes an abuse, an excess, a de-ordination in human society, as Rationalism denotes a misuse and an abuse of reason. All reasoning must be rational, that is in conformity with the laws of reason, and all [sound] legislation for human society must be both human and social by the necessity and nature of mankind. Inhuman and anti-social law is not law, but tyranny or anarchy. It implies, therefore, a laxity of thought, or at least of terminology, to speak of Christian Socialism or of Catholic Socialism.

The first sentence of the above passage is, perhaps, worded somewhat loosely. There is nothing essentially evil in the term Socialism. Prevalent usage might have associated it with a kind of social reform which was quite compatible with Christian principles, but as a matter of fact, it has not done so. The word Socialism is now so commonly used to include principles which assume the perfectibility of society without religion, which deny the divine commission of the Church, which attack the natural right of private ownership, which interfere with the constitution of the Christian family, which substitute civic morality and State absolutism for God and the Gospel, that to apply to it the epithet "Catholic" is to associate light with darkness and Christ with Belial. Let Catholics be foremost, as their faith demands, in rectifying current disorders of every sort, let them recognize all that is good in Socialism—hatred of dishonesty and injustice, regard for the poor and unfortunate, contempt for useless luxury, aspirations after true liberty—and do their best to guide these tendencies to their proper goal, but let them not compromise the good name of the Church by associating it either with wrongful abuse or unrighteous remedy.

FLOTSAM AND JETSAM

We cannot use anonymous communications.

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In the July number of the *Archivum Franciscanum Historicum* (Quaracchi, Italy) the Rev. P. Michael Biehl, O. F. M., publishes a lengthy criticism, in Latin, of *Die Wundmale des heiligen Franziskus von Assisi* by Dr. Joseph Merkt (Leipzig and Berlin 1910). This criticism (it runs through no less than forty octavo pages) gives an admirable précis of the present status of the controversy regarding the stigmata of St. Francis from the Franciscan point of view.

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Der Impfgegner, the official organ of the "Verband der deutscehn Impfgegnervereine," in numbers 3 and 4 of its current volume publishes an advertisement signed by four reputable physicians, one university professor, and several government officials, who offer a reward of one hundred thousand marks (about $25,000) to any one who will prove by scientific arguments (1) that vaccination is a sure preventive of smallpox and (2) that it is not injurious to health. The gentlemen say that unless these two points can be established with absolute certainty "vaccination is senseless and criminal." Communications regarding this reward should be addressed to the editor of *Der Impfgegner,* Dresden, Saxony.

"Long before I ever thought of being a Catholic I often wondered at the attacks made against the Catholic Church because of the affection and devotion of her children towards the Blessed Mother of our Lord, and because of the position of honor and veneration that is accorded to her by the Church in the great and miraculous scheme of the Christian religion. It was then, as it is now, one of the most extraordinary and incomprehensible features of the war that has been waged by Protestantism against the Catholic Church."

("My Road to the True Church" by Frank Johnston, p. 70).

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Fr. Paschal Robinson, O. F. M., has a fine critical study on "The Writings of St. Clara of Assisi" in the *Archivum Franciscanum Historicum* for July (Vol. III, No. 3, Quaracchi, Italy). The article is written in Fr. Robinson's well-known chaste English and is specially remarkable for its defence of the authenticity, on intrinsic grounds, of the Testament of St. Clare. We are pleased to learn from a foot-note that Mr. Ernest Gilliat-Smith has in hand a critical biography of St. Clare, which, in the opinion of Fr. Paschal, who is an authority on the subject, will go far to supply the desideratum of a biography of the Saint which fulfils the requirements of modern criticism.

BOOK REVIEWS AND LITERARY NOTES

—*The Coming of the King, A Jacobite Romance by Arthur Synan* (Iona Series, No. 1. St. Louis: B. Herder. 1910. 35 cents.) A stirring tale of Jacobite times in Ireland, written with much spirit and no little skill. We cannot love Dean Swift and find this writer's portrait of him a little too condoning in tone; but for this we must not quarrel with an excellent historical novelette.

—*Hiawatha's Black Robe by E. Leahy* (Iona Series, No. 2, St. Louis: B. Herder. 1910. Price 35 cents.) The life of Marquette told in a bright affectionate way which adds much to the thrilling interest of the recital. The parallelism between Longfellow's poem and Fr. Marquette's own letters is shown and the history of the placing of the hero's statue in the Capitol is also given.

—*Peggy the Millionaire. By Mary Costello* (Iona Series, No. 3. B. Herder. 1910. 35 cents.) "Though it is," says the author, "what Thackeray might call a chronicle of small beer, dealing just with ordinary folk that one meets every day, with a series of happenings which go to make up average life—yet it may interest the unexacting, because the story is a cheerful one, with a happy ending." We beg leave to add that the reader must be exacting indeed who would not take real pleasure in this little story which is well on the right side of the line that separates mere reading matter from literature properly so called.

—*Earl or Chieftain. The Romance of Hugh O'Neill by Patricia Dillon* (Iona Series, No. 4. B. Herder. 1910. 35 cents.) A historical novel, the scene Ireland in the time of Elizabeth, with as much war, adventure, intrigue, and romance crowded into its small compass as would meet the exactions of the most voracious. All is told with great spirit in excellent English, and the paper, print and binding, as in the case of all books of this series is admirable. There are many contemporary historical romances issued by the big publishing houses which do not compare in any of the points set forth above with this book, but which bring three and four times its price—and that often from Catholics. How pampered we Catholics are, if we did but know it!

—*Die Verehrung des hl. Joseph in ihrer geschichtlichen Entwicklung bis zum Konzil von Trient dargetsellt von Joseph Seitz, Priester der Diözese Eichstätt. Mit 80 Abbildungen auf 12 Tafeln* (xvii & 388 pp. 8vo. B. Herder. 1908. $2.45 net). This excellent work traces the history of Catholic devotion to the foster-father of Christ down to the epoch of the Tridentine Council. The author follows the traces of St. Joseph wherever they are to be found, in theology and liturgy, in popular opinion, and in artistic feeling. Eighty fine illustrations elucidate the growth of the cult and the development of the legendary features based on the apocrypha. The devotion to St. Joseph, as we prac-

tice it, cannot, it seems, be traced farther back than the seventh century. The Feast of St. Joseph was first celebrated in the tenth century in Palestine, but it did not become universal until the sixteenth. The extant relics of the foster-father of Christ are most probably all spurious. Father Seitz deserves credit for having supplied a scientific foundation for the study of the beautiful cult of St. Joseph. In process of time, it is to be hoped, his researches will displace the unwarranted stories which still disfigure so many spiritual books.

—*Towards the Altar. Papers on Vocations to the Priesthood. By Rev. J. M. Lelen.—Towards the Eternal Priesthood. A Treatise on the Divine Call compiled from Approved Sources. By Rev. J. M. Lelen.* B. Herder, each 15 cts.) Two little pamphlets designed to help in the discovery and determination of latent vocations to the priesthood and to encourage and strengthen wavering souls whose vocations are in danger.

—*Christus ein Gegner des Marien:ultus?* Jesus und seine Mutter *in den heiligen Evangelien. Gemeinverständlich dargestellt von Dr. Bernhard Bartmann, Professor der Theologie in Paderborn* (vi & 184 pp. 8vo. B. Herder. 1909. $1.10 net). In this learned and sober treatise Professor Bartmann defends the veneration which Catholics give to the Blessed Virgin Mary by demonstrating that it is not true, as the champions of the anti-Marian theology contend, that Jesus in the days of his public activity ignored His mother, nay, rejected her, because He saw in her not only a most ordinary kind of woman, but one who was a stranger to Himself, an infidel in fact, standing outside the kingdom of God. Mary's life, like that of every other Christian, was a life of faith and, although she enjoyed many special privileges, certain things in the divine economy became known to her only through the event. Consequently it was possible that minor differences of opinion should arise between her and her Divine Son. In the light of this thesis such difficult Scriptural texts as Luke II, 41-52, John II, 1-11, Matth. XII, 46-50, etc., admit of an easy explanation and one derogatory neither to Mary nor to Christ Himself. Bartmann holds that Christ of set purpose taught us nothing in regard to His mother. But the motives which inspired this reticence no longer existed for His Church, who therefore proceeded to honor the Virgin Mother as she deserved to be honored. We do not know whether Bartmann's theory will displace the one suggested some years ago by Al.Schäfer. At any rate, if adopted by our dogmaticians, it will necessitate the rewriting of the stereotyped treatises on Mariology, which are so largely based not on S. Scripture, but on the extravagant speculations of some of the later Fathers and Schoolmen. One must read the present work with care in order to appreciate fully its power and importance.

—In a little brochure on the subject of *Certitude,* the Rev. Al. oysius Rother, S.J., Professor of Philosophy at St. Louis University, extends a helping hand to the praiseworthy movement making for the popularization of Scholastic philosophy. With clearness

and precision the author discusses the most important phases of his subject and solves, lucidly and satisfactorily, the most common objections urged against the Scholastic position. The little pamphlet should prove a welcome acquisition, as supplementary reading to the young student of philosophy. Although somewhat formal and technical in style, it ought not to offer too great difficulty to the average alert and studious reader. The author supplies the booklet himself. May we not hope for a text-book of logic from his pen? If he writes one, we would suggest that he give copious references (in foot-notes) to dissenting views.

—Under the editorship of Dom Bede Camm, O. S. B., have just appeared *Sermons for the Christian Year,* by the late Dom Wilfrid Wallace, O. S. B., Subprior of Erdington Abbey, England (B. Herder, 3 vols. 1,230 pp. $4 net). The rather poorly gotten up volumes contain, besides sermons for special feasts and particular occasions—for Christmas alone there are eight—two sermons for each Sunday of the year, one on the Gospel and one on the Lesson. In a number of cases the development of the theme is borrowed, in abridged form, from the masters of sacred eloquence, especially of the French school, such as Bossuet, Bourdaloue, Massillon. The 190 sermons of the collection are noteworthy throughout for their Scriptural unction, in which the author certainly excels. There is, furthermore, a conciseness and transparent clearness about the thought, the disposition and the treatment of the subject matter that should be a welcome relief from so much diffuse and vague present-day preaching. Also the uniform brevity of the sermons, requiring scarcely more than fifteen minutes each for delivery, will serve as a recommendation.

—*First Communion of Children and its Conditions. Translated from the French of Père H. Mazure, O.M.I., by F. M. de Zulueta, S. J.* (B. Herder, 10 cts.) The subject, as may be supposed, is exhaustively treated, and is particularly timely in view of the wishes and instructions of the Holy Father. Pastors and parents will do well to acquaint themselves with the contents of the little brochure.

Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

LATIN

Theologia Moralis Auctore Augustino Lehmkuhl, Societatis Iesu Sacerdote. Editio Undecima, de Integro Revisa, Refecta, Adaucta. 2 vols. xix & 900—xv & 950 pp. 8vo. Friburgi Brisgoviae: Sumptibus Herder. MCMX. $7 net.

Praxis Celebrandi Missam Aliasque Functiones Eucharisticas. Auctore Michaele Gatterer S. J., Liturgiae in Universitate Oenipontana Professore. viii & 340 pp. 18mo. Oeniponte: Typis et Sumptibus Feliciani Rauch. 1910. (For sale in America by Fr. Pustet & Co., New York and Cincinnati). $1.

ENGLISH

The Catholic Encyclopedia. Volume VIII. Infam—Lap. New York Robert Appleton Co.

The Childhood of Jesus Christ According to the Canonical Gospels. With an Historical Essay on the Brethren of the Lord. By A. Durand, S. J. An Authorized Translation from the French, Edited by Rev. Joseph Bruneau, S. S.,

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D. D. xxv & 316 pp. 12mo. Philadelphia: John Joseph McVey. 1910. $1.50 prepaid.

Lectures on the History of Religions. Volume IV. Eight Lectures of 32 pp. 12mo each, separately paged. London: Catholic Truth Society; St. Louis: B. Herder. 1910. 60 cts. net.

The Parochial School, Why? By Rev. John Noll, Editor and Publisher The Parish Monthly. Second Edition Revised and Enlarged. 96 pp. 16mo. Huntington, Ind.: Press of the Parish Monthly. 10 cts. $5 per 100. (Wrapper).

One Christmas Eve at Roxbury Crossing and Other Christmas Tales by Cathryne Wallace. 168 pp. 16mo. Ratisbon, Rome, New York and Cincinanti: Fr. Pustet & Co. 1910. 75 cts.

Footsteps in the Ward and Other Stories by H. M. Capes. With a Coloured Frontispiece and Four Full-Page Illustrations. 164 pp. 12mo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 50 cts. net.

FRENCH

Constant Bouffard—La Vérité sur le Fait de Lorette par le R. P. Alphonse Eschbach, Ancien Supérieur du Séminaire Français de Rome. Étude Critique par un Laique Poitevin. 143 pp. 8vo. Paris: Librairie Alphonse Picard & Fils. 1910. (Wrapper).

A. Fierens—P. Thomas, O. M. C., La Santa Casa dans l'Histoire; A. Eschbach, La Vérité sur le Fait de Lorette. Extrait de la Revue des Questions Historiques, Juillet 1910. 9 pp. 8vo. Besançon: Imprimerie Jacquin.

GERMAN

Die Jugend grosser Männer. Sonntagslesungen für Jünglinge zusammengestellt von Dr. Konstantin Holl. viii & 372 pp. 32mo. B. Herder. 1910. 80 cts. net.

Predigten von Alban Stolz. Zweiter Band: Predigten für die Sonntage des Kirchenjahres. Aus dem Nachlass herausgegeben. xii & 581 pp. 12mo. B. Herder. 1910. $1.70 net.

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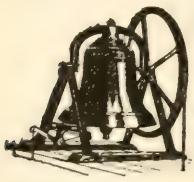

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Dr. Pohle on Justification and an Important Announcement

One of the most interesting and important articles in the eighth volume of the *Catholic Encyclopedia,* recently issued, is that which deals with Justification. The author, Rev. Dr. Joseph Pohle, formerly professor of apologetics in the Catholic University of America, now professor of dogma at the University of Breslau, has succeeded in conveying to his readers a clear and concise notion of this intricate subject. The question involved in the controversy about Justification, as is well known, was one of the great fundamental subjects of dispute between Luther and the Catholic Church at the time of the Reformation. Dr. Pohle carefully contrasts the exact doctrine proposed by the early Protestants—they have since modified it to some extent—with the Catholic teaching.

Justification is the transforming of the sinner from the state of unrighteousness to the state of holiness and sonship of God. The kernel of the Protestant teaching on the subject is that sin is not wiped out, it remains in the soul, but it is cloaked over by the merits of Christ and no longer imputed to the sinner. Catholics hold, on the contrary, that the grace of God infused into the soul, as sanctifying grace, blots out, destroys, and expels sin from the soul. The ideas on which the Reformers built their system of justification, except perhaps fiduciary faith, were by no means really original. They had been conceived long before, either by heretics of the earlier centuries or by isolated Catholic theologians, and had been quietly scattered as the seed of future heresies. In Apostolic times it was especially the representatives of Antinomianism who welcomed the idea that faith alone suffices for justification, and that consequently the observance of the moral law is not necessary either as a prerequisite for obtaining justification or as a means for preserving it. On the other hand certain Catholic Nominalist theologians of the Middle Ages went to the opposite extreme, exaggerating the value of good works in the process of Justification and relegating divine grace to the background. It has been demonstrated recently that Luther seems to have been acquainted exclusively with writings of these theologians and to have been ignorant of the doctrine of the Church as proposed and expounded in the works of St. Thomas and his followers.

Tormented by his own spiritual condition, Luther concluded that sin was a necessity, that original sin had not merely weakened our

wills, but had deprived them of all their freedom regarding works morally good or bad, and that consequently we were condemned to commit sin in every action. Having reduced man to this wretched condition, he explains how, through the merits of Christ, God offers to man the exterior righteousness of Christ, and by the arm of faith the sinner seizes this righteousness as a cloak and thus covers up or conceals his sins. In this theory, it will be noted that the sins and misery still exist, and man is simply not now blamed or held responsible for them. "Justification, on the part of God, is a mere external pronouncement of justification, a forensic absolution from sin and its eternal punishment." But what is the rôle of faith in Luther's theory? "According to Luther (and Calvin also) the faith that justifies is not, as the Catholic Church teaches, a firm belief in God's revealed truths and promises, but is the infallible conviction that God for the sake of Christ will no longer impute to us our sins, but will consider and treat us as if we were really just and holy, although in our inner selves we remain the same sinners as before." This fiduciary faith is, according to the Lutheran and Calvinistic doctrine, the only requisite for justification. Neither repentance nor sorrow, neither love of God nor good works, nor any other virtue, is required. The logical sequence of this teaching is that their absence cannot deprive the just man of anything, and so we find Luther writing to Melanchthon in 1521: "Be a sinner and sin boldly;....as long as we live here, we must sin."

Justification, therefore, as understood by Protestants, has three qualities: its absolute certainty, its equality in all men, and its impossibility of being lost. The Reformer's doctrine on the point was declared by Luther to be "an article by which the Church must stand or fall." There were at various times reactions against such a harsh and intrinsically improbable doctrine, but even to-day the reformed churches do not differ essentially from Lutheranism.

The teaching of the Catholic Church is free from the severity and improbability attendant on the explanation given above. "Justification," says Dr. Pohle, "denotes that change or transformation in the soul by which man is transferred from the state of original sin, in which as a child of Adam he was born, to that of grace and Divine sonship through Jesus Christ, the second Adam, our Redeemer.... This entire process receives its first impulse from the supernatural grace of vocation (absolutely independent of man's merits), and requires an intrinsic union of the Divine and human action, of grace and moral freedom of election; in such a manner, however, that the will can resist, and with full liberty reject the influence of grace.... As its first effect this supernatural faith produces in the soul a fear of God's avenging justice, and then, through the consideration of God's

mercy, it awakens the hope of forgiveness for Christ's sake, which is soon followed by the first beginnings of charity. The next step is a genuine sorrow for all sin with the resolution to begin a new life by receiving holy baptism and by observing the commandments of God. The process of justification is then brought to a close by the baptism of water, inasmuch as by the grace of this sacrament the catechumen is freed from sin (original and personal) and its punishments, and is made a child of God. The same process of justification is repeated in those who by mortal sin have lost their baptismal innocence; with this modification, however, that the Sacrament of Penance replaces baptism." Having thus explained the process, the author, treating of the cause of justification, continues: "In order to exclude the Protestant idea of a merely forensic absolution and exterior declaration of righteousness, special stress is laid [by the Council of Trent] on the fact that we are justified by God's justice, not that whereby He Himself is just, but that whereby He makes us just, in so far as He bestows on us the gift of His grace which renovates the soul interiorly and adheres to it as the soul's own holiness. This inner quality of righteousness and sanctity is universally termed 'sanctifying (or habitual) grace,' and stands in marked contrast to an exterior, imputed sanctity, as well as to the idea of merely covering and concealing sin."

In concluding Dr. Pohle remarks that while the Protestant theory claims for Justification the three qualities of certainty, equality, and impossibility of ever losing it, Catholics, in accordance with the teaching of the Council of Trent, assert the direct opposite and say that Justification is uncertain, unequal, and amissible or capable of being forfeited.

Dr. Pohle's article on Justification is characterized by that thoroughness, lucidity, and moderation which make his *Lehrbuch der Dogmatik* so popular and so highly esteemed throughout the Catholic world. It may interest the readers of the CATHOLIC FORTNIGHTLY REVIEW to learn that this excellent text-book, from which the *Encyclopedia* article on Justification is little more than an extract, will soon appear in an authorized English edition. The first volume of this edition, comprising the "Gotteslehre," will appear next Christmas, under the title: *"God: His Essence and Attributes. A Dogmatic Treatise by the Rev. Joseph Pohle, D. D., Ph. D. . . . Authorized English Translation, with Many Additional References, by Arthur Preuss.* This volume will comprise somewhat over five hundred pages (crown octavo) and will be followed within five or six months by the second, entitled: *The Divine Trinity.*

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Parochial Schools in the Diocese of Buffalo

In our mid-August issue we published some statistical tables showing the status of Catholic parochial schools in the three dioceses of the State of Iowa—Dubuque, Sioux City, and Davenport. Two conclusions seemed irresistible, first that religious training in Iowa is still deficient, and second that the blame of being inadequately supplied with parochial schools fastens with almost monotonous regularity upon the English speaking parishes of the dioceses under consideration. In conclusion we remarked that we were not prepared to say whether "like conditions" existed in other parts of the country, but that this could be easily ascertained from the *Catholic Directory*.

In its Survey of the Catholic World, the Louisville *Record* adverts to our article as "attention-arresting," and on the editorial page of the same number (Aug. 25), the Rev. Edwin Drury summarizes our "interesting" tables and takes occasion to say a manful word in commendation of parochial schools.

Not so the Buffalo *Catholic Union and Times*. In its comment upon our article (Aug. 25) it failed to rise to a sense of the timeliness and the pitiless logic of our observations. After a personal allusion to ourselves, the Buffalo paper like a true *enfant terrible* proceeds to protest that "like conditions" are not found in the diocese of Buffalo. Here is its "soothing syrup": "Brother Preuss may permit peace to possess his mind so far as Buffalo is concerned. We have 111 splendid parochial schools, to say nothing of the many incomparable institutions for higher education."

Had the *Union and Times* kept quiet, we should never have dreamt of extending our investigation to Buffalo, which enjoys such a good reputation in regard to educational matters.

In point of fact, there are in the Buffalo Diocese, outside the episcopal city, only 29 English speaking parishes provided with parochial schools, against 40 without a school. Of all the non-English parishes taken together, 33 are with school, against 10 without a school (9 Italian and 1 Slovak). Hence we get this table for the

Diocese of Buffalo, outside the City

English Speaking Parishes		All Other Parishes	
School	No School	School	No School
29	40	33	10

In the city of Buffalo itself, there are 21[1] English speaking parishes two of which have no school, against 32[1] other parishes four of which

[1] The five parishes marked in the Directory as "English *and* German" are not included in these figures.

are without a school (2 Greek, 1 Italian, 1 Assyrian). Hence the table for the

City of Buffalo

English Speaking Parishes		All Other Parishes	
School	No School	School	No School
19	2	28	4

The following presents the status of the

Entire Diocese of Buffalo

English Speaking Parishes		All Other Parishes	
School	No School	School	No School
48	42	61	14

Manifestly the Greeks, the Slovaks, the Irish, the Assyrians, and the Italians are not sufficiently cared for, one third of all the parishes having no schools. These results are highly interesting, but not in the least surprising. They are interesting, because they demonstrate beyond all doubt and controversy the downward as well as the upward climax in the matter of parish schools. They do not surprise us, because we have met with similar conditions in other parts of the country. Human nature and general conditions seem to be pretty much the same in the East as in the West. We repeat that here again "we are confrotned with a psychological problem."

Are we Still Free to Investigate and Discuss the Rhythm of Gregorian Chant?

Our esteemed friend, the Rev. Ludwig Bonvin, S. J., answers this question as follows:[1]

As this is purely a question of art and history, an affirmative answer might be assumed as self-evident; but the following documents also go to prove the same:

1. Cardinal Martinelli's recent letter[2] itself suggests it. For the Cardinal cautions against rhythmizations for practical use, because he is of the opinion that, "considering the present status of archaeological, literary, and historical studies, they cannot have a serious and acceptable result." But this implies that further studies may bring about such result. Therefore let us continue our work of research, and submit our conclusions to the judgment of the world of letters and art.

2. Then, too, the Preface (De ratione Ed. Vat.) of the Vatican *Graduale* emphasizes the right of further research. It says: *"The*

[1] *Caecilia,* Milwaukee, 1910, Nos. 7 and 8.

[2] See its text in this REVIEW, XVII, 12, pp. 355 sq.

Church leaves all scholars free to determine the age and *history* of any Gregorian melody, and *to pass judgment on its artistic value.*"

3. And had not the Holy Father himself previously, in his Motu proprio of April 25, 1904, hinted at further study of the chant and the possibility of different results arising therefrom? He wrote: "Thus we are confident....of being able to restore to the Church the unity of her traditional chant in accordance with the demands of science, history, art, etc., *at least in as far as the present results of study permit it*, reserving to Ourselves and Our successors the right of making *other* regulations."

And should the inference to be drawn from this not be quite obvious to anyone, he would not have to resort to much reasoning to arrive at the truth of the matter after reading the following instructions given by Pius X. to D. Pothier in a letter of the Secretary of State, Cardinal Merry del Val, under date of June 24th, 1905. There we read: "The Holy Father has furthermore determined what I herewith communicate to you in the name of His Holiness: The Holy See takes this edition of the liturgical books under its authoritative and supreme protection, but, *for the rest, leaves the field of Gregorian studies open to specialists.*" Is this not clear enough?

No wonder, then, that the Roman *Rassegna Gregoriana* (1910, Nos. 3 and 4), which through more than one of its collaborators is in close touch with the Vatican, makes the following declaration: "Whoever reads the new papal document [the letter of Card. Martinelli] with attention, will at once notice its accuracy, prudence, and wisdom. *It puts no ban on scientific discussion; one may continue,* —always, indeed, in the proper manner and with due respect to the Holy See,— to try to determine the rhythm of the Gregorian melodies from the first ages of the Church down to the eleventh century..... Besides, the papal decree very prudently restricts itself to the *present restoration.*"

Hence, too, in the *Ephemerides Liturgicae*, a Roman periodical of high standing, edited by Monsignore Mancini, President of the Liturgical Commission, which is connected with the Congregation of Rites and consulted by the same, the above-named editor has continued without a scruple his *mensuralistic* articles (De modulatione rhythmica), *notwithstanding* the letter of Card. Martinelli (cf. No. 4).

Let us, then, not seek to be more Roman than the Romans, or more papal than the Pope. The Church desires no suppression of historical facts and discoveries, she can fearlessly face them. Both the late Pontiff and the now gloriously reigning incumbent of the Holy See have given proof of this in word and in deed. Besides, by with-

holding the results of such studies one would be doing anything but a service to the Church. Had those who labored in the field of archaeological and traditional chant hidden the light of their paleographic discoveries under a bushel at the time when the official Medicaean edition was still in force, they would not now be in the ascendancy, nor should we have lived to see the liturgical chant of the Church arise to new life in the original form of its melody.

Sudermann as a School Classic

An indictment frequently brought against modern educational systems is their failure to train youth to the love of virtue and the practice of all that makes for upright moral conduct. Statistics show that juvenile depravity is on the increase despite the enlargement and perfecting of school programmes. The course of studies is continually subjected to revision with a view of adjusting it more closely to modern conditions, and yet those who are to reap the fruits of this pedagogic labor do not seem to learn more easily or more thoroughly the practice of true wisdom and the duty of responding to the voice of conscience.

Instead of wrestling with these serious problems and shortcomings, there are pedagogues whose only thought is of still further "enriching" the courses of study. A favorite method with some is the introduction into the school room of selections from contemporary French and German writers, "in order to acquaint the student with some of the best products of modern thought." Now, as is well known, "modern thought" literature in France and Germany is open to most serious objections. Maupassant and Zola, Nietzsche and Sudermann, and other "moderns" of this stripe embody too many of the worst features of the Zeitgeist in their works to make them suitable for school use.

It is proper to call attention to this fact, because every now and then a new craze or cult is propagated in literary circles regardless of the harm it may do to immature minds. Now it is an Ibsen cult, then a Tolstoi worship, then a Maeterlinck craze, then a reversion to Oscar Wilde or the symbolists. In the wake of every such craze there follows a great demand at the public libraries for the particular writer thus glorified.

Of late Hermann Sudermann, one of the great literary lights of modern Germany, has become the object of such a cult. Everybody who makes pretence of literary culture thinks he has to read Sudermann; the literary journals devote columns to him, university professors of German literature feel themselves compelled to lecture about

him, while his plays are put on the stage in the great cities and translated into foreign languages.

Of course it would be folly to intimate that there was not some reason for this whimsical admiration for Sudermann's novels and dramas. Especially in his dramas Sudermann vividly depicts burning social questions, and much of his popularity is no doubt due to the fact "that in each of his works living questions are sharply defined." But the solutions he suggests and the conclusions he reaches, as well as the doctrines he seems to defend, cannot possibly commend themselves to right-thinking men. He preaches revolt, an exaggerated "individualism," and rebellion against what in his view are merely "conventional standards of morality."

One of his dramas, *Heimat,* known in France, England, and America under the name of *Magda* (who is the leading character), has lately been issued by D. C. Heath and Co. as one of their modern language series for school use. The work is edited with an introduction by F. G. G. Schmidt of the State University of Oregon, and is no doubt intended for advanced German classes in colleges and high schools. But evil consequences would surely ensue if the students who study this play would make it their business to follow in the path blazed by Sudermann in unfolding the career of his heroine.

In his introduction to the play Prof. Schmidt makes certain statements, which, probably without his being aware of the fact, are in reality so many reasons why teachers should hesitate to use this text in their classes. He speaks of Sudermann as "a champion of unhampered individualism and liberty." Magda, the daughter of a gruff old soldier, Colonel Schwarze, returns to her father's house "after years of waywardness," but during this period of license she has so developed her individuality (!) that she now openly scorns "his antiquated notions of honor." (!) We are told that this drama is "of significant and abiding value" because it stands for "a supreme faith in the inviolability and sacredness of the individual soul." And, finally, "the sacredness of personal obligations and the recognition of the supreme duty of faithfulness to one's higher self is strongly expressed in *Heimat,* when Sudermann makes Magda say: 'I will not, I cannot, for I am I, and I must not lose myself.'"

Other plays of the same author depict "the struggle between soul affinity and marital obligations."

In the domain of modern fiction and drama it would be hard to find a more heartless prig than this Magda, and one who has such a furious penchant for "developing her individuality." She discovers her "higher self" in a career of iniquity and she developes it by persevering in sin

and by uttering wild, frivolous, and incoherent ravings against Christian notions of morality. We have space for only one choice morsel of Magda's newly discovered moral code. In Act III, Scene 6, she tells Pastor Heffderdingk: "If we wish to grow we must first be guilty. To become greater than our sin—that is of greater value than the purity which you preach."[1]

Sudermann's *Heimat* will never do as a classic for Christian schools. Our students can easily do without knowledge of the way in which Magda discovered her "higher self." The Parable of the Prodigal Son—the story of the sinful soul told by the Godman Himself—apprized mankind two thousand years ago of the treacherous way leading to that discovery, and the New Testament story has not yet been improved upon. Fortunately for the Prodigal, his eyes were opened to his shameful plight. He entered into himself and found—not a "higher self," but on the contrary a depth of iniquity into which he had fallen, and he betook himself repentantly to his father's house. Magda does just the reverse. She scorns the "Heimat." Yet Sudermann allows her to leave the stage triumphant. Her "higher self" has spurned the path of repentance, and she loudly mocks the sweet domestic life and the simple virtues that reign in her father's house.

Do characters obsessed by such damnable pride deserve the exaggerated eulogies of the editors of our school classics. Are they worthy models for Christian students?

[1] "Grösser werden als unsere Sünde, das ist mehr wert als die Reinheit, die ihr predigt."

The Need of Educating Our Catholic Boys

The Chicago *New World* (July 23) is of opinion that "one of the most fruitful causes of mixed marriages today is the inequality of the education of Catholic boys and girls. We verily believe that there are twenty Catholic young girls educated in our Catholic convents for one Catholic young boy who receives training in a Catholic college."

Unfortunately we lack the means of ascertaining whether or not the real situation is hit off accurately in the lines just quoted. Personal observation does not warrant us to venture a guess that would admit of being reduced to definite figures.[1]

[1] May we not hope that some learned reader of the REVIEW will turn the searchlight of his genius on this important point and from accurate statistics determine the influence of higher or convent education on mixed marriages? There are guesses and surmises, but one would like to have exact figures for a basis of argumentation in order to guard against hasty conclusions.

But several things in this connection are absolutely certain and deserving of careful attention. Our Catholic parents do not generally appreciate the need there is of educated men both young and old. This is a strange fact which stands out boldly from the pages of the history of higher education in the United States. Our girls and young women are beyond a peradventure better off in this respect. The opportunities of refined training are liberally thrown in their way. The land is dotted with convent schools and academies. Then again, there is many a Catholic mother with enough ambition to see her daughter figure in society and enough conceit to fancy that society is exclusively the woman's realm. This hankering in woman's heart after wordly pomp and honor is so pronounced that it is nothing uncommon for Catholic parents to send their boy to work in order to enable his sister to attend some fashionable academy or college.

Now such a state of affairs is anomalous, nay lamentable in the extreme. In the last analysis, it is the Catholic man and not the woman that "really constitutes society." It is to the man "that we must look to represent Catholicity in the civic walks of life." On the man the Church depends for her main support in her fight with unbelief and the ruinous influences of a corrupt world. We all know the word of St. Paul: "Let woman keep silence in the church"—an inspired word that is alone sufficient to prove that there is a sphere of activity in which woman is not on a par with man.

We are in full accord with the *New World* when it makes such inequality of education in Catholic boys and girls responsible for a large percentage of mixed marriages. Let us have more educated Catholic young men, and we shall have fewer mixed marriages.

Every Catholic girl knows well the truth of Tennyson's lines in Locksley Hall:

> "Thou art mated with a clown,
> And the grossness of his nature shall have strength to drag thee down."

But when the writer in the *New World* asks: Why then *blame* the Catholic girl if (not finding a suitable Catholic partner) she seeks a life mate outside the circle of her Catholic friends? we greatly fear he is too lenient towards the girl. The deed done, it is easy to account for it or to tell just how the step came to be taken. But when there is question of justifying or excusing it *in foro conscientiae,* we must remember that social or pecuniary advantages are dangerous compensation for the risks of salvation inevitably connected with mixed marriage.

How to Check the Mixed Marriage Evil

Many are the evils which follow in the wake of mixed marriages. Happily there is a tendency, both in this country and in Canada, to make mixed marriages more and more difficult. In several dioceses dispensations are refused, unless the non-Catholic party submits to a course of instruction to prepare for the discharge of the duties of a Christian parent.

A pastoral letter by Bishop Matz of Denver, dated February 2nd, 1909, is especially noteworthy in this connection. Besides insisting on a course of instruction for the Protestant suitor, the Bishop draws a line between two kinds of mixed marriages: "We positively shall refuse to grant a dispensation in a mixed marriage where the woman is a non-Catholic, and we warn all Catholic young men against forming such acquaintances with a view to contract marriage."

Perhaps the most notable pronouncement on mixed marriages which we were able to lay before our readers of late years was the text of the vigorous pastoral letter issued by the Archbishop of Montreal in the early part of 1908. The purport of this letter was at first misunderstood. This elicited an interview in which the Archbishop thus presented the case in a nutshell: "What I wish to reiterate and impress upon my people, is that these dispensations will not be granted as they have been in the past. We have come to a point where *the facility of obtaining such dispensations was becoming an abuse,* and I determined.... that *a stop must be put to the practice.*"

From the lips of an Archbishop, speaking presumably for his own Archdiocese, we have here the frank admission that the facility of obtaining mixed marriage dispensations was becoming an abuse, as well as the declaration of his firm resolve to put a stop to the practice. Too much importance can hardly be attached to this episcopal utterance, for the following reasons.

In the first place it leads to hope that the power of dispensing as well as the actual routine of issuing dispensations, have received a full measure of attention from the Canadian episcopate lately assembled at Quebec in plenary council. Presumably all the dioceses of Canada will soon enjoy the blessing of uniform laws regulating mixed marriages. If success generally is born of united efforts and uniformity of method, this is especially true with respect of mixed marriages. On the other hand, when the faithful who look forward to a mixed marriage imagine that the rules laid down by their own Ordinary, in accordance with the mind of the Church, are too strict and exacting, it must be confusing, if not demoralizing for them to know that their

neighbors across the boundary of the diocese may obtain the coveted dispensation—almost for the mere asking.

Secondly, Archbishop Bruchési's statement is remarkable in that it frankly reveals the circumstance which has given rise to a relaxation of discipline in this matter of supreme importance. "Should a case arise which upon due consideration is found to *fulfill all the conditions laid down by the Pope,* I would naturally grant a dispensation." The conditions required by canon law must have sometimes been wanting. Indeed, it may be easily imagined how the pressure which an enamored couple bring to bear upon their ordinary, by threatening to leave the Church and marry before a justice of the peace or a Protestant minister, often elicits a dispensation despite failure to comply with the law of the Church. A dispensation is granted to save an erring child. Yet the IIId Plenary Council of Baltimore (n. 131) insists in no uncertain terms that over and above (*insuper*) the usual promises there is strictly required a just and serious cause (*juxta gravisque causa omnio requiritur*).

In view of the fact that mixed marriages have hitherto proved a terrible engine for ruining the faith of Catholics, it may be a legitimate question to ask whether it is licit any longer to grant a dispensation simply because of an impertinent threat that apostasy will be the inevitable alternative. Should not regard for the *bonum commune* of the Church outweigh the questionable private good which such dispensations are intended to secure for this or that individual Catholic? Leniency has not proved very availing in the past. Have we not then deluded ourselves too long? In that case, let us stop short, and place ourselves fairly and squarely on canonical ground.

In the third place, speaking for his own diocese, the Archbishop of Montreal declared that the facility of obtaining dispensations was "becoming an abuse." May not we in the United States entertain a legitimate apprehension lest the system in force among us be likewise drifting in the direction of what might be justly styled an abuse? The term was not deemed too strong in its application to an important Canadian diocese. Would it be an exaggeration to apply it to conditions in the United States? It is never out of place to take our bearings and ask ourselves if the intentions of the Holy See in the matter of mixed marriages are realized among us to the fullest extent. We greatly wonder whether the percentage of mixed marriages in the Montreal Archdiocese was in any way in excess of our own.

Priests and laymen are one in wishing that our Holy Mother Church have not only an assured future, but that she be decked in all the charms and glory in which the Apostle beheld the Spouse of Christ

when he wrote of the "glorious church, not having spot or wrinkle, or any such thing." (Eph. V, 27). May we not hope and pray that the combined wisdom of the hierarchy will devise effective means for checking the mixed marriage evil and present a united front in combating some of the most insidious and insinuating influences which the world, the flesh, and the devil have contrived for the ruin, if such were possible, of the Catholic Church? Her existence indeed is divinely guaranteed, but the measure of her success depends on our coöperation. The Paulist *Missionary* for February tells us "that the mission work for non-Catholics is beginning to bear fruit in a marvelous way," and points to the fact that 28,709 converts were received into the Church in this country during 1908. A proud result no doubt. But, *"Oportet unum facere, aliud non omittere."* The Church's duty is preëminently to save those within her pale; and then those without. The children of the faith have the stronger claim, in fact a birth-right, to her attention. 28,000 converts is a large number. But who can tell the number of those who wander away from the fold during the same time? In particular, who can tell us the formidable number of those, adults and even children yet unborn, whose loss is a direct result of our manner of dealing with the question of mixed marriages?

A Catholic Parochial School Extension Society—A Suggestion

To the Editor of the CATHOLIC FORTNIGHTLY REVIEW:

In the first September issue of your REVIEW you were good enough to publish a few remarks of mine in connection with your paper on "Deficient Religious Training in Iowa." I examined one of the tables you presented in No. 16, and found that you had not told the whole truth. I suppose you did not care to. In your list of parishes without schools, you took into account such congregations only as had *resident* priests. But what about the so-called Missions and Stations? A rough counting of the latter revealed the startling fact that there are about 70 such missions and stations without the beneficial influence of Catholic parochial school training, over and above the 60 parishes in the *same* diocese that are still without a school. I honestly believe these things are not sufficiently known and appreciated. If the people are not aroused to the need of a parish school, they will not care to have one. It is so much cheaper to send the children to the public school! But what about the interests of the Church?

Father Rohling's paper on "How to Reduce our Leakage" in No. 17 of the CATHOLIC FORTNIGHTLY REVIEW is very much to the

point. It is the reading of this paper that drew my attention to the fact that in your tables you had omitted—presumably on purpose—the missions and stations. But it is precisely such small Catholic settlements that need the parish school to a degree which it would be difficult to overestimate. In those small out-of-the-way places, our people are surrounded on all sides by non-Catholics. They form a mere sprinkling amid an ocean of non-Catholic influences. Every priest who attends such missions knows it is hard enough to keep the old people strictly to the line of duty. The rising generation causes him more worry still.

Is there no remedy? Father Rohling suggests that the small Catholic settlements be aided and funds provided for our brethren "in the diaspora." No doubt some organization modelled upon the German Bonifacius-Verein could do wonders to help the Catholic cause.

May I venture another suggestion? We have a Catholic Church Extension Society. May we not have a Parochial School Extension Society also? I am not sufficiently acquainted with the history of Church Extension; but I know that Fr. Kelly started from humble beginnings. Could not somebody, who feels the work not too hard for his shoulders, start a School Extension Society somewhat on the lines and with the methods of the Church Extension?

I believe the CATHOLIC FORTNIGHTLY REVIEW would embark upon a noble cause if it were to bend its zeal and influence to popularizing this idea of a Catholic Parochial School Extension Society. There might be a branch in every diocese.

(REV.) A. B.

Against the Social Evil

The crusade against venereal diseases that has just been inaugurated in this country bids fair to disclose conditions of which the average man and woman have no conception; and though based on purely naturalistic principles, it should appeal to every lover of human kind.

The drop of specific poison that somehow go into the human circulation shortly after the Crusades, has become so diffused that it is authoritatively stated by specialists, more than one-half of civilized mankind is infected by it.

The condition is truly appalling, and the outlook is more appalling still.

The chief source of infection to-day is the "demi-monde," practically all of whose members are infected.

Yet nations have closed and are closing their eyes to this so-called "necessary evil"; and some even license it.

While the attitude of the Church is quite unequivocal, not enough is done by the civil authorities to wipe this evil out.

I contend that it is not a necessary evil and that it must be rooted out without halt or mercy.

The reasons for its maintenance are puerile. Would we foster and feed a fire in one corner of the edifice politic to prevent it attacking the other parts of that structure?

Physiologically speaking, use produces or induces growth, lack of use, decadence. The nearer and the easier of access the occasion, the more forceful the desire and the apparent need. Tie an arm in an inflexible bandage for a year, and the muscles will become flaccid and flabby. Abolish the demi-monde and you abolish public appetite. Do not members of the same family live together under the same roof without inconvenience? and do not high-minded ladies and gentlemen associate without the incubus of passion-out-of-place? We know that celibates are not nearly as much pestered by this insanity as are those who are "free to do as they please," naturally. The wide-open occasions, as they now exist, produce a perfect fever in those that are free to "burn," and the Ninth Commandment seems powerless, in the face of that occasion, to prevent transition to overt deeds against the Sixth. I say *overt,* as the condition is perfectly open, even though, ostrich-like, we may close our eyes to the fact.

While I know that unaided human nature is unable to cope with this tendency, and while I am aware of the fact that one must not expect strict morality in those that have cast off the yoke of the law under plea of "free interpretation" or some other "liberal view," those of us that still bow to law for conscience sake are obliged, I take it, openly and energetically to combat, if they cannot at once stamp out, what is not unjustly called the social evil *par excellence?*

Granted that we Catholics are only one-fourth of the total population, and that therefore we are responsible, apparently, only to that extent for government and legislation, is not ours a criminal supiness if we pursue the present *laisse-aller* course? Have we overlooked the value of agitation, especially in questions where so many arguments will forcibly appeal to the self-love and other human basic principles of the great majority, such as the conservation of national and individual health, the stamping out of threatened national insanity, the very consciousness of being infected and infecting those nearest and dearest?

Why not enlist pulpit, lecture-hall, press, and school in a strong

campaign against this avalanche of national death? Why not agitate for laws making a physical examination compulsory before marriage,[1] and prohibiting issuance of a licence to marry except to those who will be found free from infection?—laws that will give us the right to rid every community of demireps, if need be with stones, sticks, and fire?

Washington University C. E. d'Arnoux

MINOR TOPICS

MAURICE FRANCIS EGAN AND DR. COOK

Maurice Francis Egan, our minister to Denmark, presents in the *Century Magazine* his apologia in the matter of Dr. Cook. Mr. Egan pleads that he merely let himself be swept away by the Viking enthusiasm of his Danish friends.

Here is a summary of his paper from the *Nation:* "When the first news from Dr. Cook arrived, Mr. Egan recalled a book of his on the Antarctic as well as several articles contributed to reputable magazines. But one of Mr. Egan's guests was skeptical: 'He shook his head, and said that the explorer had been decorated by the late King Leopold and had left his wife in Brooklyn; but as the late King of the Belgians had likewise decorated me, and I had once lived in Brooklyn, I felt that these considerations were not detrimental. However, these doubts were the sole warnings I received.' Mr. Egan finally saw himself forced into promising that he would put Dr. Cook up at a hotel and give him a dinner, but he was swept off his feet by Norse vehemence. 'What, a great American citizen in Copenhagen, the guest of another American!' And thus set in the tide of festal celebration on the bosom of which we discern our minister to Denmark carried away with all his doubts and hesitations within him. The Danes, he tells us, were prepared to acclaim anything American. They had been keyed up to the final event by President Nicholas Murray Butler's discourses at the University of Copenhagen and the Danish American Fourth of July celebration at Aarhus. Dr. Cook certainly timed his visit well."

Those who remember Dr. Egan's enthusiastic and boastful article in *Benziger's Magazine* will partake of his belated and disingenuous apologia with a very large grain of salt.

A PRELATE'S PAINFUL RECOLLECTIONS OF THE PARISH SCHOOL

An eminent prelate writes to us:

You ask why so many of our people are indifferent to the parish school. I can tell you one reason. When I was a boy there was such a large and sudden demand for school Sisters that many young nuns who could barely

[1] On this suggestion see, however, the note on "Dangerous Marriage Legislation" in No. 16 of the current volume of this Review, pp. 500 sq.—A. P.

read and write were taken from the laundry, the hospital, etc., and placed in the school room to teach. Two congregations of teaching Sisters successively had charge of the parochial school in my home parish. There were some good teachers among them, but the majority, though pious, were very ignorant. Consequently the pupils made no progress and disorder prevailed in the class rooms. With the valiant assistance of the pastor the rod kept singing all day long...For every word we mispronounced in reading, or misspelled, we got a lick on the hands. If a pupil did not know his catechism he was deprived of his dinner, and so forth. Mass, even in winter, began at seven o'clock. Those that came late had to kneel out in the aisle and got a thrashing after mass. I remember one case in particular. J. R. lived four miles from school. He came late one bitter cold day. Sister B. made him hold his frozen hands to the red hot stove and when his pain was greatest, gave him about twenty lashes across his palms with a ruler. Is it a wonder that oftentimes the boys would throw slates and ink-wells at their tormentors?

The generation that went to school with me has the utmost contempt for parochial schools and no anathemas will cure them. Of course, since becoming a priest I have seen great changes for the better in our schools. But not all the boys and girls—now fathers and mothers—that went to school in my days have had my opportunities. The blind fanaticism of not a few bishops and priests in the seventies and eighties made slaughtering pens of the parochial schools. Fr. X. would even lay the girls over his knee and spank them; Fr. Y., his successor, often took the collar off the neck of his big St. Bernard dog and walloped us with it. We would run like criminals at the sight of a policeman when we saw a priest. I and eleven other boys were once whipped till we bled by a Sister for a trick played by a boy who had been expelled from school and revenged himself one morning during Mass by collecting all the cowhides from the different school rooms and throwing them into the privy.

Nowaday it is different, thanks be to God. But most of those who were subjected to the tortures which I and my fellow pupils suffered back in the seventies were alienated from the parochial school and it is more than likely that many of their descendants are lost to the Church.

Thus far our right reverend friend. In appraising the sources of our leakage and of the indifference, nay hostility, of not a few of our Catholic people towards the parochial school, it is no more than fair to make due allowance for the mistakes made by well-intentioned friends of the system in the past. My own recollections carry me back to the latter part of the seventies and the early part of the eighties and, extending over three different schools, are not altogether of the pleasantest. There was much incompetence on the part of teachers, much crudeness in methods, and a good deal of unnecessary harshness and even cruelty, and it sometimes accompanied one to college. The first college preceptor of Latin whom I had inculcated the declensions, conjugations, and irregular verbs chiefly by means of the ferule. Flogging was not unknown even in the public schools of St. Louis in my boyhood days. Pedagogical methods have undergone many and radical changes since. But when one compares results one is tempted sometimes to wish for a return to the older methods. For whatever may be justly alleged against them, they seem to have produced better results than the namby-pamby happy-go-lucky, everything-made-easy ways of the present.

Our right reverend correspondent concludes his painful reminiscenses as follows:

Years after I met one of those Sisters and I told her that I thought she was the meanest woman I had ever seen. Her answer was: 'Had I not knocked the devil out of you, you would never have become a priest.' *Quien sabe?*—

Our correspondent is a zealous priest and a prelate who deservedly enjoys the esteem and veneration of all who have the privilege of his acquaintance. Who knows what would have become of him under a milder regime? He freely confesses in another part of his letter that he "played hookey many a time." *Quien sabe?*

SOCIALISM NO LONGER A PURELY ALIEN AND WORKING-CLASS MOVEMENT

The recent nomination by the Socialists of Mr. Charles Edward Russell for Governor of New York, and Mr. Robert Hunter for Governor of Connecticut, leads one of the big capitalist dailies of New York to say: "The simultaneous appearance of these two men as Socialist standard-bearers is symptomatic of the changes that have been going on within the Socialist movement in this country during the last decade. The two simple facts to be noted are that both Mr. Russell and Mr. Hunter are of American descent and that neither of them works for his living with his hands. The necessary implication is that Socialism is losing its character, or at least its reputation, as a predominantly alien movement and an exclusively working-class movement. It is true that, farther back than ten years ago, the Socialists were not in absolute want of native-born Americans to nominate for high office. But their numbers were few in comparison with the foreign-born mass that made up the Socialist strength at the polls. With Debs came a decided increase in the native element; but even after Debs the theory, the spirit, and the standpoint of Socialism retained an original over-sea character. Besides, Debs and men like Matchett or Harriman who came before him were of the working-class. Not until the present have we the combination of native-born and non-proletarian Socialist leaders, of leaders, that is, who must in the nature of things refuse to content themselves with helping to build up a powerful Socialist party in the United States, but must, in the process, perceptibly influence the shaping of Socialist theory in the United States."

If the capitalist newspaper in question hopes that the accession of such men like Russell and Hunter will make the Socialist movement less dangerous to capitalism, we think it is grievously mistaken. Socialist theory is sure to change, but the change is not likely to alter the essential tenets of the party. Society's only salvation will lie in the inauguration of a Christian social reform movement which will cure present evils instead of killing the patient.

A PLEA FOR CAUTION IN THE USE OF THE TERM "MODERNISM"

The Rev. Dr. Joseph Mausbach, of the University of Münster, contributes to Dr. Kausen's excellent weekly review *Allgemeine Rundschau* (Munich, Vol. VII, No. 34)

a brief but important article entitled "Anklagen auf Modernismus." The meaning of Modernism, he says, has been officially and clearly determined, and it would run counter to the will of the Holy Father, lead to indefinite theological conceptions, and injure the interests of the Church to push the term beyond its proper limits. We should be the more cautious in our use of the word since the Encyclical itself declares that the true Modernist tries to conceal the intrinsic connection which links together the various errors collectively called Modernism. Modernism is a "synthesis of all heresies" by virtue of its formal principle, i. e., a subjectivistic concept of religion and its development. But to infer from this that every modern heresy is Modernism would be absurd. There are many other errors besides Modernism. The truth alone is one; error constantly assumes new forms. The late Professor Schell, for example, was not a Modernist for the following reasons: He rather exaggerated than minimized the power of the human intellect; he did not base his erroneous views on personal experience, but on bold speculations; and he did not hold that the dogmas of the faith are the result of a gradual development, but on the contrary frequently did violence to Scriptural and Patristic texts by reading into them dogmatic conceptions of a much later origin. All this is the very opposite of Modernism as defined in the famous Encyclical of Pius X.

MASONIC ACTIVITY IN SOUTH AFRICA

From a private letter of a reverend correspondent in Salisbury, Rhodesia, we learn that the Masonic sects are slowly but surely gaining the upper hand in the British dependencies of South Africa.

"The atmosphere of Salisbury is Masonic, worldly, and certainly not Christian. The sect is practically installed in every position of power and, as I have told you before, they have carried the undenominational system of schools and have spent this present year some 70,000 against 10,000 [dollars, presumably] for building schools and boarding houses with a view to run down all other schools, which really means the Catholic schools. And though the latter are 'Public Schools' they now refuse them the *boarding* grant which they hitherto received, telling the people that if they want the grant they must go to the other schools. The government schools are full of rude, vulgar children, so that no self-respecting parents will send their children to them.... How quietly they [the Masons] leaven a whole community under the specious talk of progress, the people's wish, etc., etc. The South African Union is a *fait accompli,* but we cannot judge yet of its success. Indeed the spirit of the [Masonic] sect is visible already, and we shall not have to wait long for developments."

LACK OF RELIGIOUS INSTRUCTION

We reproduce the subjoined paragraphs from a timely and read-

able article contributed by the Rev. Edwin Drury to the Louisville *Record* (Aug. 25th):

A glance at the *Catholic Directory* for 1910, though its valuable table is too generalized to warrant specific deductions, shows 8,849 churches with resident priests, with only 4,845 parish schools. The number of children attending parish schools is given as 1,237,251, which probably does not exceed fifty per cent. of the Catholic children of school age. There are 4,004 churches with resident priests and 4,355 missions with churches where the young grow up without the salutary influence of the parish school, and too often drift away by hundreds from the Church in consequence of deficiency of religious instruction and exposure to the blighting influence of the public school system which excludes God and religion from the classroom. Conditions, of course, are not everywhere the same. In some dioceses, where conditions are and have been favorable, the parochial school system has been better developed, attained most satisfactory results, and more nearly meets the local demand for such schools.

The parochial school system is but a part of the complete system of Catholic schools, but it is a fundamental part, the base from which rises the superstructure of high schools, colleges and universities; hence the foundations must be laid broad and deep. Probably fifty per cent. of the children attending parish schools never attend any other school where they can receive religious instruction; the per cent. that reaches college is very small comparatively, and of those who reach the university, no doubt it is fractional. It is therefore imperative that the parish school teachers should be thoroughly qualified to teach the branches of secular learning, but especially and most emphatically, on the principle of the greatest good to the greatest number, qualified to give religious instruction. This is the real reason why the life and efficiency of the parochial school system depends upon the religious teaching orders. Hence it is a matter of supreme importance to encourage religious vocations to the teaching orders that devote themselves to the parochial schools. At present none of these orders can meet half the demands that are made upon them for teachers. Country parishes are not so well supplied with schools as those in towns and cities, because the limited number of teachers may reach a greater number of children where there are facilities for a larger regular attendance; but cogent reasons prove the necessity for extending the system to the country parishes, where the chief cause of indifference and apostasy is lack of religious instruction. The school is in closer touch with the people of the parish who are less exposed to deleterious influences and its salutary influence is proportionately greater and contributes more to the formation of Christian character in the children. And it lays the foundation for youths who might not otherwise be able to reach institutions of learning of higher grade.

The *Catholic Directory* reveals some features indicating a lack of enthusiasm among many Catholics in supporting parochial schools, and this seems more notable among English speaking Catholics than among other nationalities. Summarizing the interesting table given in the [CATHOLIC] FORTNIGHTLY REVIEW, Vol. XVII, No. 16, for the State of Iowa, touching this feature, the result shows that in English speaking parishes there are 88 parochial schools and 167 parishes without schools; while among other nationalities there are 110 parish schools and only 16 parishes without schools. Does this indicate that English speaking Catholics are less alive to the importance of maintaining parochial schools? Or would fuller information as to prevailing conditions suggest some other explanation? Conditions are so varied in the different dioceses of this country that it is not safe to draw general deductions from cold figures. Proof has not been set forth to show that the zeal and self sacrifice that has brought the parochial schools to their present state of efficiency, has anywhere abated. The field is vast, but there is reason to hope that it will be ultimately covered. The progress made from the sporadic beginnings of fifty or sixty years ago, gives assurance of continued progress. Growth has brought strength and if new obstacles arise, method is better prepared to surmount them. Now that religious training and Christian ideas

and sentiments in the class-room are beginning to be recognized by hard-headed, practical business men, as helpful, if not indispensable, for obtaining best results from schools, the prospect is brighter for the future development of the parochial school system. The great desideratum is teachers, religious teachers trained not only in the branches of secular learning, but also in the science of sciences, RELIGION.

THE SCHOOL QUESTION IN MANITOBA

It is a long time since we have touched upon the Manitoba school question, which interests us Americans now more than ever because of late years so many Catholics have emigrated, and others are emigrating, to that prosperous Canadian province. The Premier of Canada, Sir Wilfrid Laurier, himself professedly a Catholic, has boasted on more than one occasion that he settled the Manitoba school question within six months after taking office. In matter of fact, the Manitoba school question has *not* been settled by the so-called Laurier-Greenway arrangement of 1897.

"The settlement of the school question termed final which was agreed upon between Sir Wilfrid Laurier, the late Mr. Greenway, and the Hon. Mr. Sifton," says Archbishop Langevin of St. Boniface in a recent communication to the Winnipeg *Northwest Review* (No. 1283), "has left the Catholics of the whole Province of Manitoba in a false and abnormal position. For whilst those Catholics of whatever nationality who live in Catholic parishes or colonies can take advantage of the good will of the Manitoba Government to have the benefit of their school taxes, the Catholics living in the mixed centres as in Winnipeg and Brandon must carry the heavy and unjust burden of a double school tax....I maintain that the school question has not been settled by the arrangement of 1897, that our Catholic people are suffering under a most outrageous injustice, and that the authorities both at Ottawa and Winnipeg are derelict in their duty so long as they abstain from reaching an agreement which will reinstate the Catholic minority in Manitoba in their rights."

VANDALISM OF THE PROTESTANT REFORMERS

Mr. Andrew Lang, whom no one will suspect of being prejudiced against the Protestant Reformation, says in a recent letter to the N. Y. *Evening Post,* August 27th:

"It is quite useless to try to prove that the Reformers were not vandals. Old works of sacred art were found broken in a drain of a religious house of St. Andrews. When the Covenanters decreed the breaking of such 'monuments of idolatry' as had survived for eighty years, few were left for the godly to smash. They did break the famous cross of Ruthwell, with its runic inscriptions, and burned the screen at Aberdeen. I only know one small example of the pictured glass of the churches in the whole of Scotland, and that example is very poor and late. What is vandalism, if it be not to strip the lead from the roofs of religious edifices, and

to sell it for what it will fetch, and then to use the edifices as quarries? If the Reformers were not vandals, what has become of all the gold-work and silver-work of the churches? And how could they be other than vandals, while they preached that works of art are 'monuments of idolatry,' and must be destroyed? They would have treated the Parthenon as they used the cathedrals. Revolutions are not made with rose-water, and the populace loves destruction for its own sake."

THE PLAGUE OF ROUSSEAUISM IN MODERN EDUCATION

We extract the following from an important paper contributed by Professor E. O. Sisson of the University of Washington, at Seattle, to the July number of the *Atlantic Monthly:*

"Not only has the moral training been crowded out, as it were by indirection, through the pressure of the intellectual burden of the school: it has also suffered more direct attacks. The chief of these may be summed up as a reaction against the pietism and the strictness of earlier periods, and an emphasis upon the right of the child to grow up in accordance with the springs and impulses of his own nature. It is true that this very movement must be credited with some of the best elements in modern education: it forms the essence of the message of Pestalozzi, Froebel, and many lesser leaders in educational reform, all dating back, it hardly need be said, to Rousseau himself. But it is a commonplace that movements of progress swing, pendulum-like, to extremes, and the 'child-centric' movement in education is no exception. The fact is that we are stricken with a plague of Rousseauism. Rousseau did not know how to tell 'nothing but the truth'; he dealt habitually in hyperbole of an extreme kind. As an example, take the famous dictum: 'Do not command the pupils; never, on any conceivable subject!' This extraordinary injunction is but one grain of the kind of seed found abundantly in the most widely read book on education the modern world possesses, written by one who knew how to make the ears of his readers tingle. Rousseau was of course merely the eloquent and powerful voice in which the Spirit of the Age spoke; thousands of fathers and mothers and teachers who have never read a line in the *Emile* are influenced by its ideas in their attitude toward their children and pupils.

There is a terrible harmony between Rousseau's absurd 'Never command a child' and the suggestive gibe that there is just as much family government to-day as ever, but that it has passed from the hands of the parents into the hands of the children. In our recoil from the harshness and pietism of the days of our great-grandfathers, and our enthusiasm for the rights of the child, have we not drifted into a policy of *laissez-faire* in moral training? Young people nowadays must not be preached to; even the sermon for children is so completely sugar-coated with humor and enter-

tainment that our ancestors would never have called it a sermon at all. Morally, we expect our young people to grow, like Topsy....

The emergency in moral education is rendered the more serious by the situation of religion. Especially is this true in our own country. So far as we know, history has no instance of a national character built up without the aid of religious instruction, or of such character long surviving the decay of religion."

EUNICE VIRIDIS—AN EXTRAORDINARY WORM

A most extraordinary animal is the Palolo worm *(Eunice viridis)* of the South Pacific Ocean. Its singular history is thus related by naturalists.[1]

Every year the animal appears during October and November in countless numbers at different spots on the coast of Samoa, but the second swarm is even greater than the first. Both swarms seem to make their appearance on the day before the last quarter of the moon, and on this day, but especially on the day of the last quarter itself, the crowd of them is so inconceivably great that the sea, even far from the shore, seems to consist of nothing else. The worms appear with the dawn of light, and their number is at its height by sunrise, but after two or three hours all have vanished.

According to the *Month* (No. 553), it has been recently ascertained that these "worms" are but the fertile or "epitokal" parts of a larger creature, the front portion of which, greater in bulk, and bearing no eggs, does not come to the surface, but remains beneath in the coral reefs which serve them as a habitat. At the proper season the animal breaks into two or more pieces, each of which behaves as if it had an individual life, and those charged with the function of continuing the race come up to spawn. It is in fact what biologists term an extreme case of sexual dimorphism, the fore-part which is broader, being male, and the remainder female, and since the former contains the head, and the latter alone appears above water, there is an explanation of what so much puzzled earlier observers, namely, that these worms were all headless. The narrow portion, or Palolo properly so called, is in thickness one-third, or less, of the diameter of the anterior, and about thrice its length. Being exceedingly brittle, it easily breaks into bits, which "in size may be compared to small straws, and are of various colors and lengths,...while in appearance and mode of swimming they may be said to resemble small snakes. If broken, each piece swims off as if it were an entire worm."[2]

Their appearance on the top of the water constitutes an important event for the Samoans, and not for men only, for we are told that, in one of the islands, Savaii, "three days before the arrival of the palolo, the malio or land crabs are seen marching down from the

[1] See Lydekker, *Royal Nat. History*, vi, 434.

[2] Stair, *Old Samoa*, p. 209.

mountains to the sea in myriads."[3] Presumably, these crustaceans come to enjoy the feast which the worms are about to provide. Certainly the human inhabitants make good use of the opportunity, as the palolo form an important article of their food and are esteemed a delicacy.[4]

It appears certain that by some means the Samoans are able to forecast with substantial accuracy the time when they must be on the coast in order to share in the spoil, and it is even said, so certain is the order of events that the inhabitants of inland villages are able so to arrange as to be at the coast three days before the coming of the crabs whereof we have heard. The time of their appearance is the day of the last quartering of the moon in each October, *unless* that fall at the beginning of the month, in which case there will intervene another lunar month. This indicates that the moon exercises some mysterious influence on their reproduction.

ON THE NEED OF MAKING PAROCHIAL SCHOOLS FREE

We are indebted (presumably to the Right Reverend the Bishop of Galveston) for a copy of *The Statutes and Regulations in Force in the Diocese of Galveston as Published in Different Synods and Retreats since 1882.* The brochure is dated June 25th, 1910, and contains on the third of its six duodecimo pages the text of Msgr. Gallagher's order with reference to free parochial schools on which we commented in our mid-August issue (p. 502). The order is as follows:

"Parish schools, taught by religious, shall be free, that is the children shall not be required to pay; but the Parish shall provide for the support of the school the same as for the support of the Church."

This order is even more sweeping and peremptory than we had thought, and there is reason to doubt whether it will be possible for some time to come to enforce it strictly in all the congregations of the Diocese. But, as we observed in our mid-August issue, the policy which it embodies of making the parochial schools free is unquestionably right and will in process of time have to be enforced generally throughout the country if our Catholic schools are to survive and flourish.

We may add that the enforcement of the new decree "De Aetate Admittendorum ad Primam Communionem Eucharisticam" (*Acta Apostolicae Sedis,* 15. Aug. 1910; cfr. C. F. REVIEW, No. 18, p. 563) will render the policy of free parochial schools even more imperative.

[3] *Cruise of H. M. S. "Fawn."* By T. H. Hood.
[4] *Cambridge Nat. History,* ii, 297.

FLOTSAM AND JETSAM

They are building "bungalow churches" in California now. For a picture of one (that of the Holy Family at South Pasadena) see the Los Angeles *Tidings* of August 26th.

*

At the opening session of this year's International Socialist Congress at Copenhagen the old feud between the two Socialist parties in this country was fought out again, and it is characteristic of the decline of the Socialist Labor Party, of which Daniel DeLeon is the leader, that only one out of the fourteen American delegates was awarded to it. The Socialist Labor Party is the parent of the present Socialist Party, but it is now reduced to a mere handful which seeks to make up for its lack of influence by intensity of revolutionary fervor.

*

At the recent Sagamore Beach conference on moral and religious training of the young, according to the New York *Evening Post* (Sept. 1st), Prof. Amos R. Wells of Boston, editorial secretary of the United Society for Christian Endeavor, strongly denounced secret societies. "We must conclude," said Mr. Wells, in summing up the sentiment of 170 letters on the subject received from college presidents, high-school principals, and teachers, "that the secret society is an entire and lamentable failure, a menace to the welfare of the high school and of every pupil in it. It must be abolished, and it cannot be abolished too soon."

*

A. C. de la Rive says in his journal *La France Chrétienne Antimaçonnique* (Vol. XXIV, No. 33) that King George V of England, like his father, "est bel et bien francmaçon." He was initiated into the craft in 1886 or 1887, shortly after having attained his majority. There seems to be some doubt about this, however, for we see it positively asserted in other journals that George V is not now, and never was, a Freemason.

*

Southern California is noted for its agreeable climate, but over towards the Arizona desert the summer heat is sometimes almost intolerable. Thus we read in the Los Angeles *Tidings* of August 26th, under the headline "Warm Weather at Needles":

"The weather here is almost unbearable for the past week, and is very likely to continue [so] for several weeks to come. The temperature is much higher than usual, and doesn't even cool off at night. The sky is very clouded, and no breeze of any kind reaches here, except the hot air from the fans, which is almost as unbearable as the still air itself. At the 7 o'clock Mass on Sunday morning the candles were melting and it was almost impossible to keep them from bending downwards, without keeping them on ice. Even the few people that went to hear Mass had

to go in their shirt waists, and still felt very uncomfortable. Then poor Father Ryan came on the altar to say Mass, but after the first gospel his sight seemed to fail him; he sat in the sanctuary for a few minutes and then tried to finish the Mass, but the second time his strength seemed to have left him, and he was taken to the vestry. There with the prompt and professional assistance of Mrs Rodman, he soon regained his strength, but was unable to finish Mass."

*

The abuse of publishing what the Germans call "Gebetserhörungen" (testimonies of answered prayers) is not confined to certain Catholic periodicals. We see from a copy of the *Record of Faith,* published by the Pittsburg Bible Institute, Pittsburg, Penn., that some Protestants are given to the same reprehensible practice. Of course this fact does not excuse Catholic institutions and newspapers. On the contrary, offending Catholics deserve severer blame, because they have their faith to enlighten and the laws of the Church to guide them.

*

A certain class of editors, or perhaps we had better say, editors with a certain class of readers, can afford to make mistakes. "A man who has to perpetrate literature," says Fr. E. R. Hull, S. J., in his paper, the Bombay *Examiner* (Vol. 61, No. 32), "is not, or ought not to be in the least bit astonished if he makes a few mistakes. In fact he ought to be deeply astonished to think that they are few, and relieved to know that there radiates round him, half across the world, a halo of kind and candid friends who, regardless of expense and trouble, promptly inform him of them as soon as detected. There is some chance for a writer who is fortified by a faithful and vigilant bodyguard like that. He may put his foot into it from time to time with an equable mind, knowing that sure enough by the next mail somebody will come forward with a helping hand to pull it out."

We are glad to say that we, too, have a faithful body-guard like that.

*

The Rev. D. S. Phelan writes to his paper (*Western Watchman,* Sunday ed., Vol. XXIII, No. 40) from Rome under date of August 11th:

"Monsignor Straniero called on me... He regrets the loss of his friend and protector, Cardinal Satolli, very much. He told me his [Satolli's] last days were very sad. He had lost all influence at the Vatican and was shorn of all the positions he had occupied, that of prefect of the Congregation of Studies being the only one left him, a mere shadow of his former tremendous power. But the present Pope made all appointments on his accession, and there were no hold-overs. Those only were named to office who were free and untrammeled to follow out his personal policy of having no policy at all. He wanted to do the will of God, and would have around him only men similarly disposed."

We were never among the admirers of the late Cardinal Satolli, but the insinuation contained in this paragraph from the *Watchman* strikes us as an unjust aspersion on the memory of a man, the purity of whose motives, despite his many weaknesses and mistakes, we had and have no reason to doubt.

*

There are probably more textbooks on the art of salesmanship published nowadays than Greek grammars; and with time the disproportion is sure to grow larger. From the rules laid down in the average manual for salesmen we gather that if Bismarck had had Napoleon's gift of winning men's souls and Gladstone's eloquence, he would have made a good commercial traveller. As the *Nation* rightly points out, the successful salesman's art has a vast psychology bound up with it. The workings of human motive and passion must be mastered. If Machiavelli were living to-day he would have written a book on salesmanship, instead of on winning and ruling principalities. Henrik Ibsen should have made a good salesman. Of the modern school of experimental psychologists, with their instruments of precise detection, we are not so sure. For all his micrometers and self-registering charts, we doubt whether Professor Münsterberg could have sold a large bill of goods to Hedda Gabler or John Gabriel Borkman.

*

We notice that some of our Catholic orders have "degrees." How would it do, we wonder, if some of these organizations should have a special degree for those of their members who subscribe to a Catholic paper, not merely the official paper of the societies but some other good Catholic paper. We think this would help the cause of Catholic journalism. It seems a more practical method than the stereotyped "ringing resolutions" in favor of the Catholic press. — *Sacred Heart Review* (Boston), Vol. 44, No. 11.

*

Patriotism is a good thing, so is intelligent optimism; but increased energy in effecting needed social reforms is preferable to vainglorious pronouncements that we are the gratest people on earth.— *Ave Maria,* Vol. LXXI, No. 7.

BOOK REVIEWS AND LITERARY NOTES

—*A Simple Communion Book. By Mother Mary Loyola* (International Catholic Truth Society, 407 Bergen St., Brooklyn, N. Y. 5 cents.) Mother Mary Loyola needs no introduction. These prayers for use before and after Holy Communion are, like all the writings of this author, simple, sincere, direct, yet full of devotion.

—*Sack-Cloth and Ashes. For Lenten Reading. By Rev. Albert Reinhart, O. P.* (The Rosary Press, Somerset, Ohio.) A beautiful discourse on the necessity, the method and the advantages of

self-denial, which, in spite of being called Lenten reading, is good for any spare half-hour in the year.

—*A Life of Christ. Told in Words of the Gospels, Arranged by Mary Lape Fogg.* (Angel Guardian Press, Boston.) This Life has the great advantage of familiarizing children with the actual words of the Gospels. Bishop Morris of Little Rock has written a valuable preface, and the Archbishop of Boston gives his Imprimatur. The illustrations are all reproductions of photographs of great paintings. All Catholic children should be brought up on the Gospel narrative, and this is the most convenient arrangement for them that we have seen.

—For a number of years we have been noting a gradual improvement in the *St. Michael's Almanac* published by the Society of the Divine Word at Techny, Ill., for the benefit of St. Joseph's Technical School. The edition for 1911 marks another distinct advance both in contents and letterpress. Some of the illustrations (e. g. the "Maria Virgo" of the Frontispiece) are superior to anything the Society ha shitherto put out in this country. The reading matter in this year's almanac is sufficiently diversified to suit almost any taste, and much of it deserves to be called truly excellent. Though not all astronomers share Fr. William F. Rigge's optimism, such articles as his "Is the Earth Falling into the Sun?" make ideal reading matter for an almanac. St. Joseph's Technical School, for the benefit of which the *St. Michael's Almanac* is published, deserves greater attention and support than it has hitherto received. The "Notes of a Visit" on page 102 afford a good view of its varied and useful activities. Among them is the training of practical farmers. "Our bishops and priests," as the writer truly says, "are telling us from time to time that we Catholics are not taking land as fast as non-Catholics and are huddling in the city to the detriment of the spiritual as well as temporal well-being of our children. Years ago the scarcity of churches and schools kept many Catholics from buying farms, but this is no longer the case...Train your sons to become tillers of the soil, and in the independent life of a farmer to obtain for themselves and their families a home and a good living." We would call special attention to this feature of St. Joseph's Technical School, which is sure to become more important as the Catholic social movement advances in this country. Other trades taught at Techny are: steamfitting, plumbing, blacksmithing, locksmithing, tinsmithing, horseshoeing, tending engines and boilers, carpenter work, typesetting (by hand and by machine), electrotyping, printing, bookbinding, painting, glazing, artistic decorating, modeling, shoemaking, tailoring, gardening, butchering, etc. (Price of the Almanac 25 cts.)

—*Die Gnade. Sechs Fastenvorträge von Pfarrer Heinrich Hansjakob.* (B. Herder. 1910. 55 cts.) These Lenten conferences on grace were preached in 1889 and owe their publication more than twenty years later to the urgent request of an Anglican divine. They abound in exquisite and suggestive thoughts. Grace is shown to be

the principle of the life of the Church, the true source of her spiritual, intellectual, and social activity. The author treats of the nature of grace, its relation to free-will, dexterously steering his course through so dangerous and obscure a sea, dwells on the means of grace, the sacraments and prayer, where he ingeniously explains the deep and divine wisdom of imparting and increasing the supernatural life to the soul by means of visible objects. The analogies adduced are apposite and striking. The small book will strongly appeal to educated and intellectual readers.

—*A Winnowing, by the Rev. Robert Hugh Benson,* is interesting for the striking glimpse it gives of present-day social and religious conditions in England. Though quite different from the sensationalism of *The Lord of the World,* the story has a certain uniqueness of conception. The plot is extremely simple; the progress of a somewhat subtle, hard-fought soul struggle of the heroine chiefly sustains the reader's interest. An occasional involved sentence might have been simplified. The quality of the paper is poor, the binding cheap. (B. Herder. 332 pp. 12mo. $1.50).

—Mother Mary Loyola has gotten out yet another volume of spiritual literature. As suggested by the title, *Heavenwards* (P. J. Kenedy & Sons, N. Y. 292 pp. $1.25 net), it is meant to bring out what is most cheering, encouraging, hope-inspiring in our holy faith; one might call it the essential optimism of the Gospel. There is a gentle insistence and persuasiveness in the author's mode of presenting her varied subjects that scarcely ever fails to drive home the point at issue. The style is attractive and popular, and the make-up of the volume quite in keeping with the neatness of its predecessors. *Heavenwards* is edited by the Rev. Herbert Thurston, S. J.

—To the rapidly growing "Roads to Rome" literature the International Catholic Truth Society (Brooklyn) has added another contribution in the little brochure, *My Road to the True Church* by Frank Johnston of the legal profession. Being the vital, personal experience of a soul sincerely bent on finding the truth, the account cannot fail to benefit others in similar circumstances. A certain vagueness and lack of accuracy of expression in defining simple philosophical concepts, must prove unsatisfactory to the more cultured reader. The chief line of argument, however,—complete in itself—is clear, logical and, one should think, to the man of good will, convincing. Such misprints as *depositem fides* (p. 43), *causa causaus* (p. 54), *Rauke* for *Ranke* (p. 55) should have been avoided. (10 cts.)

—*Dear Friends. By D. Ella Nirdlinger* (Benziger Bros. 60 cts.). Tells of the doings and adventures of some very lovable young people and their very edifying elders. It is suitable for girls and boys under fifteen years old.

—*Not for This World Only, and The Trial of Mabel Dering. By Frances Noble* (B. Herder. 75 cts.). Two complete stories in one volume. They are interesting and well-written. The first illustrates the evil consequences of a

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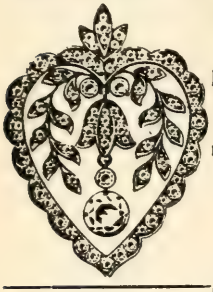

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worldly education, while the second is a warning to the headstrong and proud.

—*So As By Fire. By Jean Connor* (Benziger Bros. $1.25). A very exciting story of a young girl who took advantage of a strange concatenation of circumstances and succeeded in assuming the place and fortune of a dead heiress. After some three years of deception, she confesses and returns to her original obscurity from which she is rescued by the ideal lover and they live, happy and good, into the *saecula saeculorum* of fiction.

—*The Unbidden Guest. By Frances Cooke* (Benziger Bros. $1.25). Another tale of mystery and complications, only in this case it is the heroine's father who is the villain, a real, modern capitalistic villain, author of all the misfortunes of his lovely and meritorious daughter, who is duly rescued by the right man, after she has borne many trials with exemplary fortitude.

—*Mid Pines and Heather and The True and the Counterfeit. By Joseph Carmichael.* (B. Herder. 60 cts.) Two well-told stories, one Scotch, one English in setting. In the first it is the scene and "local color" which are especially pleasant. *The True and the Counterfeit* has a clever and rapidly unfolded plot.

—*The Light of His Countenance. A Tale of Rome in the Second Century After Christ. By Jerome Harte* (Benziger Bros. $1.25.) Miss Harte gives us a very vivid picture, and her characters are well drawn, cleverly contrasted and consistent. The book will be read with interest.

— *A Bit of Old Ivory and Other Stories* (Benziger Bros. $1.25.) Short stories by different authors. None is of unusual merit, but any one will make a half-hour's recreation pleasant.

Herder's Book List

[This list is furnished monthly by *B. Herder, 17 South Broadway, St. Louis, Mo.*, who keeps the books in stock and to whom all orders should be sent. Postage extra on "net" books.]

Momentoes of the English Martyrs and Confessors for Every Day in the Year. By Henry Sebastian Bowden. net $0.45.

Hints for Catechists on Instructing Converts. By Madame Cecilia. net $0.75.

St. Clare of Assisi. Vy Very Rev. Léopold de Chérancé, O. S. F. C. net $1.10.

Terence O'Neill's Heiress. By Clara Mulholland. net $1.35.

Life Lessons from Blessed Joan of Arc. By Father Bernard Vaughan, S. J. net $0.85.

Leaves from St. Augustine. Translated by Mary H. Allies. net $2.25.

Our Catholic Heritage in English Literature. By Emily Hickey. net $0.50.

The Golden Lad. A Story of Child Life. By Molly Malone. net $0.35.

Isle of Columbcille. A Pilgrimage and a Sketch. By Shane Leslie. net $0.35.

A Renegade Poet and Other Essays. By Francis Thompson. net $1.25.

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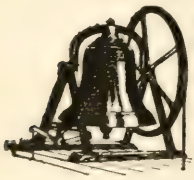

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An Important Treatise on Extreme Unction

De Sacramento Extremae Unctionis Tractatus Dogmaticus. Auctore Joseph Kern, S. J. (XVI & 396 pp. 8vo. Ratisbonae: Fr. Pustet & Co. 1907. $1.50 net.

Though this work was published three years ago and heartily recommended at that time in this REVIEW, it has not received the attention it deserves and remains all too little known, at least in this country. Fr. Julius Bessmer, S. J., in the *Stimmen aus Maria Laach* (1908, II, 207-208), calls it "in every respect an excellent work, in which historical research is in an eminent degree combined with speculative mastery of the subject, and which really advances theological science."

Before Fr. Bessmer, Msgr. Professor Dr. Martin Fuchs of Linz, Austria, had reviewed the work in a longer article in the *Theologisch-praktische Quartelschrift* (1907, pp. 396-399) and praised it as an honor to the theological faculty of Innsbruck, and as a work he wished to see in the hands of every priest.

The work is divided into five books. The first book treats of the sacramental character of Extreme Unction; the second of its object and essence; the third of its effects; the fourth of its minister and receiver; the fifth of its characteristic qualities.

Throughout the whole treatise special regard is paid to the teaching of the Greek Church, the schismatic as well as the Uniate. The Uniate theologians especially are quoted at great length, the Greeks in Greek, the Russians in Latin translations.

The argument from tradition is built up so that the belief of the Church is brought out first for the three centuries which followed Gregory the Great; then for the time of the great Fathers; and lastly for the ante-Nicene period.

The first book cites quite a number of traditionary witnesses hitherto almost unknown. For instance: Prudentius of Troyes (Trecensis), p. 13; St. John Chrysostom, pp. 29 sq.; St. Hypatius, a monk contemporary to St. Chrysostom and highly esteemed by him, pp. 39 sq.; the *Manuale Ambrosianum*, with a disgression about the "imposition of hands," a name sometimes given to Extreme Unction, pp. 41 sq.; Mandakuni, the great "Katholikos" of the Armenians (Patriarch from 480 to 487) pp. 46 sq.; and, finally, a collection of

prayers attributed to Bishop Serapion, a friend of St. Athanasius, p. 54.

The second book, on the object and essence of Extreme Unction *(De Fine et Essentia Extremae Unctionis)* is the most important and the most brilliant portion of the whole work. The author determines the end and object of Extreme Unction to be the complete health of the soul, so perfect that nothing can keep her from entering immediately into eternal glory. In the introduction Fr. Kern writes: "I confess that I too was struck with amazement *(fateor me quoque obstupuisse)* when, in perusing the works of the great thirteenth-century doctors, I found that they place the proximate end of Extreme Unction in the perfect health of the soul, with a disposition to the immediate attainment of beatitude, unless the restoration of bodily health be more expedient.[1] Therefore, immediate entrance into the joys of heaven, without touching purgatory or being touched by it, is the proximate end of this holy sacrament, which thereby in very truth becomes the *"sacramentum piissimae misericordiae*—the Sacrament of (God's) most tender mercy!"

It is strange that the post-Tridentine and modern theologians almost lost sight of this truth, which is both so important and so consoling. Fr. Kern proves his thesis so thoroughly that he can close his argument with the words: "Lucky indeed would theologians be, if they could prove all the truths they undertake to defend with such weighty arguments." [2]

His appeal is to the liturgical books of the ancient Church, but above all to the great Scholastic theologians, from Albert the Great down to Ruard Tapper, the famous Chancellor of Louvain and theologian at the Council of Trent. Of post-Tridentine theologians Fr. Kern quotes the Dominicans Didacus Nugnus, Gonet, and Natalis Alexander; the Jesuits Cornelius a Lapide, Laymann, Becanus, Silvester Maurus, and the Wirceburgenses; and the Franciscans Frassen and Mastrius.

We have here without doubt a most consoling truth, which unfavorable circumstances (the controversies with Protestants, especially on the subject of Purgatory, later the influence of Jansenism and a deficient knowledge of Catholic antiquity) did much to obscure. Such an *"obscuratio dogmatis"* is likely to occur now and then, just

[1] *"Fateor me quoque obstupuisse, cum perscrutando opera magnorum doctorum saeculi XIII inveni, eos finem proximum Sacrae Unctionis infirmorum reponere in perfecta sanitate animae cum dispositione ad continuam consecutionem beatitudinis, nisi restitutio sanitatis magis expediat"* (p. v).

[2] *Profecto felices essent theologi si omnes veritates, quas defendere tenentur tanto pondere argumentorum possent probare"* (p. 114).

as the sun is at times obscured by dark clouds. Another instance in point is the doctrine apropos of frequent communion.

Fr. Kern's third book treats of the effects of Extreme Unction. He rejects the Scotistic view that its principal effect is the final remission of venial sins, and defends the Thomist thesis that "the principal effect of Extreme Unction is the comforting of the sick man's soul, so that by it he is strengthened against the dangers of spiritual weakness consequent upon serious illness.[3]

In teaching that Extreme Unction eventually restores bodily health, Fr. Kern again follows the great Schoolmen, according to whom the bodily restoration is brought about through the remedial influence which the Sacrament exerts upon the soul, and through the invigorated soul upon the body. This view, indeed, affords many advantages. It allows us to admit in Extreme Unction an adequate proximate end, to which all particular effects tend, *viz.:* perfect spiritual health, which equips man for eternal glory. It enables us to understand, in a measure at least, how this bodily restoration will not be brought about through Extreme Unction unless it is conducive to spiritual restoration, the full health of the soul; why the resources of medical science are not to be despised; and how foolish it is to delay Extreme Unction, until, naturally speaking, there is no more hope of a remedial influx of the soul upon the body.

The fourth book treats of the minister and the receiver of Extreme Unction. The historical introduction to chapter 2nd, on the question *who* may receive Extreme Unction, deserves special praise. Fr. Kern defends the Greeks against some isolated and unjust attacks, although the *"praxis late diffusa"* of the Orientals to give Extreme Unction not only to the sick but also to the healthy is, of course, rejected.

In the Latin Church, since the twelfth century, the reverse praxis had taken root, namely to delay the administration of this Sacrament till the last moment through such motives as *"impia avaritia multorum sacerdotum"* (of which proofs are given), foolish superstitions on the part of the people (as if after Extreme Unction the use of matrimony was no longer allowed, nor the use of meat, nor walking barefoot, etc.) and also wrong theological views, *c. g.* of the Scotists.

Fr. Kern justly and emphatically chastises the damnable praxis of delaying the administration of Extreme Unction. "Many are tormented in purgatory," he says, "who would now be reigning in heaven,

[3] *"Effectus principalis est confortatio animi hominis infirmi, qua roboretur contra pericula debilitatis spiritualis, quae gravem morbum consequitur"* (p. 227).

many are lost forever who might have been saved, many have died who might still be living in vigorous health, if this remedy of God's most tender mercy had been imparted to them in time."[4]

In the fifth book we meet with an important historical digression on the reiteration of Extreme Unction. Father Kern's thesis, which he defends as probable, is that Extreme Unction may be validly repeated even in the same serious illness and in the same danger of death.[5] For this opinion he adduces many reasons, most weighty among them being the ecclesiastical practice of by-gone centuries.

The objection that the holy anointing, when repeated, was a sacramental, and not a sacrament, is a mere evasion, as is also the opinion that the anointings given on seven successive days were taken as parts of one integral act. The other objections also, (*e. g.* from the Council of Trent) are ably refuted.

From what has been said the priest may lawfully infer that in case of protracted sickness he need not be over scrupulous about repeating Extreme Unction.[6]

Concerning the necessity of the Sacrament, Fr. Kern maintains, that Extreme Unction is *per se* necessary for salvation and that therefore the sick are obliged (*gravi obligatione*) to receive it. But since other great theologians deny this strict obligation for the patient—for those who attend the sick, especially for the parish priest, there may be a grave obligation—the principle may be followed: *"Non est imponenda gravis obligatio, ubi de ea non certo constat."*

The little that has been said shows, how valuable this treatise is both from a speculative and from a practical point of view. We conclude with the words of Msgr. Dr. Fuchs: "The whole book, especially the second part, treating of the purpose of Extreme Unction, is of paramount importance and sure to prove immensely useful for every priest, especially if he is engaged in the cure of souls, for the preacher, for the catechist, and finally also for the sick themselves."

[4] *"Multi cruciantur in purgatorio, qui jam triumpharent in coelo; multi in aeternum perierunt qui essent salvi: multi mortem obicrunt qui adhuc sani viverent, si mature remedium piissimae misericordiae divinae iis esset impensum"* (p. 303).

[5] *"....in eodem infirmitate etiam manente eodem mortis periculo."*

[6] Cf. also Gury-Ballerini, *Compendium Theologiae Moralis*, ed. Rom. 2, No. 691, quaest. 5.

Present Status of the Controversy Regarding the Holy House of Loreto

The Rev. F. G. Holweck, who has carefully studied the most noteworthy books and pamphlets recently published in defense of the alleged translation of the Holy House of Loreto, says in the course of a lengthy notice in the September number of the St. Louis *Pastoral-Blatt,* of which he is the able editor, that these publications are all of them unconvincing and that the thesis of Canon Chevalier and Fr. De Feis stands absolutely unrefuted. Fr. Holweck is particularly concerned with the Very Rev. Fr. Eschbach's book *La Vérité sur le Fait de Lorette* (Paris 1910), which he shows to be quite uncritical.

The radical defect of Fr. Eschbach's work, as we have already pointed out before, is that he undertakes to decide a purely historic question by means of theological and philosophical arguments. Papal bulls of the 16th and following centuries, for instance, are not historical evidence for a fact alleged to have occurred in the thirteenth. No wonder that the *Revue des Questions Historiques* (July 1910) says that *"le sens historique de l'auteur se trouve gravement en défaut."*

P. Eschbach is gently but firmly refuted chapter by chapter by M. Constant Bouffard in a brochure entitled *La Vérité sur le Fait de Lorette par le R. P. Alphonse Eschbach: Étude Critique par un Laïque Poitevin* (143 pp. 8vo. Paris: Librairie Alphonse Picard & Fils. 1910), which we cordially recommend to all who are interested in the question.

Much ado has been made about a kindly letter of congratulation addressed to Fr. Eschbach by the Holy Father. There can be no doubt that personally Pope Pius X, (like all pious Italians, and many devout Catholics throughout the world, ourselves among the number) would like to see the hallowed tradition victoriously established against its critics. But he has not passed judgment on Fr. Eschbach's essay, nor does he wish to see the tradition saved at the expense of truth. We need but recall a passage from his famous encyclical letter *"Pascendi,"* of Sept. 8, 1907: *"Quum autem de piis traditionibus iudicium fuerit, illud meminisse oportet: Ecclesiam tanta in hac re uti prudentia, ut traditiones huiusmodi ne scripto narrari permittat, nisi cautione multa adhibita...; quod etsi rite fiat, non tamen facti veritatem adserit, sed, nisi humana ad credendum argumenta desint, credi modo non prohibet. Sic plane sacrum Consilium legitimis ritibus tuendis abhinc annis XXX edicebat...Hoc qui teneat metu omni vacabit."*

For the rest, as Fr. Holweck points out in his above-quoted article, it would be a mistake to suppose that the opposition against the

legend of Loreto was born in our Modernistic age. Beginning with the famous Franciscan Suriano the tradition has had an unbroken chain of critical opponents within the pale of the Church, as appears from the bibliographical data given in Canon Antonio Riccardi's defense of the Holy House published as early as 1840.

In view of the many letters of commendation which P. Eschbach has received from high dignitaries, M. Bouffard is perhaps justified in concluding his brochure with the following suggestions:

"If, as we have every reason to expect, historic criticism will win this contest by virtue of its own proper methods, are there not grounds for apprehending that this will be represented as a victory gained over administrative routine and ecclesiastical prejudice? If we may be permitted to give frank utterance to our opinion, it would seem to be more worthy of Authority were the Holy See to take up the question, inviting other competent persons to furnish the data for a correct solution. There is no lack of learned men in the Church. Not to speak of the Roman Congregations, there is the Pontifical Commission for Historic Studies, there is the Society of the Bollandists, consecrated *ex professo* to this species of research; there are in Rome itself such distinguished archaeologists as Msgr. Wilpert, Fr. Grisar, Signor Marucchi, and others. Whatever the Holy See may see fit to do, surely a peaceful scientific discussion cannot harm piety. There were miracles wrought at Loreto before the translation of the Holy House was ever spoken of, and even if belief in the legend should cease, we have reason to hope that our blessed Mother Mary would be pleased to continue to listen with special favor to the prayers addressed to her from that consecrated shrine."

Alexander Baumgartner, S. J.

The readers of the CATHOLIC FORTNIGHTLY REVIEW will have learned with regret of the death of one of the greatest of modern Catholic litterateurs, to whose splendid work we have had frequent occasion to refer during the course of the last seventeen years, *viz.:* the Rev. P. Alexander Baumgartner, S. J., on September 6 of this year at the age of 70 in Luxembourg, where the German Province of the Society of Jesus has its "House of Writers," and where are edited the well-known *Stimmen aus Maria-Laach.*

For upwards of forty years the name of this celebrated writer has been known and honored in German Catholic literature and his ready pen was at the service of every cause which might promote the glory of Catholic letters and sustain the literary reputation of the

Church to which he looked as the fruitful mother of all that is best and nobelst in art and literature.

In 1877 he was called to assist in editing the *Stimmen aus Maria-Laach* and in the same year he published a splendid monograph on *Lessing's Religiöser Entwickelungsgang,* in which he showed the anti-Catholic spirit of the author of *Nathan the Wise* against Christ and His Church.

Baumgartner's three-volume study on Goethe and his works,[1] published in 1885, was received by some with unbounded enthusiasm and by others was regarded as an aspersion upon "the great liberator of the Germans." It is true that Baumgartner has shown himself too severe in his condemnation of the author of Faust and he may have allowed considerations regarding the poet's private life to unduly influence the judgment passed by him upon Goethe as an author. Still no one can deny that the three stately octavos embody the fruits of many years of close and appreciative study of the century's foremost philosophic poet.

It is perhaps as a writer of matchless descriptive power that Baumgartner is best known to the readers of contemporary German literature. Sumptuous editions of his *Reisebilder aus Schottland, Durch Skandinavien nach Petersburg, Island und die Färöer,* have been issued under the general title "Nordische Fahrten" (Northern Voyages) by the house of B. Herder and have made the writer's name familiar in thousands of households.

What Goethe said of Shakespeare, when in allusion to his gift of portraying characters from every sphere of life, he called him *many-sided,* may be said of Baumgartner when one glances at his numerous and varied volumes and at his contributions to the *Stimmen aus Maria-Laach* during the last thirty years. He is equally versed in the literature of prose and song; he is skilled in history, biography, description and criticism. He can appreciate, as his latest work has shown, the national literatures of both highly gifted races and of nations that have not yet assimilated our modern civilization. He passes with ease from reflections on the graceful canzone and artistic sonnets of Petrarch to interpretations of the rude, runic ballads of the Northern warrior. Whether he studies representative Russian novelists like Tolstoi, Tourgenieff, Gogol and Dostoyevski, whether he writes on Ibsen and the Ibsen craze, whether he analyzes Edgar Allen Poe or discusses the charm of Longfellow—Baumgartner always brings to his work a breadth of view and a wealth of knowledge which distinguish all his

[1] *Goethe. Sein Leben und seine Werke* (B. Herder, out of print at present).

literary productions and which are especially in evidence in his last (and unfinished) work, which has carried his name far beyond the boundaries of his native land.

This is his *History of Universal Literature,* which was projected as far back as 1896 and which was planned to be completed in six volumes. But during the writing of the immense work the material expanded to such an extent that the author had to widen his scope and the matter was rearranged so as to be treated fully in ten volumes. It is somewhat pathetic to note that the original promise to write six volumes on the literature of the world was about to be redeemed when the author was called to his reward. For his publishers have for some time been announcing this sixth volume (Italian Literature) as nearing completion. The remaining four, if ever published, must be completed by other hands.

The five volumes already published have won for their author a worthy place beside critics like Scherr, Tiraboschi, Ticknor, Bouterwek and Hallam, who had attempted general histories of literature long before Baumgartner but never on so large a scale. A German review said of the first volume upon its appearance in 1897: "A gigantic work which one regards at first with amazement. If we look upon the idea of a universal history of literature embracing the whole field of letters in only six volumes, as impracticable, this first volume will certainly give us the assurance that such an idea may be carried out." And Dr. Pastor reviewing this volume in the *Österreichische Literaturzeitung* remarked that "the beginning of a grand undertaking is before us; and this beginning is calculated to remove every doubt of the possibility of such an immense work." But not only have Catholic writers received the work with enthusiasm, critics of dissenting creeds have been unanimous in their eulogies. Thus, the literary critic of Berlin's great journal, the *Neue Preussische Zeitung,* wrote (supplement to No. 445): "Everyone must confess that he [Baumgartner] has surpassed his predecessors in the thoroughness of his preparatory studies, in the judicious use of special works bearing on his subject, and in clear and concise arrangement of the matter. The numerous notes and references bespeak Baumgartner's unwearied diligence." Even such an authoritative work as Meyer's *Conversationslexikon,* by no means partial to Catholics, and which thought it fit to bestow censure upon Baumgartner's monographs on Lessing and Goethe, speaks of the present work as "die von bemerkenswerter Gelehrsamkeit zeugende Geschichte der Weltliteratur."

The first volume of this work written in a style generally animated and very often rising to the heights of eloquence, describes the literatures of the two renowned nations of antiquity, the Baby-

lonians and Assyrians. The chapter on the literary life of ancient Egypt is of unique brilliancy and interest. The second part sketches the old Christian literature of the Orient and the literature of the New Testament. Then follow treatises on the early writings of the Arabians, their poetry and art in the Middle Ages, with a criticism of their sacred volume, the Koran. A splendid résumé of the literary life of the Arabs during the Caliphate introduces the chapter. Next the rich literature of Persia is unrolled before us. The Avesta, the cherished book of the followers of Zoroaster, and the gifted Firdusi's epic "Shahnamah," are discussed in pages of delightful charm. The lays and lyrics, the quatrains and heroic legends of Iranian poesy, complete a lucid summary of the intellectual life of the ancient Persian monarchy.

Syrian literature in all its branches is also thoroughly reviewed in this volume. The Talmud, too, and the later poetry of the Hebrews are considered in detail; while the religious history of the people of Israel after Christ is incidentally yet satisfactorily set forth in this chapter. But the pages which will speak most eloquently to every Christian heart are found in the treatise on the literary value of the Bible.[1] The volume concludes with the literature of the Islamitic nations.

Volume II was received with even greater favor than the first. By his study in the Râmâyana and the Râma literature of the Hindoos Fr. Baumgartner had already won an enviable place among students of Sanscrit literature, to which a great part of the second volume of his History of Universal Literature is devoted. In connection with his interesting criticism of the two great Indian epics and the later Sanskrit and Prakrit drama, the author clearly sets forth the meaning and value of Sanskrit studies in the new science of Comparative Philology.

In spite of these learned researches in the literature and love of ancient and remote nations, Fr. Baumgartner never lost sight of actual questions which concerned the interests and welfare of the Church and the development of modern Catholic literature. Any movement which might make for the glory of Mother Church or of her institutions was sure to find an advocate in his facile pen. He contributed to the *Kirchenlexikon* and to the *Staatslexikon*. One of his last and most timely publications is the remarkable pamphlet on "The Attitude of German Catholics to modern Literature" (Herder 1910) in which

[1] This classic chapter was translated into English by Mr. Arthur Preuss and published in THE REVIEW, Vol. V, Nos. 6 and 7 (Apr. 28th and May 5th, 1898), under the title "The Bible and World-Literature."

he takes up and effectively disposes of the charge of inferiority leveled at Catholic letters by enemies within our own ranks.

We may well say that the ideas he develops in the third chapter of this brochure, on "The Catholic Church and Recent Literature" formed the ideals and the inspiration of his own life—a life of unceasing activity in the noble cause of Catholic literature. In that chapter he shows how it was under the patronage and tutelage of the Church that the literary art of many nations received its best and highest development. Baumgartner himself had received much from that Church of which he was so loyal and devoted a child. But in return he gave to that Church of his best, laboring long and unselfishly in the apostolate of Catholic letters and to him has therefore undoubtedly come the reward promised to those who "instruct many unto justice."

ALBERT MUNTSCH, S. J.
St. Louis University

Some New Church Music Publications

Missa in Honorem B. Magdalenae Sophiae Barat, ad III voces aequales cum organo. J. G. E. Stehle. Fr. Pustet & Co. Price, score, 85 cts.

This mass by the veteran composer who, years ago, was designated by Witt as the most dramatic among modern composers for the Church, surpasses in freedom of treatment, modulation, rhythm and dramatic effect in general anything he has produced. The mass is recommended to those communities of women who have not yet been *converted* to what is suitable for them to sing in church. It will act as a preparation for more sedate things. The organ accompaniment requires a good instrument and a good player.

Introitus, Graduale, Offertorium et Communio ex Missa Dilexisti, ad II, III et IV voces aequales comitante organo. By the same author. Fr. Pustet & Co. Price, score, 35 cts.

These settings of the proper for the Mass *Dilexisti* are interesting and very effective. It would seem, nevertheless, that devotion, and especially variety, would be better served if these parts of the Mass were sung entirely in Gregorian Chant. It will be found much easier to learn the Gregorian melodies to the above texts than to master a score of thirteen pages in two, three, and four parts. By singing the proper in Gregorian Chant we get nearer to the heart of the Church, and the contrast between the chant and the figured setting of the ordinary of the mass is all the more agreeable to the ear.

History of Church Music. By Rev. Dr. Karl Weinmann. Pustet & Co. Price, 75 cts.

This is an English translation of the little work which, in its original German version, was recommended to the readers of this REVIEW a couple of years ago. What a degree of good would result, if all those who have anything at all to do with Church music—choirmasters, organists, singers, priests, and, last but not least, nuns—would get this inexpensive booklet and, by its perusal, gain an orientation, so to speak, on the question of the kind of music the Church prescribes for our spiritual advancement and sanctification! Ignorance and misconception of that question is, in many instances, alone responsible for the inactivity in the matter of reform, an inactivity which flies in the face of the supreme authority and is a source of scandal to a good portion of the faithful. While the translation is not as precise, accurate, and smooth as it might be, it is on the whole faithful. The general headings are: Gregorian Chant, The German Hymn (which chapter would better be called Hymns in the Vernacular), History of Polyphony, The Netherland School, The Roman School, The Neapolitan School, The Venetian School, The German Masters, The English Masters (a chapter evidently interpolated by the translator and of special interest to English readers), Restoration of Church Music, Instrumental Muisc. The volume concludes with an exhaustive bibliography.

Kirchenmusikalisches Jahrbuch. Begründet von Dr. F. X. Haberl. Herausgegeben von Dr. Karl Weinmann. XXIIId year. Pustet & Co. Price $1.

This year's *Jahrbuch* contains, as usual, a great deal of highly instructive and interesting matter. There is, in fact, no better way for any Church musician to keep pace with the discussions of questions of vital interest to him which are going on in the musical world unceasingly, than the careful perusal and study of this publication. This year's number contains several treatises which were read by their authors at the International Music Congress held in Vienna in 1909 in connection with the Joseph Haydn centenary celebration. Among these is an essay by the editor, "Ancient and Modern Church Music," one on the "Origin of the German Hymns in the Vernacular," by Dr. H. Müller, and another on "Gregorian Chant" by Dr. P. Wagner. A lengthy article by Dr. H. Löbmann emphasizes the fact that there is too little attention paid to vocal training on the part of Church singers; that unless the chant be studied with the same care and sung with the same beauty of tone and diction that the secular artist bestows upon the music of the world, it will not conquer the prejudice which still exists

against it in so many places. The review by Dr. Wagner on "Choralbücher" is of special interest to the practitioner and not less to those who keep abreast of the rhythm question.

Jesu Ducis Memoria. L. Bonvin, S. J., Op. 89. Marcello-Capra, Turin or Breitkopf & Haertel, New York. Score, M.0.90, parts M.0.10.

This beautiful composition may be sung in four different ways, by three mixed voices, soprano, tenor and bass, or soprano and bass, or soprano and alto, or tenor and bass. The three-part arrangement is undoubtedly the most effective, although, owing to the well sustained and resourceful organ accompaniment and varied voice-leading displayed in the vocal parts, the two-voiced version sounds full and satisfying.

Ave Maria. L. Bonvin, S. J., Op. 94. Soprano and Alto with Melodion or Organ. Schwann, Düsseldorf. Price, score, M. 0.60; parts, M.0.05.

Beautiful, devotional and highly interesting music. Very serviceable for convent chapels. JOSEPH OTTEN

Pittsburg, Pa.

The "Christian Observer" on the Church and the Papacy

Under the caption "The Catholic Church in Italy" the Louisville *Christian Observer* (Presbyterian, Vol. 98, No. 36) reviews Dr. Alexander Robertson's work of the same title.

The article is replete with the usual misstatements of easily accessible facts about the Catholic religion, and specifically of the status of the papacy to-day and in times gone by.

The *Observer* says that former Premier Vanardelli of Italy commended the book:—naturally, Vanardelli is a Freemason.

The motor-idea of the book, according to the *Observer*, is to let America and England see what the papacy is at home, and how Italians look at it.

Italy has become largely Masonic, owing, probably, to the influx of Protestantism and the quarrel about United Italy. Both are bitter towards the Papal See:—"holy indignation" often serves to cloak a bad conscience.

In 1869 Italian "patriots" conceived a United Italy with Rome as its capital. Pius IX refused to divest himself of his property in trust. Then Italy took it by force. It was simple robbery which the popes have steadfastly refused to countenance.

Italians are divided. Some admit the theft and regret it; others maintain and uphold it. The robber-government offered the pope an annuity of about $600,000, which he refused to accept; they also offered freedom in spiritual matters, which Italy could not give.

In view of these facts the statement of Dr. Robertson or the *Observer* sounds puerile: "The pope has spurned these generous and magnanimous concessions, while taking advantage of most of them. And all the while the pope has given to the State the full measure of his hatred and contempt. He denies to Victor Emmanuel the title of king of Italy."

He denies that title because it does not morally exist. Those who actually stole and those who connive in the theft deserve contempt.

The *Observer* continues: "The pope is represented [in Robertson's book] as the negation of Christ, whose vice-gerent he claims to be. This claim is shown to be utterly untenable. The decree of Phocas, Emperor of Constantinople is relied upon to sustain the claim."

This is not honest, and should cause the *Observer* to scratch the first part of its title, "Christian." As everybody knows, the Pope relies for his claim on thousands of irrefragable facts, not on the decree of Phocas. Why leave the reader under the impression that that degree is the sole or even one point of reliance?

Again: "At different times they [the Popes] were the slaves of different powers."

The Church was for a long time in mortal combat with semi-civilized conditions; but the "gates of hell" did "not prevail against her."

"In the tenth century many were raised to the pontificate by the influence of women whose names have been historic."

Nasty, is it not? I mean the insinuation, not the alleged fact. I challenge Dr. Robertson or the *Observer* to mention ONE of the "many." This is too serious a subject for flippancy.

"Dr. Robertson considers the Roman Catholic Church as the antithesis of Christianity. This definition he gives, not as his own, but as emanating from Dr. Raffaele Mariano."

Mariano is a deposed priest from whom anything may be expected!

"The practice of the Roman Catholic Church taught him [Mariano] to believe that his salvation was secured by his being inside its pale and by having its services said [*sic*] for him by its accredited agents, independent practically [why "practically"?] of character and life. But a study of the New Testament taught him that his salvation depended on a mystical change of heart, wrought in him through faith in Christ, by the influence of the Holy Spirit."

Why do not Dr. Robertson, the reviewer and Mariano take a child's Catechism and read it through? There should be no gross ignorance to-day,—there are too many books.

"Dr. Robertson presents much proof that the papal church offers salvation not from sin but in sin, and that a change of life is not essential in the eyes of the Church in order to membership and salvation."

And the Church has been fighting the world, the flesh and the Devil since its inception, to wrest from them the soul of Man! Now this man rises and says that the Church has not tried to free the world from sin. Are we all turned around?—Why not tell the truth? —Are you afraid that your subscribers would then be conscientiously forced to become Catholics? You sacrifice truth to hatred. That is not Christian, Mr. *Observer*. Or can it be that there is a man living who does not know?

"The prevalent custom of granting indulgences, which is *confessedly* [Italics mine. C. E. A.] the divorcing of sin and penalty, is found in practice to put a premium upon sin, to encourage continuance in wrong-doing."

Indulgences refer to temporal punishments for sin; according to the Church they cannot be gained until sin is wiped out, in the God-ordained manner, or at least before there is a sincere and hearty sorrow for the sin with determination not to sin again. Why do you not study the question before you attempt to speak about it. Such a course would prevent laughable stupidity of statement.

Regarding Robert Seymour's statistics about illegitimacy:—Does anybody believe that Vienna is over one-half illegitimate? Yet he is credited with saying that 51% of births, in ten years, were of that description.

The present writer has personally gathered (*in situ*) and tabulated statistics of illegitimacy. He found per thousand (not per cent):

Spain	1	Germany	47	England	42	Scotland	58
Ireland	1	Austria	42	France	37	Italy	26

"It is alleged [by whom?] that the standard book on morals in the Roman Catholic Church, the 'Theologia Moralis' of Alfonso Maria de Liguori, is from cover to cover an incitement to sin."

Now let us come to an issue:—Will you, Mr. *Observer,* or any of your friends, point out a single text in the admirable work of St. Alphonsus, that is not calculated to induce virtue, civic, social, mental or moral? It is true, St. Alphonsus insists with all theologians on restitution after theft or slander; and no priest will give absolution until that reparation be accomplished. He would decidedly insist on

Dr. Robertson and the editor of the *Observer* making a full retractation of the article referred, and on considerable penitential work before he would allow any priest to give them absolution.

Common sense and fairness require the same thing; and I am inclined to think that the American people will not countenance such heaping prevarication.

C. E. d'Arnoux

Washington University

The Injustice of Our Employers' Liability Laws

[Dr. Frank O'Hara, of the faculty of the Catholic University of America, contributes to the Portland (Ore.) *Catholic Sentinel* (Aug. 18th) a paper on the above subject of which we take pleasure in reproducing the salient paragraphs below.]

The essence of the difference between the European theory of the liability of the employer for injuries to the employee and the American theory on the same subject is this: If a man is injured in the course of his employment in Europe, the injury is charged up to the business. In this country when an employee is injured a law suit is instituted to find out who was to blame.

Under the common law, which is applicable in the United States to-day in so far as it has not been modified by statute, the master is bound to use reasonable care and diligence to prevent accident and injury to his servant as well as to the general public. But the common law has introduced three subsidiary principles which go a long way towards nullifying this guarantee as far as the employee is concerned. These are the principles of "assumed risk," "common employment" and "contributory negligence."

Let us first examine the assumption of risk by the employee. The law locates the liability in case of accident by finding out who is to blame. But in a majority of the industrial accidents no one is to blame. The accidents just happen. They are incident to the carrying on of modern industry under high pressure. They are the ordinary risks of the business. The common law says that these hazards shall be carried by the servant. He knows what they are and if he does not wish to run the risk he has the option of giving up the employment. Besides, the lawyers tell us, wages are enough higher in the more dangerous trades to pay for the risk involved. This is notoriously not true, but since it has seemed true to the lawyers it makes a good legal argument. The upshot of the matter is that the servant is held to assume the ordinary risks of the business. As the Supreme Court of Oregon stated it in Duntley v. Inman, 42 Ore. 334, the principle is "A master is not an insurer of the safety of a servant and is liable for only those injuries that result from defects in the

machinery which were, or ought to have been known to him, *and were unknown to the servant.*" (Italics mine.) "A master is not under obligations to furnish the best appliances for the use of his servants, but his liability is discharged when he furnishes such appliances as are ordinarily used for the purposes intended, and keeps them in proper condition." In the case cited, Duntley was operating a planer, when, owing to a defect in a pulley, he was caught by a belt and dragged into the machine and killed. The master was not supposed to know about the defective pulley and the widow was unable to collect damages.

The second principle enumerated above, that of common employment, works out likewise to the detriment of the employee. The principle is thus stated: Where a master uses due diligence in selection of competent and trusty servants and furnishes them with suitable means to perform the services in which he employs them, he is not answerable to one of them for an injury received by him in consequence of the carelessness of another while both are engaged in the same service. To take an example, two freight trains come into collision owing to the negligence of a telegraph operator who sleeps at his post and fails to receive a message. One of the engineers is killed. Under this rule, his widow is unable to collect damages from the railroad company, because the accident was due to the carelessness of a fellow servant. In a somewhat similar case this rule was laid down by Mr. Chief Justice Bean of the Supreme Court of Oregon (Johnson v. Portland Stone Co., 40 Ore. 436): "When the master has provided for the servant a reasonably safe place in which to work, he is not responsible because it is afterwards made dangerous by the carelessness or negligence of a co-servant or employee, while in the discharge of duties pertaining to a mere operative, even though he be the superintendent or foreman in charge of the work.

The third principle is that of contributory negligence. To quote the Supreme Court again (Hurst v. Burnside, 12 Ore. 520): "However slight the negligence upon the part of a plaintiff may be, if it be such that but for that negligence the misfortune could not have happened, he cannot recover." In other words, however great the fault of the employer may be, if the employee was guilty of some slight fault without which the accident would not have happened, the employee must shoulder the whole of the responsibility for the accident.

The employee then, it seems, must carry the ordinary risks of accident which are traceable to nobody's fault but which must occur as long as modern machinery is run at high speed. He must also

carry the risks due to the negligence of fellow servants. And he must carry the risk of all accidents where he is to blame, although the employer may be far more guilty of negligence than he is. The employer needs, therefore, to carry the risk only in those cases where positive negligence can be traced to him, and those only where the employee is entirely without fault. The lawyer's theory is that where there is danger the wage earner is highly enough paid to warrant him to take the chances. This theory is at variance with the facts in two particulars: In the first place wages are often low in occupations where the risks are great, and, secondly, where the employee is killed or seriously maimed the family often becomes dependent upon charity. The high wages paid to those who escape the misfortune do not compensate for the lost self-respect of the unfortunate.

In no State of the Union are the laws with regard to the compensation for injuries in the case of industrial accidents such as should be tolerated by a civilized nation. The least that can be said of them is that they are shocking and barbarous. But the hopeful sign is that all over the country the question is being agitated and gradually, as human life and limb grow in importance in the public estimation as compared with dollars, more wholesome laws will be made for the conservation of human beings.

MINOR TOPICS

THE TWELTH PROMISE

We lift the subsequent interesting notice from the review pages of the September *Month:*

"Scandal is often taken at the terms of what is called the Twelfth Promise made to Blessed Margaret Mary. Does it not involve a doctrine radically opposed to the fundamental principle of the Catholic religion, and must not its necessary effect be to encourage persons who have made their Nine Fridays to nurse themselves in a foolish confidence instead of striving through life to "make their calling and election sure"?

On the other hand, the evidence seems decisive that Blessed Margaret Mary did announce this promise along with the others, as received from our Lord and by His wish to be communicated to the world; nor has the Church ever excepted this one promise from the practical sanction she has given to them all. Moreover, priests who have intimate knowledge of the working of this Twelfth Promise among those who make their Nine Communions assure us with striking unanimity that, so far from encouraging presumption and neglect in after-life, the practice acts as a powerful motive for persevering

in the good use of the sacraments.

These are the undoubted facts on both sides. For proofs of the authenticity of the Promise, and for a solid study of its theological bearing, readers who know Latin may consult Padre Galeazzi's *De praecipuo e promissis SS. Cordis Jesu seu de novem communionibus* (Desclée: 2.50 lire). Padre Galeazzi makes, however, two necessary reserves, which those who preach the Promise should bear constantly in mind: (1) that the Promise be explained in the spirit in which it was made; (2) that the certainty of final perseverance it holds out is moral, not absolute and infallible.

THE ORIGINES OF LOURDES—NEED OF RIGID CONTROL OF THE EVIDENCE

Commenting on the notorious lack of exactitude in Father L. J. M. Cros's official history of the origins of Lourdes *(Notre Dame de Lourdes)*, Fr. Herbert Thurston, S. J., says in the *Month* (No. 555, pp. 301 sq.):

"It should be added, however, in explanation of this want of exactitude, that Father Cros had already completed an *Histoire Critique des Evènements de Lourdes,* in which the more important documents were incorporated textually. This work for some reason has not yet seen the light. *We can only hope that by its publication before long we may yet be enabled to establish a rigid control of the evidence upon which the history of the origins of Lourdes ultimately depends.*"[1]

[1] Italics ours.—A. P.

This rigid control, as Fr. Thurston implies, is still impossible, and until all the evidence is published no cautious Catholic—and Catholics ought all to be cautious in matters of this sort—can be blamed for withholding assent to the miraculous character of the story of Bernadette Soubirous.

A TOWN WHERE MIXED MARRIAGES FLOURISH

To the Editor of the CATHOLIC FORTNIGHTLY REVIEW:

In reference to the extraordinary defence of mixed marriages published by the Rev. B. M. O'Boylan, of Newark, O., and quoted in your excellent answer (CATHOLIC FORTNIGHTLY REVIEW, XVII, 15), the enclosed description of the community he paints with so much *couleur de rose* may act as a corrective. The reverend gentleman's theology seems to be as decadent as his town. Very truly yours JOS. H. MCMAHON.

Lake Placid, N. Y., Sept. 6th

*

The description referred to by our correspondent is taken from the New York *Sun* and reads as follows:

The report of the Licking county Grand Jury upon the lynching of Carl M. Etherington, the Anti-Saloon League detective, at Newark, Ohio, on July 8, confirms the worst things that were said about Mayor Atherton, Sheriff William Linke and Chief of Police Zergebiel, at the time of the atrocity. Newark, which is a town of about 25,000 inhabitants, is thirty-two miles from Columbus, and has locomotive and boiler shops and many factories. It was supposed to be a "dry" town, but the authorities must have known of the existence of "speak

easies," and they made little or no attempt to keep the disorderly element in check or to look after the morals of Newark. It was, in a word, a decadent town, and its officers sworn to keep the peace and protect human life were a disgrace to a civilized community.

The lynching of Etherington took place after a raid of the "speak easies," and was planned as deliberately as if there were no police to be reckoned with. Not a member of the mob wore a mask. Etherington was hanged in the court house square from an improvised scaffold. The identity of those most active in the lynching was known. The tragedy was merely an incident in the war between the rum-sellers and the Anti-Saloon League. "Lawbreakers," said Judge Seward, who issued a venire for a special Grand Jury, "have openly defied the courts here for years. The city and county officers have openly connived at violations of the law, and finally it has taken bloodshed to awake the law abiding element to a realization of the deplorable situation."

There can be no doubt that civic pride was dead in Newark. The "best of citizens" lived in terror of the lawless element. The Mayor was a weakling and feared to oppose it, and the Sheriff and Chief of Police were hand in glove with it for political reasons. Governor Harmon, in the emergency, acted with his usual energy, suspending the Mayor and Sheriff, despatching troops to Newark, and speaking his mind freely about its cowardly citizens. The Grand Jury has now indicted twenty-five persons for murder in the first degree, twenty-one for rioting, ten for assault, and ten for perjury. It has found that Mayor Atherton skulked away when the mob was preparing to lynch the detective; that the Sheriff left the jail while the mob was battering down the door to get at Etherington, who was held there for safe keeping; and that the Chief of Police played a game of cards in a neighboring saloon when the victim was being hanged.

We do not know what effect Governor Harmon's vigorous speech and determined use of troops in dealing with the criminal and disorderly in Ohio towns like Newark and Columbus will have upon his prospects as a candidate for Governor, but it is evident that Ohio needs such a man in the highest executive authority, and that only men of his calibre and resolution can save such cities from degeneration and anarchy.

THE BATTLESHIP "MAINE" AGAIN

The *Mexican Herald,* edited by an American, in its issue of Aug. 21st published an article headed "Some Inside Facts on the Blowing Up of the American Battleship 'Maine.'" In the first place the *Herald* prints the statement of a prominent New Yorker, now in Mexico, that the private reports of experts who examined the hull for the United States Government are that the explosion was the result of carbonic acid gas generated from coal which had been taken on board ten days before the arrival of the battleship in Havana harbor. The man who makes this statement has, according to the *Herald's* story, made a close study of the battleship "Maine" as he was one of the heaviest stockholders of the United States Battleship Maine Salvage Company, formed for the purpose of raising the vessel from Havana harbor. He says:

It is well known to naval officers of the United States, that the coal bunkers of the "Maine" were next to the ten-inch shell room, and that fresh coal was taken on within ten days prior to the explosion. The investigation proved beyond a doubt that just before the explosion a man went down to the bunkers with a naked light, which caused an explosion of the accumulated carbonic acid gas.

The first explosion blew out the light frame bulkhead of the bunkers and set fire to the magazine. The second explosion was then but a question of a few seconds.

The report of the divers submitted to the Spanish and the United States

Governments was that the plates of the greate battleship were blown outwards, and that they, when examining the hull, walked on them around the vessel.

We give this statement for what it is worth. The man, whoever he is, says nothing that has not been at least strongly suspected long before this. "The unwillingness of our government to raise the 'Maine,'" comments the *Sacred Heart Review* (Vol. 44, No. 11), "may be due to mere inertia or it may have another cause. This matter can never be settled definitely till the 'Maine' is raised from the waters of Havana harbor."

THE REFORM OF OUR CATHOLIC SOCIETIES

A Contributor to the Quebec *Vérité* writes under this head in Vol. 30, No. 7 of that excellent journal:

"A friend of mine who had just returned from Rome told me not long ago that he believed that among the important reforms to be expected would be the reorganization of our Catholic societies in conformity with a model type which Pius X has himself conceived and which he intends to impose as obligatory. Hearing of the dissolution of the 'Sillon' I cannot help thinking that Pius X is about to inaugurate this reform, of which many of our Catholic societies stand in such sore need. Pius X is an indefatigable reformer. In spite of his intense preoccupation with doctrinal matters, he finds time to accomplish many useful reforms. When he turns his eyes towards America to study the organization of the different societies which exist here among Catholics, we may surely expect some surprises. How deplorable is it not, for example, to see so many thousands of Catholics lost in neutral and mixed societies which are but so many stepping-stones to Freemasonry. While awaiting the happy day of reform, the Catholic press has the duty of vigorously combatting the neutral societies and of pointing out the weaknesses of certain Catholic associations, which are really nurseries of Liberalism. Let these latter learn a lesson from the fate of the 'Sillon.'"

May God speed the day of this urgent reform!

HYMNODY AND THE REFORMATION

Many non-Catholic writers persist in the attribution of much of the early sixteenth-century German hymnody to the rising Lutheran influence, but it has now been amply proved that the hymns of the Hussites and of the Bohemian brethren are by no means original, many of them being merely translations from the Latin adapted to old plain chant melodies. The first printed collection of the Bohemian brethren contains 89 hymns, and was published in 1501. Subsequently, in 1531, appeared W e i s s e's collected vernacular hymns (157), for the use of the "Unitas Fratrum," also known as the "Bohemian Brethren," or "Moravians."

In 1524 appeared Luther's first h y m n - b o o k, containing eight hymns, and in 1545 his final revi-

sion of hymns, by V. Babst, was published at Leipzig, containing 101 hymns, of which Luther is said to have written 36, although it is necessary to note that 28 of these are translations or paraphrases from pre-Reformation sources.

As regards Luther's musical genius, he has also been credited with the composition of at least two dozen hymns, but under the searchlight of recent investigations, his claims have been whittled down to thirteen. Of these thirteen, five are exceedingly doubtful, so that according to the latest authorities, Luther can only be given the credit of having composed eight hymns, including the famous "*Eine feste Burg ist unser Gott,*" first printed in 1529. The so-called "Luther's Hymn" cannot be ascribed to the pseudo-reformer: it had appeared in 1523 as set to the older hymn, "Nun freut euch, lieben Christengemein," and was a popular folk-tune. Similarly, recent hymnologists are inclined to doubt Luther's claim to "Vater Unser," his versification of the Lord's Prayer. Rev. W. H. Frere says that Luther, both in words and music, 'made much use of already existing materials,' and he considers that 'it is very difficult to say where translation and paraphrase end, and original work begins.' Even the tune used by Luther for his hymn against the Pope and Turk (written during the time of the crusade against the Turks in 1541), "Erhalt uns, Herr," was adapted to a pre-Reformation plain chant melody.—W. H. Grattan Flood in the *Irish Ecclesiastical Record,* No. 513.

IGNORANCE OF CATHOLICS WITH REGARD TO SECRET SOCIETIES

A lay member of the order of the Catholic Knights of America writes as follows in Vol. 24, No. 1 of the *C. K. of A. Journal:*

"During the week of August 7 to 14, which was called Knights Templar week in Chicago, I was very much surprised to learn that so many Catholic men, young and old, and especially men belonging to a number of Catholic societies, did not know that the Knights Templar is a Masonic organization. I have overheard quite a few conversations of men who call themselves practical Catholics as to the greatness of this body of men and just because they have the cross and the words 'In Hoc Signo Vinces' on their emblems, these Catholic men were led to believe that this was a Catholic organization and when one would try to convince them that they were wrong, they would say, 'Why, they have the same uniform that the C. K. of A. and the Knights of St. John has and we can't see any difference,' and not until their attention was called to the fact that the cross of the K. T. was red and our cross yellow or of the papal color, and that the K. T. uniform and emblems had been stolen from the Roman knights who were the defenders of the Church, would they believe otherwise, and still there are some that are in doubt as to the truth of this.

"Our younger generation is quite often led to believe that the sign of the cross and the words 'In Hoc Signo Vinces' is all that is required to make an organization Catholic."

The woful ignorance of so many of our Catholic laymen on the subject of secret societies is probably the chief cause why the secret society humbug is making such inroads among us. Not only are numerous Catholics affiliated with dangerous organizations of the stamp of the Modern Woodmen, the Elks, the Eagles, etc., but the false (largely Masonic) principles underlying these organizations are gradually infecting Catholic societies and societies of Catholics in themeslves unobjectionable. *Quousque tandem...?!*

THE "PSYCHOLOGICAL" METHOD IN TEACHING RELIGION

Speaking of the method (called "psychological" by its advocates) of imparting elementary religious knowledge by means of object lessons (as exemplified by Pace and Shields in their well known little text-books) the Rev. David Barry says in the *Irish Ecclesiastical Record* (No. 513):

"....It may truthfully be said that the reasons requiring the adoption of this somewhat indirect method in ordinary subjects do not apply with such cogency in the domain of religious knowledge, where the development of the pupil's intelligence is a secondary consideration, and the acquisition by him of a fixed amount of positive knowledge within a limited time is essental. For if the pupil be allowed to deduce the information for himself, it cannot be expected that he will amass as much of it in a given time as if it were presented in the more concentrated form of question and answer, much more beneficial though the former method may be for the expansion of his nascent intelligence. The great disparity between the training in religion and that in other subjects is that a certain minimum of religious knowledge is necessary, whereas any specified quantity of secular knowledge is not, or should not be required. In ordinary subjects of the curriculum, the standard of mental development that the child has attained should form the sole criterion of his proficiency and of the success and adequacy of the education he is receiving. I am afraid, also, that if that acquaintance with religion which is necessary even for children had to be acquired through the medium of examples, many of those selected would be inapt and improbable, and many of the deductions forced and artificial. I suppose that if the teacher had more than the average share of ability and sufficient time at his disposal, a judicious blending of the old catechetical method with the object-lessons would be the ideal system."

WANTED — AN AQUINAS MODERNUS

Our faith has to face not physical science alone, but philosophies which would give an altogether different account of the meaning and end of human life

from that which universal tradition has delivered to us, and Catholic faith has illumined with a supernatural light. Many hands must be put to the defence; and we can scarce imagine even a modern St. Thomas Aquinas summing up in the writings of one short life-time all that philosophy, science, and theology have to say upon the world, upon God and man, and the dealings of the Creator with His creatures. "We want a new treatise 'De Anima'," writes Fr. Joseph Rickaby, in his English version of the *Summa Contra Gentiles*, "to be written by some 'Aquinas Modernus,' who shall be at once a profound Aristotelian and an expert biologist, and shall consecrate his life to this one study of soul."

But this is only one portion of the vast territory that has to be covered; and many laborers, each in his own place, must work at the appointed task. — Rev. H. G. Hughes in the *Ecclesiastical Review* for September.

REALISM ROARANT ET RAMPANT

Discussing the "strong" writing indulged in by Jack London and others of his stripe, the N. Y. *Evening Post* (Aug. 20th) says:

For the uproar of this age of steam and steel, there must be language and situations that are strident, that are "strong." To insure this, it has become the fashion for writers to search for themes among hurricanes, navvies, and low women—here, at least, is life, this crude raw fabric which is eloquent because so genuine. As a result, a great deal of brutality has come into literature, promiscuous swearing, and praying so vigorous that it might, in any other age, be mistaken for cursing. At the theatre, women are asked to listen to the speech of bar-rooms and brothels; the conventional "damn," which used invariably to tickle the audience with surprise, is now received in silence—it is too mild, and, more important, is not half what the poor devil would be sure to say.

The pass to which we have come is, apparently, realism doubly insured. First, we are given the "actual facts" of life; and, second, the facts in the large, or in the violent. Such a development is apt to occur when an age breaks away from the moorings which held it to the past, and begins to set up for itself. It is scarcely conceivable that any one who retained a true understanding of the best literature of all time, should go so far astray. One need mention only a few names to see that the most moving literature which the world has ever known, and therefore, the most truly realistic, has always been touched by a quickening imagination; and that only in times of mediocrity has the purely literal appeal been potent. To judge by the past, first-rate writing has invariably shown a nice balance between fact and fancy. There never was a time, we suppose, when men who wrote were more immersed in the actual life all about them, or felt the reality of their existence more keenly, than in the reign of Elizabeth. Most of them were engaged in diplomatic embassies, fighting

at one time or another, and face to face with difficulties, religious or otherwise, which can hardly be paralleled to-day. And yet there is, we believe, scarcely an instance in them of the photographic method which to-day we so adore. If there are loud-mouthed fishwives, sometimes, they at least fall into a much larger and more imaginative scheme than their introduction for their own sakes.

If we define with some perspective and regard for past ages, the tendency by which the present is so much obsessed is not realism at all, but a kind of glutted literalism. We should not labor under the false impression that we are getting "the real thing." It may be, of course, that not only no writer but no audience has sufficient imagination to appreciate a treatment of our modern life in the older and bigger way. If such be the case, then in virtually employing the camera and the phonograph in literature we are doing our humble, but level best. We suspect, however, that those who are setting the fashion and those who have accepted it would admit no such thing; that they really believe in their boast—that now at least literature is giving us the "effectual verities" as never before, and that this should be a cause for rejoicing. At least, they will not take seriously one who insists that, perhaps, there is yet truth in the "universals" of Aristotle and Shakespeare which, if applied to modern life, might furnish us with literature of something deeper than lip-value. Certainly, there was never more need than to-day for a calm discussion of the question, "What really is realism?" For ourselves, we agree with the statement that "the dewy shimmerings in the soul of man are quite as much an actuality as fried onions or a braying ass."

HYMNS FALSELY ASCRIBED TO ST. BERNARD

For long St. Bernard has been regarded as undisputed author of the charming hymn, *Jesu dulcis memoria,* but the illustrious Solesmes Benedictine, Dom Pothier, has discovered a copy of it in manuscripts of about the year 1070, in which its ascription is assigned to a Benedictine Abbess. The full text consists of 53 stanzas. St. Bernard's supposed authorship was dated as from about the year 1135, but Dom Pothier's discovery disproves such an ascription. The tune was borrowed from *Christe, Redemptor omnium*.....

It is as well to add that St. Bernard's claim to the hymn *Salve caput cruentatum* is not sufficiently established, and it cannot be traced earlier than the fourteenth century.

Nor can the beautiful Complin hymn, *Salve Regina*, be ascribed to the founder of Clairvaux, as it is to be met with in manuscripts of the year 1100; it was written and composed by Hermannus Contractus, and it is to be found, with the music, in a Durham manuscript of the year 1200.—W. H. Grattan Flood in the *Irish Ecclesiastical Record*, No. 513.

FLOTSAM AND JETSAM

The new Code of Canon Law, writes one who has excellent opportunities of knowing, is now practically complete in its first draft. A great many minor modifications will probably be made after the bishops of the whole Catholic world have studied it and made observations as they may deem necessary, but the essential part of the work is finished once and for all. The Code will be divided into three parts, but we believe that it will be published in a single volume. The edition officially published by the Holy See will contain not only the text of the Code but a very important commentary which will elucidate many points of the text. When the Holy Father formed the Pontifical Commission for this colossal work he hoped that the forty consultors would complete their labors in five years—nearly seven years have passed since then, and two years more will be required before it is possible to promulgate the new Code.

*

It is the opinion of Mr. Frank P. Hill, librarian of the Brooklyn Public Library, that the life of a periodical printed on the cheap wood pulp paper now used in newspaper manufacture is not likely to be more than fifty years. This, Mr. Hill asserts, in the course of a thoughtful article in the *Library Journal* means "that the material for history contained in the newspapers will not be available after the period mentioned, and that all such historical records will eventually disappear unless provision is made for reprinting or preserving the volumes as they exist at present." The suggestion that a limited number of copies for filing purposes might be struck off on a higher grade of paper than that employed for the main editions has been declared impracticable by newspaper publishers. Still more costly would it be to reprint the daily newspaper for the uses of the librarian. There remains the alternative of treating the newspaper sheet with some chemical preservative. Such a solution has been experimented upon in Germany, it is said with considerable success.

*

From the fact that the organization of a corps of Socialist Boy Scouts has been suggested in certain quarters, we foresee a wide application of the "boy scout" idea, which has suddenly sprung into popularity. Suffragist boy scouts; Temperance and Liberal Excise boy scouts—the possibilities are limitless. The Boy Scouts may easily come to rival the Ladies' Auxiliary. How long the fashion will last is a different thing. We are a fickle people.

*

Bishop O'Reilly, of Baker City, Ore., says in an official circular to his clergy, dated August 9th, 1910:

"In view of the great importance of the matrimonial contract, binding its parties until death, and

to prevent as far as possible such unhappy marriages as arise too often from unions wherein husband and wife disagree concerning the most vital matters of life, viz.: the truths of religion and the principles of sound morals, we have deemed it our duty to make the following regulation concerning mixed marriages: Henceforth no dispensation for a mixed marriage will be granted in this diocese, until the non-Catholic party shall have received instructions in the elements of Christian doctrine, preferably in the presence of the Catholic party, at least six times. The object of this regulation is: (1) To do away with any false notions or prejudices which the non-Catholic party may have regarding the Catholic religion; (2) To obtain some guarantee that the non-Catholic party will fulfil the promises that are to be made before the dispensation can be granted; (3) To ascertain the religious state of the non-Catholic party, and whether he or she has been validly baptized."

*

Although the tunnels which now connect Switzerland with Italy have greatly decreased the importance of the St. Bernard and other passes, especially during the eight months of snow, it is still deemed advisable to employ St. Bernard dogs, as in the good old times. It is no longer customary to send out the dogs alone, with baskets of food and drink, but a man always accompanies them. Usually a young dog is taken along that he may learn his duties. These dogs are not really of the famous old St. Bernard breed. That originated in the fourteenth century, through a cross between a shepherd dog from Wales and a Scandinavian dog whose parents were a Great Dane and a Pyrenean mastiff. The last pure descendant of this tribe was buried under an avalanche in 1816. Fortunately, there were found subsequently, at Martigny and on the Simplon Pass, a few dogs which, by crossing with mates from Wales, yielded the modern St. Bernard dog, which is physically even stronger than his mediaeval namesake, and shares most of his traits. The loss of one of these dogs, as recent cablegrams show, is regarded as a calamity.

*

Much speculation has been indulged in as to the author of the magnificent Pentecostal hymn *Veni Creator,* but Dreves has conclusively proved that the authorship must be ceded to Rhabanus Maurus, who died in 856.

There is much greater difficulty as to the authorship of the lovely sequence *Veni Sancte Spiritus,* but though it is generally held to be the work of Pope Innocent III, who died in 1216, the latest researches go to prove that Stephen Langton wrote it. It was not written earlier than 1190 or 1195, though the date may possibly be after 1200.

The tune to which *Veni Creator* was adapted belongs to the Easter hymn of St. Ambrose *Hic est dies verus Dei,* and it was also borrowed for the thirteenth-century hymn, *Salvator mundi Domine.*

BOOK REVIEWS AND LITERARY NOTES

—*The History of Religions* series of the English Catholic Truth Society is now complete in four neatly printed 12mo volumes, comprising each eight lectures of thirty-two pages by such writers as Bishop Casartelli, Fr. C. C. Martindale, S. J., the Rev. G. S. Hitchcock, Dr. Adrian Fortescue, the V. Rev. Vincent McNabb, O. P., Msgr. C. J. Cronin, Fr. Joseph Rickaby, S. J., Frs. E. and M. Power, S. J., etc. While the series does not and cannot profess to be complete or exhaustive, (many problems are but hinted at or wholly omitted), and the lack of a synthesis is painfully apparent, they respond at least partially to a crying want among English speaking folk by soberly and trustworthily setting forth the leading facts connected with the history of the great non-Christian religions and of Christianity itself with its great crises and its periods of disintegration. There is to be added, next year, a fifth volume containing a full comparative index and a final paper of generalized conclusions. The price is exceptionally low (60 cts. per volume), and we trust this valuable and interesting series will soon be found in every Catholic library. Catholics should also see to it that it is put on the shelves of our public libraries, where it is sure to do much good.

—B. Herder sends us the second volume of the practical sermons and addresses by Msgr. P. de Mathies. There are in all eighteen *Predigten und Ansprachen*, based on the Sunday gospels from the Second Sunday after Easter to the Feast of Sts. Peter and Paul, and sixteen "occasional sermons." The writer addresses himself especially to young people who have already come in contact with the world and taken note of its anti-Christian spirit. He tries to remind such souls of the most important truths of their Catholic faith and of the chief means of grace, and to show them what priceless treasures are stored in the devotions and liturgy of our Church. The collection is also to serve the purpose of occasional spiritual reading. There is the same note of "timeliness" which we have already remarked in the former volume. Many an American city pastor could well apply, for instance, to some of the more worldly-minded and frivolous of his congregation, what Msgr. de Mathies says in his nineteenth sermon, on "Conduct in Church." (*Predigten und Ansprachen zunächst für die Jugend gebildeter Stände. Von Msgr. P. de Mathies. Zweiter Band.* B. Herder. 1910. $1. net).

—*A Damsel Who Dared. A Novel. By Geneviève Irons* (B. Herder. $1.60). We follow in this novel the vicissitudes of a young English convert who, after many strange experiences, is at last free to follow her vocation and becomes a nun. The difficulties, both external and interior, of converts, the prejudices of non-Catholics, the delinquencies of Catholics and the effect of these shortcomings on the non-Catholic attitude towards the Church are exemplified with remarkable clearness in this book. There is

one passage in particular, on the ignoring of the *Motu proprio* on Church music, which we wish it were possible to quote.

—After having presented us with several timely brochures on the need of a more vigorous Catholic social apostolate, the Rev. Charles D. Plater, S. J., now turns his attention to a special phase of the Catholic social movement—namely interest and well-directed activity in the cause of the Catholic press. Unless we support our Catholic papers and periodicals and help along the work of our generous Catholic editors, who are very often carrying on single handed and in face of many obstacles the noble work of defending Catholic truth, all our talk about Catholic social reform will be a mere beating of the air and will remain devoid of solid fruit. In this pamphlet Fr. Plater shows how our spiritual rulers have come to a realization of the need of a Catholic press in these days of print when a calumny against our Church, or a false social and political doctrine, may be multiplied a thousandfold by the cheap paper and pamphlet. Cardinal Lavigerie well and wisely said that the supporting of good Catholic papers is of greater need today than the building of churches and cathedrals, though that zealous French prelate could surely not be accused of neglecting works which make for God's glory in religious worship. The author refers to what has been done in France, in Germany, and in Austria by means of the Catholic periodical press. The difficulties that beset us in this country are just as great and as numerous as those with which our French, German, and Austrian brethren had to contend, and hence all the more urgent is the duty of American Catholics of doing all in their power to support the apostolate of the press. (*The Apostolate of the Press by Charles D. Plater, S. J.* London: R. & T. Washbourne, Ltd. 1910. American agents: Benziger Brothers).

—*The Diary of an Exiled Nun. With a Preface by François Coppée. Authorized Translation* (B. Herder. $1.) If it be desired to understand the practical result of the banishment of the religious orders from France, it is to records like this, of actual experience, that we must turn. Let those Catholics—and some there are—who are disposed to excuse the policies of the French government toward the Church, read this journal kept by a member of a suppressed community. The preface by the late François Coppée is a valuable introduction.

—*Die Jugend grosser Männer. Sonntagslesungen für Jünglinge zusammengestellt von Dr. Konstantin Holl.* (B. Herder. 1910. 80 cts. net.) Contains forty short and interesting sketches of the youth of illustrious Catholic men in Church and State by one whose previous writings have shown him to be a friend and wise counsellor of the young. A reviewer of this book said: "The wonder is that the little work has not been put forth earlier." We too may wonder for we know that one of the best ways to teach the young is by example. And here you have them in abundance: canonized saints, poets, publicists, scientists, priests, artists, and statesmen.

Very appropriately the author places at the head of his precious booklet the words of the 12th chapter of the Epistle to the Hebrews: "And therefore we also having so great a cloud of witnesses over our head, laying aside every weight and sin which surrounds us, let us run by patience to the fight proposed to us." This great "cloud of witnesses" has increased so immeasurably through the past 2000 years, chiefly by means of the grace and uplift imparted to her children by the Catholic Church, that the words of the great Apostle are now more than ever true. The only jarring note in this excellent booklet is the omission of English and American repersentatives among the forty immortals.

—*Under the Ban. A Tale of the Interdict. By C. M. Home* (B. Herder. 60 cts.) A thrilling history of the adventures of some good folk who lived in the time of wicked King John in England. It should serve young people by lending reality to English history of the period, but it cannot fail to interest even those who are only on pleasure bent.

—In *Praxis celebrandi missam aliasque functiones eucharisticas, auctore Michaele Gatterer S. J.* (Oeniponte, Felician Rauch) the Professor of Liturgy in the University of Innsbruck has added another to the already long list of manuals of sacred ceremonies. Perhaps its distinguishing mark, when compared with other manuals of the same kind, is its scientific appearance. Almost every page contains ample references to the standard liturgical works, books of rubrics, decisions of the various Roman congregations, the *Pontificale Romanum*, etc. The work can be recommended as a very useful and thorough exposition of the subject. (American agents, Fr. Pustet & Co. Price $1.)

—*Boys of St. Batt's. By R. P. Garrold, S. J.* (Benziger Bros. $1.25.) This is a book of that sort, rare in our times, which is comprehensible to the young and amusing to their elders. If any of the latter be suffering from the blues or indigestion, let them read of the sad death and burial of Pygmalion the Belgian hare, or of how McGinley and his chums were delivered out of the hands of the rector by the timely connivance of the coal-heavers. If a beautiful lesson be desired on the proper mode of administering and receiving "basic application of the birch"—to use an expression approved by Father Hull—let all turn to Chapter VI, which is as fine a picture of father and son as we ever expect to see.

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Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

ENGLISH

A Minister's Marriage. By Austin Rock. 271 pp. 12mo. New York, Cincinnati, Chicago: Benziger Brothers. 75 cts. net.

Life Lessons from Blessed Joan of Arc. By Father Bernard Vaughan, S.J. With Illustrations by Gaston Bussière and Preface by the Archbishop of Westminster. 142 pp. 12mo. Benziger Brothers. 85 cts. net.

The Mystery of the Most Holy Eucharist and Human Reason. By the Rev. Joseph Chiaudano, S.J. Translated from the Italian by M. Craven McLorg. 35 pp. 16mo. Brooklyn, N. Y.: International Catholic Truth Society. 5 cts. $3. per hundred (Paper).

The Friendly Little House. And Other Stories. By Marion Ames Taggart. 276 pp. 12mo. Benziger Brothers. 1910. $1.25.

St. Michael's Almanac. 1911. 13th Year. Proceeds for St. Joseph's Technical School. Techny, Ill.: Society of the Divine Word. 25 cts.

St. Michaels Kalender 1911. 32. Jahrgang. Ertrag zum Besten der St. Josephs technischen Schule. Techny, Ill.: Society of the Divine Word. 25 cts.

GERMAN

P. Paul Ginhac S. J. von Arthur Calvet, Priester der Gesellschaft Jesu. Deutsche Bearbeitung von Otto Werner S. J. Mit 6 Abbildungen. xi. & 412 pp. 12mo. Freiburg and St. Louis: B. Herder. 1910. $1.30 net.

Sittliche Tugenden. Geistliche Erwägungen von Martin Hagen S. J. (Aszetische Bibliothek). ix & 228 pp. 16mo. B. Herder. 1910. 65 cts. net.

Die Erziehung zur Keuschheit. Gedanken über sexuelle Belehrung und Erziehung, den Seelsorgern und anderen Erziehern vorgelegt von Dr. Michael Gatterer S. J., Professor der Theologie an der Universität Innsbruck, und Dr. Franz Krus S. J., Privatdozent an der theol. Fakultät Innsbruck. Zweite, sehr vermehrte Auflage. vi & 120 pp. 16mo. Innsbruck: Fel. Rauch. (American agents: Fr. Pustet & Co.) 1910. 35 cts.

LATIN

Missale Romanum, etc. Editio XVI. post alteram typicam. 18mo. Fr. Pustet & Co. Cloth, $2, morocco, $2.75.

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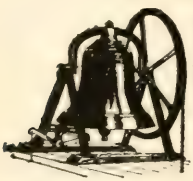

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President Pritchett of the Carnegie Foundation on "The Spirit of State Universities"

The *Atlantic Monthly* of June printed an article by Mr. Pritchett, entitled "The Spirit of State Universities." The article was originally delivered as an address at the charter day exercises of the University of California, on March 23. It is by far the boldest, the most dogmatic and the most vulnerable of all that we have ever read of Mr. Pritchett.

It would be worth while to analyze the article in all its details, to show the ex-cathedra pronunciamentoes and false reasoning. We shall confine ourselves to the following points.

1. Mr. Pritchett preaches complete State monopoly of elementary and all higher education. "By an educational consciousness in a given people," he says, "I mean that such a people has come to a stage in civilization in which they conceive of education as a natural and necessary activity of the state itself. They assume the obligation of its support as a natural and necessary part of the cost of progress. No nation is likely to be educationally efficient until it has grown into some fair possession of a national educational consciousness." In these sentences, we have a full acknowledgement of the principle of compulsory education and educational monopoly.

Mr. Pritchett states in plain and simple words that the State university, which is the visible head of our educational system, is an educational trust, but—to ward off the objection naturally connected with the odious term—"a trust governed by, and responsible to the people."

Mr. Pritchett's ideal becomes very plain when he says that the fathers would have looked upon *a state university which crowned a compulsory public school system as an autocrat dangerous to liberty*. This fear is foreign to Mr. Pritchett. He has no hesitation to advocate the old pagan ideal of education by the state and for the state; but to flatter the unthinking, he calls this education "a trust, governed by, and responsible to the people, an education of the people, by the people, and for the people." What will become of the rights and duties of the parents regarding education? The late investigation of the medical colleges by the Carnegie Foundation is, no doubt, helpful towards improving medical education. Still the investigation is as-

sumed without authority and finally tends to effect state monopoly of medical education.

2. This education must be free of every political and ecclesiastical control. Mr. Pritchett's opposition to denominational schools is well known and his unjust indictments of the denominational college have been met by dignified and unassailable answers. (See *Educational Review,* October 1908, "Christian Denominational Colleges" by Mr. Pritchett. October 1909, rejoinder by John A. W. Haas of Mühlenberg College.)

3. Who could imagine that an educated man like Mr. Pritchett would deliberately pen the following sentences: "A modern democracy will not permanently be satisfied with an educational system into whose higher schools the sons and daughters of the plain people can enter only through payment of burdensome tuition charges, or upon scholarships which at least suggest charity. Education as a charity is essentially foreign to any state whose people have risen to a true educational consciousness. Such a democracy claims the opportunity to enjoy the highest forms of education as a right."

Flattery, based on democracy, is here played out as a trump. Could I not reason in the following way: A modern democracy will not be permanently satisfied with a railroad system or a hotel system into whose cars and lodgings the sons and daughters of the plain people can enter only through payment of burdensome railway tickets or hotel rates or admission tickets which at least suggest charity. Such a democracy claims the opportunity to enjoy the highest forms of railway accommodation and hotel service as a right. We can extend this claim to any other opportunity. Why not demand in the name of democracy that houses, furniture, transportation, books, newspapers, medical aid, meals be provided and that I claim and get all these things as a right inherent in a democracy? This obvious inference would prove and be too much even for the railroad kings and the steel magnates who are willing to bestow their millions on universities.

4. Mr. Pritchett feels this underlying danger when he says: "However true it may be that there are dangers in pushing this ideal too far;" but his so-called national educational consciousness readily overcomes this "individualistic point of view." Captivated by his grand ideal of compulsory education and state monopoly of education and undenominational education, he is infallibly sure that the state university and the public school system are the greatest evidences of the constructive ability of American democracy. Whilst our magazines (*Lippincott's,* for instance) have been teeming with articles that set forth the great deficiencies of the public school, Mr. Pritchett

lavishes fulsome praise upon the system and makes the people satisfied with a condition which other well-meaning citizens and educators, led by true patriotism, are endeavoring to point out and to remedy.

5. We hold that the American spirit of liberty embraces liberty of religion and education. It is unreservedly acknowledged that the private schools of all grades are doing a great service to the country. It is granted by all fair-minded Americans that in these private schools, which insist on religious training as an essential element of all education, true and sterling citizens are trained, whilst by private support of schools the state is saved an enormous expense. (See *American Educational Review,* September 1909.) Mr. Pritchett, however, most dogmatically contends: "The rise of a great college or university on private foundation means for its state the growth of institutional loyalty. The rise of the people and by the people and for the people means the birth of an educational patriotism." This statement—welcome for its very bluntness—is apt to arouse the just indignation of all private schools. It is as straightforward and offensive as the sentence of the Declaration of Principles, adopted so unwisely in the Charleston meeting of the National Educational Association (1900): "A democracy provides for the education of all its children.... Within its walls American citizens are made, and no person can safely be excluded from its benefits."

Such unjust aspersions on all schools which are not controlled by the state are entirely un-American.

6. If space would permit, we should point to the unjust criticisms which Mr. Pritchett hurls against Pennsylvania, which "has never come into a conception of education from the standpoint of the whole people,...." whose school system is "still in the rudimentary state," against Ohio, "the most be-colleged State in the Union." The citizens of Pennsylvania and Ohio may be supposed to take care of their affairs. Philadelphia has recently given a magnificent proof of its fairness towards pupils of private and public schools. (See *America,* June 25, 1910, Vol. III, No. 11, p. 292.) We are convinced that no State is as well prepared as Ohio to solve the problem of higher education, *viz.,* the relation of private institutions to the State, on a fair and broad basis.

7. Passing over many other statements, for instance, his complaint regarding "the prevailing American superficiality and the rage for numbers," let us hurry to Mr. Pritchett's exposition on "faith in the state universities." He solemnly states that faith is necessary, that unjust attacks have been made regarding the absence of faith, that this living faith must be cultivated, that this faith does exist at the

universities, nay, that "the American university is the home of a living, triumphant faith, a faith which in the largest and truest sense is also a Christian faith." "This is an age of faith." We are amazed at the jugglery resorted to by Mr. Pritchett. "This faith is the faith of science." With an audacity which is shocking to Christian ears the XIth chapter of the Epistle of St. Paul to the Hebrews is referred to, and with an irreverence hardly short of blasphemy, the simple figure of Christ, the simple words of Christ are adduced as a proof for Mr. Pritchett's explanation of faith. Christ, we are told in plain words, formulated no creed, established no system of theology, organized no church. The Sermon on the Mount has for this new faith "more significance than the story of the virgin birth or the account of the miraculous transfiguration. This is a faith broad enough to welcome alike Jew and Gentile, Catholic and Protestant, bond and free, wherever the light of truth shines into the hearts of men."

What does this faith teach us? "Whence life came," says Mr. Pritchett, "and whither it goes, science knows not and frankly admits a mystery which it does not understand, which perhaps it can never understand."

Indeed, a little child of our parochial schools, Catholic and Protestant, that answers promptly the first question of the catechism—"Who made you?"—is eminently better qualified to solve the problem of life than Mr. Pritchett and his associates. The child knows why and how life is worth living. Mr. Pritchett says: "There has never been any other way to truth than this of the open mind and the patient, reverent and persistent search." The entire passage of Mr. Pritchett on faith is a clumsy slight-of-hand performance. It reminds us of the traveller who was asked by a wily fraud to show him his gold piece and who realized afterwards that the clever companion had substituted a shining copper coin for his valuable gold. Mr. Pritchett has attempted to convince the American people that they have something better than the old faith, although the old faith is gone. But whilst the traveller is fully aware of his loss, the American people are taught to be proud of possessing, instead of the old gold piece of which they were robbed, a much more valuable treasure. For, says Mr. Pritchett boastfully: "The American university is to-day the home of that faith. It is a faith which is real and vital.... It is the faith of humanity and in humanity. Under its inspiration great works are to be done—science and art and literature shall become active—and the American university, which embodies the intellectual aspirations of a free people, is becoming day by day the representative of their spiritual aspirations as well."

It is really strange how a man who represents the certainly well-

meaning humanitarian Andrew Carnegie and his educational benefactions, can thus stand before the American people as a sophist and pose as an infallible teacher. Will the American people swallow such foolish and arrogant preachments?

In Arizona one finds many petrefactions, once gigantic living trees. These petrefactions are the object of admiration on the part of scientists and are valued as fine curiosities in our museums. If one would boldly assert and make the American people believe that these petrified trees are as good as, nay, better than the living trees found in Arizona and elsewhere, he would not perpetrate a bolder and more glaring deception than Mr. Pritchett does by attributing a living Christian faith to the modern university.

We can not be too grateful for utterances like those of Mr. Pritchett, Ex-President Eliot, and President Hadley about the spirit of religion and faith cultivated in our secular universities. In the light of this teaching we may now understand the meaning of the warning given some years ago by Archbishop Corrigan to Catholic parents who, by sending their sons and daughters to the secular universities, expose their precious faith to the greatest dangers. We realize the meaning of the warning given out so forcibly by Bishop McFaul last year against the infidelity of the secular universities. In the light of Mr. Pritchett's teaching we admire the wise forethought and foresight of the Fathers of the Third Plenary Council of Baltimore. The words of the Fathers were embodied in the resolution of the American Federation of Catholic Societies in their national convention at Indianapolis, 1907. The resolution was as follows: *"Endorsing the wise conclusions arrived at by the Congress of Catholic Educators in their late meeting in Milwaukee, and viewing with profound regret that many of our young men and women are attending non-Catholic academies, colleges and universities, where the danger to their faith and morals is even greater than it is in elementary schools, the Federation reiterates what it declared at its Buffalo convention, that it is the sacred duty of Catholics to encourage and support Catholic education in colleges and universities, as they have so nobly done in building up and supporting parochial schools.*

"The Federation would urge, in the words of the Fathers of the Third Council of Baltimore (Decreta, t. VI, c. II: "De Superioribus Scholis Catholicis," no. 209, p. 111): *We admonish and beseech in the Lord our faithful with united efforts to hasten the happy condition in which Catholic academies, colleges and universities will be so numerous and excellent that Catholic youths without exception will find in Catholic schools whatever they want to learn, either by the will of their parents or of their own choice."*

Gandhara Art in Turkestan

The CATHOLIC FORTNIGHTLY REVIEW has already called attention to the remarkable results of the close study of what has come to be known as Gandhara art, specimens of which have been found in different parts of India. These specimens invariably betray Western (Greek) influence. A most plausible argument has been constructed by several Oriental scholars (notably by Dahlmann in his *Indische Fahrten*) to the effect that the introduction of Western ideals of art into India readily accounts for many of the resemblances between Buddhist and Christian (Catholic) ritual, etc. That some such influence of the West upon the East is responsible for the coincidences, (if there really be any need to explain them), is now almost universally conceded, and the contrary opinion, namely that Christianity copied from Buddhism, is now hopelessly out of date. In fact, so completely has this once popular theory been relinquished that so great an authority as Prof. De la Vallée Poussin, of the University of Ghent, both in his brochure *Buddhism* (C. T. S. Lectures on the History of Religions) and in his larger French work *Boudissme* (Beauchesne and Co.) merely adverts to it in passing. In the former work he disposes of the whole matter in a footnote (p. 29), by citing Dr. Jordan's *Comparative Religion: its Genesis and Growth.* "All will remember how the science which was thus airily summoned as a witness [against Catholic apologists], and which was thus relied upon to furnish the chief support of this theory, proved to be its most remorseless critic." He adds that scholars like "Weber, Count Goblet d'Alviella, and others are of opinion that Christian writings were used by Buddhists to 'enrich the Buddhist legend, just as the Vishnuites built up the legend of Krishna on many striking incidents in the life of Christ,' and just as Syro-Greek art certainly gave a Christian aspect to much North-West Indian sculpture."

Further light as to the last-mentioned point (*i. e.*, the prevalence of Syro-Greek art in the provinces of India), is constantly adding new strength to the opinion that in the matter of both art and religious rites the East borrowed from the West. Several years ago two European archaeologists of note—Grünwedel and Le Coq—began excavations in Chinese Turkestan. Their labors were richly rewarded

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and especially cleared up the relations of early Christian communities with those of other beliefs. Professor Paul V. C. Baur, of Yale University, (we quote from an abstract of his paper published in the *Journal of American Archaeology*, Vol. XII, No. 1) thus notes the result of the work of the two travelers: "The excavations show that Buddhists, Manichaeans, and even Christians lived here peaceably side by side as early as the sixth century, and that from Turkestan the converts to Buddhism brought Gandhara art to China, Korea, and finally to Japan. *East Asiatic religious art is accordingly not autochthonous, but is based on Graeco-Indian or Gandhara art.*"[1]

[1] Italics ours.

What Language Did Jesus Speak?

Although this question is not as important as Protestants would sometimes have us believe, it is interesting enough to justify a brief review of the various opinions that have been put forth in answer to it.

Perhaps the strangest view ever defended in regard to Christ's mother tongue was that of the great French scholar Hardouin, S. J. (d. 1729), in his *Commentarium in Novum Testamentum, viz.*, that Hebrew was at the time of Christ understood only by the very learned, while educated people generally spoke Latin, which they learned in the schools mentioned in the books of the Maccabees; that Jesus therefore preached in Latin and selected Peter as the head of His Church precisely for the reason that he had a good command of that tongue.[1]

There is no more inherent probability in the opinion of Isaac Voss, a Dutch scholar of the seventeenth century, who held that Christ spoke only Greek; a view which was further elaborated by the Neapolitan lawyer Diodati, who in his work *De Christo Graece Loquente* (1767) sought to prove that the vernacular of the Jews in the time of Jesus was that form of Greek which is now generally styled Hellenistic. Diodati's book contains many interesting things, but some of his arguments strike a modern scholar as puerile.

In the nineteenth century Dr. Paulus of Jena advocated a compromise theory, though he also maintained that Greek was widely used in Palestine when our Lord lived and taught there. Professor Hug of Freiburg defended a similar thesis in his introduction to the New Testament. Somewhat later (1864) Dr. Roberts in England summed up his own opinion and that of many other contemporary

[1] It is doubtful whether Hardouin, upon whose eccentricities we need not expatiate, really meant what he said.

scholars in the words: "Christ spoke for the most part in Greek."

Another school of writers espoused the theory that Christ's mother tongue was Hebrew. "In Jerusalem, and perhaps also in the greater part of Judea, the modernized Hebrew and a purer Aramaic dialect were in use among the majority of the Jews," wrote *e. g.* Neubauer of Oxford in the *Studia Biblica* in 1885. This view was substantially shared by Sacy, Renan, and others. They have in mind the dialect of the Talmud. Others think that the Jewish vernacular in the time of Christ was a mixture of Hebrew and Aramaic, though it is doubtful whether such a dialect ever existed.

A fourth view, which is now held by most New Testament students, is that the mother tongue of Jesus was Aramaic. Though Eusebius, Julius Africanus, and other early writers say He spoke Syriac or Hebrew, we know from Biblical and Patristic writings that they probably meant Aramaic, which was the dialect of the common people to whom Jesus addressed Himself.

The Aramaic language has two main branches,—the one, called Syriac, is the idiom of the Peshito; the other, called Aramaic, is the "aramith" of the books of Daniel and Esdras. It is the latter dialect, in all likelihood, which in its later development, became the mother tongue of Christ. While the knowledge of Hebrew was never lost, Syriac lay hidden in MS. codices for centuries, until Widmanstadt of Vienna, in 1555, published his *Liber Sacrosancti Evangelii Lingua Syra Iesu Christi Vernacula Divino Ipsius Ore Consecrata et a Ioanne Evangelista Hebraica Dicta.* In 1641, the Maronite George Amira issued a "Syriac or Chaldean" grammar as that of Christ's mother tongue. Cardinal Bellarmine dampened the enthusiasm somewhat, though he himself inclined towards the Syriac, the different dialects of which were explored very thoroughly by Joseph Justus Scaliger, who concluded that the Apostles spoke a Galilaean dialect of the Chaldean language, and also the Syriac idiom of Antioch. Buxtorff's Lexicon, published in 1639, marks a retrograde movement, inasmuch as its learned author insisted that Galilean was a dialect of the Hebrew tongue. Brian Walton (1657) and John Lightfoot (1675) identified the mother tongue of Jesus with the Syriac dialect of the Targumim of Onkelos and Jonathan. The great Catholic exegetists Maldonatus and Huetius also adopted the hypothesis of a Syriac dialect, but through the authority of Hugo Grotius, and especially of Calmet, the idea gained ground that the language employed by Jesus in His popular discourses was a mixture of ancient Hebrew and Syriac.

A new era began towards the close of the eighteenth century, when Bernardo de Rossi, an adversary of Diodati, called attention to the remnants of Christ's mother tongue embedded in the Gospels,

ascribing them to a dialect which he called Syro-Chaldean. This theory, though it rested on no very solid basis, enjoyed quite a long vogue. De Rossi's dissertation, translated into German by Pfannkuche, became the basis upon which later philologists and exegetes began to work. Gradually, as all the remaining scraps of Aramaic were unearthed and scrutinized by such scholars as Winer, Luzzato, Kautzsch, Nöldeke, and Dalman, the conviction grew that the mother tongue of Jesus was a dialect of western Aramaic. This view is to-day prevalent and has been adopted by most Catholic exegetists, e. g. Knabenbauer, Belser, Felten.[2]

It seems that Aramaic was not so much an offshoot of Hebrew, as an independent branch of the great Semitic family. Many questions regarding its numerous dialects still remain to be cleared up. But so much at least has happily been achieved that the language of Daniel is no longer called Chaldaean, and that spoken by the Saviour Syro-Chaldaean, but both are now more correctly styled Aramaic. Probably the first is merely a more ancient form of the second.

To sum up: According to the latest results of philological and exegetical research, Christ, Who of course knew all the languages of the world, during His earthly career commonly employed a dialect of the Aramaic language which was generally spoken in Galilee (cfr. Mark V, 41, VII, 34). Sometimes He used Hebrew, and now and then, when addressing people who spoke Hellenistic Greek, He may have expressed Himself in that language, which was to become the medium in which His Gospel was handed down to posterity.

A Life of Cardinal Vaughan

English Catholic literature has been enriched during the last few years with biographies of several of the most prominent English churchmen. With Purcell's *Life of Manning,* with the numerous biographical sketches of Wiseman, with Barry's Literary Life of Cardinal *Newman* and Bowden's *Life and Letters of Father Faber,* English Catholics must be willing to concede that the lives and works of their great priests and bishops have been adequately described for the rest of the Catholic world.

To this array of biographies there is now added the life of one whose descent from a well known Catholic family, whose energetic work for the Church in his country, and whose kinship with other zealous members of the English priesthood and hierarchy have made him the fit subject of the latest contribution to English biographic

[2] Cfr. the latter's recently published *Neutestamentliche Zeitgeschichte,* Vol. I, pp. 34 sq., Ratisbon 1910.

history. We refer to Herbert Vaughan, who closed his eyes in death as Cardinal Archbishop of Westminster, June 19, 1903.[1]

The story of this prince of the Church should be of special interest to American readers, since while still a priest he twice visited this country, once during the stress of our Civil War, and again in 1871. Of both visits he has left his impressions in his diary from which the biographer quotes freely. But there are questions of larger interest in which Vaughan took a prominent part as priest, bishop or cardinal. Such were the attitude of English Catholics towards the dogma of Papal Infallibility, the question regarding Anglican Orders, Vaughan's direction of the *Tablet* and its controversies with other English and foreign Catholic papers, the settlement of the dispute regarding the relations of religious orders to the English episcopate. In discussing these and many other topics Mr. Snead-Cox draws from a mass of private letters, diaries and "spiritual notes," from contemporary newspaper accounts, and seldom fails to throw interesting light on the part which Vaughan took in the ecclesiastical affairs of his country.

Young Herbert Vaughan's seminary career at Rome is hardly noteworthy for any special occurrence, except perhaps the close friendship he formed there with Henry Edward Manning. After his ordination he was appointed Vice-President of St. Edmund's College, the successor in the South of England of the old Douay College and the training ground for the secular clergy of the Archdiocese of Westminster. When Father Vaughan entered upon his post he was but twenty-two years old. To qualify himself for his new duties he spent the next six months in visiting some of the principal seminaries in Italy, France, and Germany. In the latter country he met Döllinger, with whom he discussed the question of the education of the clergy and religious conditions in Austria.

Herbert Vaughan's insatiable desire for doing "great and heroic things" for God was not satisfied with the easy routine duties of an English ecclesiastical college. He had dreams of converting the heathen nations to Christ and of launching a great missionary college to equip zealous workers for this noble apostolate. Cardinal Wiseman in 1860 wrote him a beautiful letter approving of the project. This letter of the great Cardinal, Vaughan ever cherished as one of the sacred memories of his life.

With the approval of Cardinal Wiseman and with the special blessing of Pius IX, young Fr. Vaughan felt certain that the great project would be successful. But where find the money for the enterprise? He resolved on a "begging tour through the Americas." He set sail for California in December 1863. Reviewing this admirable

[1] *The Life of Cardinal Vaughan. By* Oates. St. Louis, Mo.: B. Herder. *J. G. Snead-Cox.* London: Burns and 1910. 2 vols. $7.00 net.

biography in the *Nineteenth Century*, for August 1910, Mr. W. S. Lilly writes: "Begging is not a thing which comes easy to an English gentleman, even in a good cause. No man ever begged more successfully than Herbert Vaughan, but he hated the process to the end. How he begged through the Americas may be read in Mr. Snead-Cox's sixth chapter, which has all the fascination of a romance." As a specimen of the young priest's adventures we may quote the following account of what befell him in Chili: "One day, as I was walking along the street, a man came up to me and said in Spanish, 'Are you the person who is begging for the establishment of a missionary college in London?' 'Yes, I am,' I replied. 'Then,' said he, 'take these hundred dollars.' 'Who are you?' said I, 'that I may put your name down in my book?' 'I am nobody,' he replied, and away he went, and I saw him no more. Another day I was begging from house to house, and I entered the house of a washerwoman. She gave me the coppers that were standing by her soapsuds. The next house I went into was that of a rich man. I asked him for alms, and he put his name down for £1,000."

When summoned home by Dr. Manning, who succeeded Cardinal Wiseman, Fr. Vaughan brought with him for the new undertaking the sum of £11,000. Reaching England he purchased Holcombe House, at Mill Hill, to be used as a college for his first missionaries. He at once began to infuse his enthusiastic spirit into the little community he had gathered round him. His ideal of a Catholic missioner was a high one and "difficult to flesh and blood. There was no room for half measures or for compromise between the world and God....He wanted men filled with the Apostolic spirit, who in a spirit of perfect detachment would consecrate themselves to the service of the heathen, not for a term of years, but without reserve and for ever." Despite the many obstacles in Fr. Vaughan's path, despite the difficulties he encountered and the changes he had subsequently to make in his "high ideals" regarding its management, the Mission House was successful in its object. There was no work, says his biographer, that "was closer or dearer to his heart." Closing this absorbingly interesting chapter which details the story of the founding of the "Missionary College," Mr. Snead-Cox writes: "He saw the seed-time and he saw the harvest, and he knew that when he was gone others would continue to reap where he had sown. The College he built is there, and doing today the work he planned. His missioners, under their sentence for life, are at work today in the Philippines, in Uganda, in Madras, in New Zealand, in Borneo, in Labuan, in the basin of the Congo, in Kashmir and Kafiristan. In 1908 they gave baptism to nearly 10,000 Pagans."

In 1868 for a small sum he purchased the *Tablet,* though his previous training hardly qualified him for an editor, especially in those controversial times. His lack of experience, and even of good judgment, betrayed itself on many an occasion. It was in America that Fr. Vaughan had attained to a new appreciation of the power of the press. On his return to England he determined to have a newspaper of his own. By the death of Frederick Lucas, who had founded the *Tablet* in 1840, and who had died after having "fought the battles of the English Catholics with a courage which had taken their breath away, and an ability which had compelled their reluctant admiration," the *Tablet* passed first into the hands of Mr. John Wallis. Under him it had a rather checkered career, until in 1868, as already stated, Vaughan bought the paper and thus entered upon what Snead-Cox in Chapter VIII of his first volume calls "The Newspaper Apostolate."

On October 16th, 1872, Dr. Vaughan received the Brief appointing him Bishop of Salford. During his twenty years of labor in this sacred office he was in constant communication with Cardinal Manning. There were, of course, differences in the views and characters of the two men, and these differences became increasingly evident as the years went on. Manning constantly tried to enlarge the viewpoint of his younger friend and to get him away from what he called "the Old Testament" view of affairs. The chapter entitled "Relations with Manning" is one of the most curious and at the same time one of the most interesting of the whole work, if only for the light it sheds on the character of this great convert and churchman. It is interesting to note that Bishop Vaughan strongly disapproved of Cardinal Manning's attitude toward the Salvation Army. Justifying the Bishop's objection to Manning's procedure, Mr. Snead-Cox writes: "It must be remembered that Bishop Vaughan was fresh from the great struggle in Manchester. There he had to deal with rescue societies which, though constantly appealing to the public for more funds, yet at the same time refused to hand over Catholic children to Catholic Homes where they would be kept free of cost. He had seen it proved to demonstration that with many of these societies the primary object was less to save the body than to snatch the soul of the child."

The last eleven years of Herbert Vaughan's life were spent as Archbishop of Westminster. Space forbids a detailed account of the many vital questions in which he was forced to take a part as incumbent of this important metropolitan See. The whole of the second volume is devoted to an account of Vaughan's administration of the great Archdiocese. We must pass over such interesting topics as "The Fight for the Schools," "The Reunion of Churches," "Rome

and Lambeth," and "Rescue Work in London." His last great work as Cardinal-Archbishop was the completion of the great Cathedral of Westminster, recently consecrated. We cannot forbear from quoting Snead-Cox's concluding paragraph on this subject. "Westminster Cathedral, in every sense of the phrase, was built for eternity. Its future is part of the history of London; but it is not too soon to say that the wish which was nearest to the Cardinal's heart—a Live Cathedral—has already been fulfilled, and beyond his dreams, since his death. Every Sunday morning the great spaces of the Cathedral are filled with people service after service. To have added to the architectural glories of the Empire was an incidental good; but, as Cardinal Vaughan would have said, 'It is the Mass that matters.'"

Mr. Snead-Cox's stately volumes are not only an adequate and highly readable biography of a great prelate whose influence was widely felt in all important matters concerning the welfare of the Catholic Church in England in the second half of the last century; they are also a valuable contribution to the general history of the Church during the same period. A. M.

Some Recent French Catholic Publications

One cannot but be roused to surprise and admiration at the number and excellence of the controversial works continually appearing in France. The crushing events of the past decade, far from discouraging Catholic writers, seem to have stimulated them. From the serious and authoritative character of the productions of French Catholic authors and the number of readers they must reach and influence, it would hardly be optimistic to hope for a gradual but certain renovation of the nation. It is unfortunate that a working knowledge of French is not part of the equipment of American Catholics of education, as the benefits to be derived from reading some of the more important of these French works, covering, as they do, the great questions of the day, questions which are working themselves out in our own land, are inestimable.

The Abbé Fontaine's really great work on *Le Modernisme Sociologique*[1] traces the history of the political and social principles at work in France today from their philosophic origin to their practical conclusion and results. He lays bare the causes of the present condition of the Church in France and points out to Catholics the way in which they can effectually lay hold of the only means of redress within their grasp, i. e., the ballot. The great merit of the work is that it finds its inspiration in the encyclicals of Leo XIII, of mighty

[1] Paris, 1910. P. Lethielleux, 10 rue Casette.

memory, and of Pius X, and is a luminous commentary upon these documents, especially upon the Encyclical against Modernism. A careful reading of this work will give a commanding view, not only of the French situation, but of the campaign of the Enemy as a whole, and this is what American Catholics lack.

Another work of general interest is the biography of *Albert Hetsch*,[2] a second edition of which appeared of late. No book which has lately come to our notice has interested us more keenly or more deeply stirred our sympathies. Yet, after all, this man's life was almost entirely a hidden one, and the great mass of autobiographical material which he seems to have left behind him related for the most part to his spiritual and intellectual efforts and activities. Endowed with the powers of mind and provided with an education which enabled him to acquire a complete knowledge of the philosophies of all peoples and of every age, Albert Hetsch finally studied the Catholic system, became convinced of its super-eminence and of the possibility of synthesizing the whole body of truth in every department of human activity by means of Catholic philosophy. It was his ambition to write an exhaustive *apologia* which should accomplish this stupendous undertaking, but he died just as he had clearly formulated the outline of his proposed work. The author of this life—which is anonymously published—has a French bias not at all in consonance with the character of his subject and writes, moreover, in the all-admiring manner characteristic of many French biographies; but on the whole he has succeeded in giving an impartial picture of a unique individual.

We have also on our table a learned commentary on the texts of the New Testament relating to the *Resurrection of Our Lord*,[3] which embodies the latest discoveries and conclusions of the orthodox exegetes and successfully silences (?) the futile but continuous destructive utterances of liberal writers of the day, Catholic, Protestant and anti-Christian. The work of Abbé Mangenot will be a necessity for scriptural specialists and of great value to all priests. The bibliography comprises fifty-four names of French, German, Italian and English authors of monographs or review articles of recent date. Among them is Father Case's, S. J., article "The Resurrection Faith of the First Disciples" in volume XIII, (1909) of the *American Journal of Theology*.

We have further received two books on the Masonic question: the first[4] showing that the present French government is operated

[2] Paris, 1909. Gabriel Beauchesne & Cie., 117 rue de Rennes.

[3] *La Résurrection de Jésus*. Abbé E. Mangenot. Paris, 1910. Gabriel Beauchesne. 117 rue de Rennes.

[4] *Le Pouvoir Occulte contre La France*. *Copin-Albancelli*. Paris, 1908. La Renaissance Française, 52 Passage des Panoramas.

by and for the brotherhood, the second[5] tracing Freemasonry in the world at large to Jewish sources and elucidating its object and mode of operation. We can promise the reader that he will find interest and instruction in the pages of these two volumes, though the somewhat ambiguous manner of their presentment prevents their inspiring entire confidence. S. T. O.

Rome's Decision in the Reid-Parkhurst Divorce Case

Presumably some of the readers of the REVIEW will remember how a few years ago the Reid-Parkhurst divorce was brought to the notice of the public. Miss Mary Reid, a Catholic, had married Mr. Fred. Parkhurst, an un-baptized non-Catholic. Eleven years elapsed when differences of opinion made life unpleasant for the couple to such an extent that the husband obtained a divorce by a decree of the civil court. In 1901 Mrs. Parkhurst was legally married to an Italian nobleman. In her desire later on to have this "second" alliance validated by the proper ecclesiastical authority, she cast about for reasons to establish the nullity of her first marriage to Mr. Parkhurst. She maintained that it had been null and void from the beginning, because no legitimate dispensation from the impediment known as "difference of worship" had intervened. The matter was referred to the Propaganda, in 1905, with the result of a negative verdict: *non constare de nullitate*. Not long ago the case was given a second hearing, but the Rota Romana recently returned the same verdict: *non constare* (*Acta Apost. Sedis*, Aug. 15, 1910).

While our sympathy goes out to the sufferer in the case, we find no words adequate to describe the foolishness which characterizes so many, if not most, mixed marriages.

Mixed marriages, in the eyes of the civil law, are one-sided engagements. The Catholic cannot afford to resign the salvation of his soul, in fact nobody can. But for the Catholic this means obedience to the Church of Christ, and to her law in particular which forbids divorce with a right to remarry. The non-Catholic, on the contrary, need but pick a quarrel with his partner to be permitted by the civil court to look for another and more promising alliance. The disadvantage, then, from a purely secular or worldly point of view, is entirely on the side of the Catholic.

It seems to us, a most effective way of discouraging mixed marriage is to bring home to the Catholic this lopsidedness of the whole contract, as well as the fact that, even as a mere business proposition,

[5] *La Conjuration Juive contre le Monde Chretien. Copin-Albancelli.* Paris, 1909. Same publishers.

a mixed marriage is nothing to boast of and a very risky thing at best. People want to be "smart." In fact, none of us likes "the other fellow" to get the better of him in any kind of bargain. Now here we have the case of a bargain, a life and soul bargain, in which the Catholic does get decidedly the worst of it, even from a worldly point of view.

There is a charm about the mixed marriage, or else it would not be entered. Tenthousand smiling cupids sometimes seem to conspire to deceive a Catholic girl. But when the fatal step is taken, the charm is quickly broken, especially when divorce and grass widowhood stare one in the face.

Such considerations as these should go far to open the eyes of the wilful self-deluder, before it is too late; not that the spiritual problems at issue are of less importance than the purely secular, but there are times in every man's life when scruples of the latter sort are less easily dismissed and make a deeper impression than the weightiest reasons of a purely spiritual kind.

Phosphorus Poisoning in the Match Industry

The results of an investigation of phosphorus poisoning in American match factories are presented in Bulletin No. 86 of the Bureau of Labor of the Department of Commerce and Labor. This investigation was recently made by Dr. John B. Andrews, secretary of the American Association for Labor Legislation, in cooperation with the Bureau of Labor.

The manufacture of matches where white phosphorus is used, as in all American factories, exposes all employees who come in contact with the phosphorus or its fumes to the dangers of phosphorus necrosis. The phosphorus most frequently attacks the jawbones and not infrequently necessitates the removal of an entire jaw by surgical operation. It is the experience of all factories and all countries that so long as white phosphorus is used the danger can not be entirely eliminated, although it may be much diminished by thorough ventilation and by the rigid enforcement of preventive measures.

The investigation of 15 American match factories during the year 1909 proved conclusively that in spite of modern methods and precautions, phosphorus poisoning in the most serious form occurs in this country. Numerous definite cases of phosphorus poisoning were discovered by special agents of the Bureau of Labor who visited the factories and talked with the factory managers, and it was learned that many other cases had occurred. An intensive investigation by Dr. Andrews in the homes of the work people of 3 of the factories

yielded a total of 82 cases. The records of more than 100 cases of the disease were discovered during this investigation within a very short time, though it has been the claim of some of the match manufacturers, and there is a popular impression that the trouble has not existed in a serious form for twenty years in this country. In 2 factories at least 8 perfectly authenticated serious cases were found to have occurred during the year 1909, and references were found to 3 more.

In one small factory records were secured of more than 20 serious cases during the past thirty years, many of them requiring the removal of an entire jaw. This factory has been under its present ownership since 1892. In one of the most modern establishments, owned by the same company since 1880, records of 40 cases of phosphorus poisoning were secured. Of this number 15 resulted in permanent deformity through the loss of one or both jaws, and several cases resulted in death. One death occurred at this factory in June, 1908. In another factory the records of 21 cases were secured, 6 of which were in the year 1909.

Detailed investigation of 15 match factories showed that 65 per cent of the employees were working under conditions exposing them to the fumes of phosphorus and the dangers of phosphorus poisoning. The employment of women and children is such that they are much more exposed to these dangers than are the men. Ninety-five per cent of all the women and 83 per cent of the children under 16 years of age were exposed to the dangers of the poison. The total number of employees in the 15 factories investigated was, according to the statements made by the manufacturers, 3,591, of whom 2,024 were men, 1,253 were women 16 years of age and over, while children under 16 numbered 314, of whom 121 were boys and 193 were girls.

There is no doubt that in some instances the employees have been in ignorance of the serious dangers of match-factory employment. In several factories visited, not a single notice was posted warning the employees of the peculiar dangers to which they were exposed.

In some instances the employers also have carried on the manufacture of matches entirely in ignorance of the dangers involved. The manager of one factory even stated that they had gone on for five years in no way suspecting that there was anything dangerous about the material they were using. Their attention was first called to the dangers of the industry by an epidemic of phosphorus necrosis which broke out almost simultaneously among their employees.

A movement, which had been growing for a number of years, for the prohibition of the use of white phosphorus culminated in 1906

in the international convention of Berne called on the initiative of the International Association for Labor Legislation. As a result of this convention the leading countries of Europe joined in a treaty to prohibit the manufacture, importation, and sale of matches made of white phosphorus.

Great Britain for a while held aloof from the movement, endeavoring to control the danger by the strictest kind of legal regulation. After a trial of a number of years the effort was admitted to be a failure, and legislation was, therefore, enacted which became effective the first of the present year by which Great Britain joined the alliance of the countries prohibiting the manufacture, importation, or sale of white phosphorus matches.

A harmless substitute for white phosphorus, that is commercially practicable, has been found in the sesquisulphide of phosphorus, and is largely in use abroad in the manufacture of the "strike any where" match. For the safety match red phosphorus which is not poisonous is generally used.

The United States is practically the only commercial country of any importance which has not taken any steps to prevent the unrestricted use of this poisonous substance in the manufacture of matches.

While several States have enacted laws prohibiting the employment of children under 16 years of age in certain operations in match factories, no State has yet made any adequate provision for the protection of the health of workers over 16 years of age in the match industry, although for over fifty years the dangers of working with white phosphorus have been known and recognized in this country.

MINOR TOPICS

PICTURES FOR CHILDREN

Mr. Claude G. Leland, Supervisor of Libraries of the New York Board of Education, has recently protested publicly against the so-called "comic" supplements issued by some of the newspapers as a feature of their Sunday editions. He declared that this is "the only form of art which reaches the children of the masses," and lamented the result.

All the work that schools and museums and educators may do toward raising the standard of public taste and public manners is continually being offset by the cheap and sensational press. The wise parent will avoid this type of child's book as carefully as she does the source from which it comes, keeping a watchful eye upon less thoughful friends, especially bachelor uncles, who come bringing gifts.....

It would seem that any paper in the country, no matter how careless it may be of the truth, or how conscienceless it may be in matters of business or

politics, might at least be interested in doing something worth while for the children.

If the services of the very best illustrators cannot always be obtained, a sense of humor might be developed and imagination might be stimulated in a more healthful manner by reproductions of art subjects of interest to growing people.

Mr. Leland went on to deprecate the continual choice of the grotesque and sensational as subjects for pictures to catch young eyes. Of course, it is easier to attract a baby's notice by means of a jack-in-the-box or a teddy bear than by an object less striking in outline or color. And the deformed figures in the "color pages" of the Sunday newspapers are constructed on the same principle of amusing children by showing goblin children playing tricks on people, or goblin adults upsetting the rest of the world by some clownish prank. The same idea runs through all the pictures —to divert by sudden shock, which, some critics say, is the unstable foundation at the bottom of all American wit and humor.

Some time ago the Boston *Herald* pitched its "comic supplement" overboard; we fancy nobody has missed it. Or, if it has been missed, the loss is really a net gain to the community. "Such pictures," in the words of the N. Y. *Evening Sun* (Sept. 22nd), "are only a step above the modest picture writings of savages, and cater to the savage taste in color and outlandish form. There is no doubt of the melancholy influence of such ugly puppets upon waxen minds. The father of them all, the implike Yellow Kid of horrible memory, has exercised something like a pre-natal influence upon an unfortunate generation of mothers; how else can you account for some of the young hoodlums who now make riots in subway trains every Sunday evening? The poison is subtle, but it works."

EX-PRESIDENT ELIOT AND SEX INSTRUCTION IN SCHOOL

Ex-President Eliot of Harvard in one respect seems to rival that other iconoclast, Jean Jacques Rousseau—neither can utter a truth, no matter what the subject-matter. The halo of genius though, which fringed Rousseau's statements, is altogether missing in Mr. Eliot's pronunciamentos. He has been discredited in his school-views, in his religious tenets (irreligious might be a more fortunate expression); and now he delves into sociology with the same sinister fallaciousness that has characterized his every word.

If we may credit newspaper reports, Mr. Eliot has advised, as branches of ordinary study in our common schools Social Purity, the Social Evil and Physical Regeneration and the Reproduction of Species.

Knowledge of the fiend is a useful sword, but not in the hands of a child. It cuts both ways, unless wielded by strong hands.

Probably there is still a little poetry left in child-life,—not all has been converted to dust. And this sombre fact probably induces Mr. Eliot to try to stamp out, as far as he may, the last vestige of a superstructure above just earth.

A child has no interest in matters appertaining to the animal functions in man, neither physically nor morally. Why disturb his childhood dreams? The child is not fitted for such information. His will is not developed, his judgment is inchoative,—he has no discrimination properly to appreciate cause and effect,—right use and wrong,—nor the motives underlying legal and moral abstinence. Therefore, instead of deterring such a course will allure.

First build up the child's character on the only feasible basis—religion. When he is sufficiently grounded to have a motive, then teach him about sex. But do not drape the child-form in the tatters of human strife. It were ridiculous at once and a sin.—C. E. A.

THE AMALGAMATION OF RACES IN AMERICA

The Boston *Republic* (Vol. XXIX, No. 38) takes a sane and patriotic view of the immigration problem:

Within the past decade, 1900-1910, the alien immigration into the United States has totalled the enormous figure of 9,778,512, or very nearly a million a decade. The million mark would undoubtedly have been well passed but for the financial depression of 1907-1908. The Southern Italians contribute nearly one-fifth of this increase or 1,761,948; the Hebrews a trifle less than one-tenth with 976,283, and the Poles very little less, with 873,669.

Some of the Italians and the Poles, at least of the decade's immigration, to say nothing of a goodly share of the immigration of the previous decade, have by this time intermarried with the offspring of earlier comers. It is inevitable that there should be more and more of such intermarriages as the years go by. It would be but a repetition of history.

To say nothing of the Irish element which with various slight modifications and disguises followed fast on the Puritan immigration, marriages of the scions of the Puritans with the residents of avowed Irish blood have long been fairly common. From Western New York onward to the Pacific slope, the Irish-American and the German-American have for years been intermarrying. Here in New England, we know of marriages not a few among the Poles and Italians and the Irish-Americans. Now and then, though much more rarely, Hebrews marry outside of their own stock.

Shall we evolve a distinctly American type out of all these admixtures, and if so, which of all the races going to make it shall p r e d o m i n a t e? Rash indeed, would be the attempt to prophesy. Rasher now the attempt at invidious discrimination. It is a good time for all of us to study the histories of all the races which have worked out their destinies until within a comparatively short space on the crowded stage of Europe. We shall find much to admire in all, and marvel at the points they all have in common. The humanity that loves and suffers and aspires is the same in all. The dif-

ferences are "mere surface shine and shadow."

If we take the immigration problem in this spirit, and realize that every nation is having its share in the building of America, that we have not one, but many mother lands, the ultimate American is likely to be the finest human product in this world's history.

DEATH OF A GREAT CELTIC SCHOLAR

Rev. Dr. P. C. Yorke thus comments in his paper, the *Leader* (Vol. IX, No. 36) on the recent demise of Professor Heinrich Zimmer of Berlin:

The death of Dr. Heinrich Zimmer deprives the study of Celtic of one of its most ardent devotees. The great aim of his studies was, as he said himself, in his well known appreciation of Canon O'Leary's Irish writings, to understand the Celtic spirit in all its various manifestations, from the first appearance of the Celt on the world's stage down to the twentieth century. He knew each of the Celtic languages in the same way as an educated German knows French or English. He read practically everything printed in Irish, as well as many Irish MSS, both in Dublin and on the Continent He was Professor of Sanscrit and Comparative Philology in Greifswald University for twenty-one years, and held the Chair of Celtic Philology at Berlin from 1901 till his death.

As a scholar, he was brilliant and industrious, and some of his theories opened up the way to valuable discoveries in the domain of Old Irish syntax. He was one of the first to point out the fact that Old Irish possessed a perfect as well as a historical and imperfect tense. Dr. Zimmer was not merely a grammarian however; and the language of the Celts was merely a part of his studies. In the field of early Irish history, both lay and ecclesiastical, his labors were many, and here again his brilliant and suggestive theories, if not invariably accepted as tenable by his colleagues, often pointed out the way and interesting fields of investigation. A list of his writings would occupy several columns. Like many Celtic scholars, he was often engaged in controversy, and would dispute a subtle point of syntax with the ardor of an enthusiast.

A few years ago he published a comprehensive work on Celtic history, dealing with the various Celtic nations in their religious and social life, their literature, folk-lore, beliefs, etc. The Irish section contained interesting chapters on the work of the Irish monks in building up European civilization; monastic schools and studies in ancient Ireland; the work of the Irish in preserving classical literature; the development of the Irish epic, etc.

Dr. Zimmer's kindly and genial disposition endeared him to all whom he met. Several of our most brilliant native scholars have been amongst his pupils. To these, as to all his fellow-Celtics, and those interested in the Irish Renaissance, his death comes as a grievous shock.

A PRIVATE CAR FOR A DOG

Here's the sort of thing that is calculated to reconcile poor people to that position in the world in which it has pleased God to place them:

"F. F. Drew, a lumberman, who lives in San Francisco, reached New York from Paris recently with his wife and decided yesterday to start for the Pacific coast. The Drews had with them a dog named Radium. Mrs. Drew didn't want Radium to travel across the continent in a baggage car and it was against the rules of the company to have the dog go in the sleeper. Mr. Drew settled all this very handily by hiring the special car 'Plymouth Rock,' which was attached to the Chicago special on the New York Central which left Tuesday afternoon for Chicago. The private car was to be tacked on to a Chicago, Milwaukee and St. Paul train, then to San Francisco. All it will cost Mr. Drew is $2,000." Two thousand dollars for a private car for a dog. And men trying to beat their way from city to city, on the trucks, in search of work!—The *Mirror*, Vol. XIX, No. 74.

SHALL WE DEMAND STATE AID FOR OUR SCHOOLS?

Like the CATHOLIC FORTNIGHTLY REVIEW, the New Orleans *Morning Star* cannot agree with Rev. Th. F. Coakley and others who are willing to let "the State set the educational standard to be attained [in our parochial schools], conduct the examinations, approve the buildings and certify to the fitness of the teachers" in return for a *pro rata* share of the public school tax. "We have our standards of education, that are far superior, far higher, truer and more beneficial, not only from a secular standpoint, than any standard ever set by secular educators," says the *Morning Star* (Vol. 43, No. 9). "We alone are the judges of the fitness of those who are to train our children for time and eternity. Let us go on in the way that we have marked out; let us never place our schools, that we have built up at the cost of such self-sacrifice and effort, in the position of the schools in France, by allowing the government to say one word as to how they should be directed, how controlled, and how maintained. Catholicity has waxed strong in America, and become a power to be reckoned with, through its absolute independence of action and strict adherence to the immortal principles of the Constitution, demanding everywhere that that Constitution be rigidly enforced, that we be allowed to build our churches and schools and worship God as our holy faith ordains. The parochial schools are the cornerstones of the Church. Let us not fetter our Church and its future prosperity in America by placing chains around its most important conserver of strength and growth. Let us keep our schools free from State interference or dominance, and if we cannot obtain a just distribution of the taxes that are ours by every legitimate consideration of right and justice, upon any other ground than that we let the State 'set the educational standard for our

schools, c o n d u c t examinations, certify to the fitness of teachers,' in a word, give over the control of our Catholic schools bodily to the State, then, in God's name, let us do in the future as we have done in the past—educate our children at double cost, bearing our burdens cheerfully, thus maintaining our unity and strength, and not sacrificing one jot or tittle of our independence as Catholics for the sake of a few paltry dollars."

SHORT-LIVED PAPER

Germany sounded the alarm twenty years ago about short-lived paper. One hundred of the leading newspapers in the country were at that time examined, and it was found that only six of them were printed on paper that promised to resist the wear and tear of time.

Since then matters have been going from bad to worse. Books as well as newspapers are now printed on paper made of wood, and the librarians feel that they are wasting money and time in accumulating volumes that will not endure.

The head of the University Library in Berlin some time ago sent a communication on this subject to the royal "Materialprüfungsamt," and Professor Herzberg, who is director of that department, has coöperated with him in getting at the facts. Borrowing from that library 435 books and newspapers, he subjected pages from them to microscopic and chemical analysis. It was found that only 12 per cent. of them were made of paper such as the government prescribes for important documents.

While recognizing the fact that it would be impracticable to compel publishers of books and periodicals to use paper made of rags, the sensible suggestion is made that each country should insist that at least those copies of all publications which have to be sent to the government libraries must be printed on paper less perishable than that now made of wood-pulp.

To an imaginative writer, says the N. Y. *Nation,* the present situation might suggest an interesting tale of the future, entitled, "The Forest's Revenge."

SNAKES IN INDIA

The Rev. A. Merkes, of Guntur, British India, writes in the *Good Work* missionary magazine (New York, Vol. III, No. 11):

India, no doubt, is the country for snakes, and some of our priests taking up their abode in places uninhabited by white men until then have killed as many as twenty snakes in one day's time. By a special protection of divine Providence not one of our priests was ever stung by a snake, though many had narrow escapes.

One day I awoke and found a snake on the top of the saddle of my bicycle, which was standing beside my bed. I was within a foot's distance from its poisonous head. On another occasion a big cobra was watching me from under my chair and I had to wait till it pleased my visitor to make room before I dare move, as I had no stick with me to strike at it. One of the Sisters slept some time

ago with a cobra coiled up under her pillow.... Snake-bites are the cause of the death of over twenty thousand people every year, here. Government wages a relentless war against snakes, and gives a reward in money for every snake killed. Mohammedans and lower caste people kill snakes and dispose of some two hundred thousand a year, but Brahmins and higher cast Hindus would never dare to kill a snake. On the contrary, they worship them with a reverential fear. Crowds of people are passing my house during the first days of December. They all carry milk, plantains, and other food, which they place at the entrance of the snake holes they find in the fields. Temples are erected in honor of the "poisonous people," and their god Vishnu is represented as asleep on a cobra on the waters of the ocean....

The feats of Indian snake-charmers are really astonishing, but it is a common error to think that they are immune against snake poison. When they are called in by Europeans who find a snake in their houses they inquire carefully whether the snake is a cobra, and unless they are perfectly satisfied that the snake is not poisonous they will not put their hands in the hole and drag it out.

Last year when I was on a visit to Father Aelen, the presence of a snake in the roof was betrayed by the fluttering and anxious chirping of small birds over the roof. The snake-catchers of the village were sent for, but as we did not know what kind of snake it was they squatted down at some distance and began to play their flutes very softly. Very soon the snake, attracted by the music, came out of its hiding place, and when the men saw that it was not a cobra they jumped at it and killed it. Their reward was a few coppers and a fine snake supper that evening, for those people eat snakes and rats.

A CONTEMPORARY DOCUMENT BEARING ON THE SIEGE OF JERUSALEM

The *Egyptian Gazette* reports (see N. Y. *Evening Post,* Sept. 3) that a record of great interest concerning the celebrated siege of Jerusalem by Vespasian's army, under the command of Titus, has been discovered in Upper Egypt, consisting of a wooden panel, with raised borders, or frame, bearing a Latin inscription of some fifty lines, of which thirty-seven are still perfectly legible. Apart from its historical importance this relic, with the exception of the tablets found at Pompeii, containing accounts of a barber there, is the most valuable specimen of Roman caligraphy extant.

The contents of the text, however, will be considered the chief value of this acquisition, because they embody the formal registration of this discharge, after long, active service under the eagles, of a veteran who, as one of the Tenth Fretensis Legion, had taken a distinguished part in the Jewish campaign, and was present at the investment and sacking of Jerusalem; that city, Hiersolyma, being specially mentioned.

The name of the old warrior was Valerius Quadratus, and in the newly recovered document he formally attests that it is a duplicate of an imperial edict promulgated in his favor and in that of some other comrades in the legion, by the Emperor Domitian, by the hands of the Imperial Legate, Sextus Hormetidius Campanus in December, A. D. 93. One copy of this honorable discharge the tablet states, was deposited in the proper temples for such archives at Rome, as was the custom with all such military deeds registering completion of service, while the other had been forwarded from Rome to the Governor of Egypt, Junius Mettius Rufus, and was kept in the Chancery at Alexandria. It is of this Egyptian edition of his discharge that Quadratus on his panel record gives us a copy, which he had ready on July 2, 94 A. D., at Alexandria.

The old soldier had probably been recruited in Egypt, because it is known that before the Jewish war the Fretensis Legion was stationed there. He retired with his three children to end his days at the little town of Philadelphia in the Fayoum. There, amid the ruins of his house, among a number of papyrus documents of the second century, the panel he doubt less prized was found.

Other memorable inscriptions have been found of officers who took part in the famous Palestine campaign usually styled therein the "Bellum Judaicum," but this is the first authentic contemporary document emanating from a soldier actually engaged in the siege of Jerusalem and referring to that event, thus confirming the statements of Josephus and the classic historians.

FLOTSAM AND JETSAM

For once, it seems, the much maligned "Associated Press" was *not* to blame. It "covered" the Eucharistic Congress at Montreal in a most thorough manner. "One of New York's foremost newspapermen, Mr. Augustin McNally," says the *Catholic Union and Times* (Vol. XXXIX, No. 26), "was deputed to 'cover' the congress for the Associated Press. Mr. McNally, was sent to Liverpool to accompany the Papal Legate, and came across in the vessel with him. He sent out from the congress city many columns covering everything of moment. He worked night and day, never sparing himself an instant, his only thought being to give the news. His diligence and the anxiety of the Catholic public should have received better treatment at the hands of the dailies."

The dailies simply did not publish Mr. McNally's reports. And there you are!

The majority of them would most probably also ignore any news or corrections submitted by a Catholic news agency.

A Catholic news agency, there-

fore, would not help us much unless reinforced by a string of Catholic dailies.

*

One very striking difference between Catholicism and all other religions, says a writer in the *Month* (No. 555), is in the manner of their reaction to the assaults of a searching criticism. "Catholicism profits by this. It may compel her to give up some excrescences which are no real part of her creed, but in compelling her to reconsider her position in the light of new difficulties, it only assists to bring her to a more precise conception of its nature and defences. All other religions show, on the contrary, a tendency to dissolve under the process. So Eastern Orthodoxy, Judaism, Mohammedanism, Hinduism, and the varied forms of Protestantism are dissolving. Does not that go to attest the transcendence of Catholicism?"

*

To prove that vaccination does not prevent smallpox, Bernarr McFadden makes the following offer in the September number of his *Physical Culture Magazine:*

"I will take a person who has been vaccinated for a sufficient period to have formed a scar. I will feed this person under my directions for two weeks, and I will then go with him to the pest house. Remember, this person has been vaccinated—allegedly protected. Now I will accompany this person to the pest house. We will both rub our hands over the surfaces of the small-pox patients; will rub our clothing against them, and, if necessary to convince the medical investigators, I will go through the nauseating process of eating some of the pus that exudes from the sores of the small-pox patients, and I will guarantee that the person who has been vaccinated, and whom I have had in my charge for two weeks, will acquire small-pox, and that I will not acquire it, thus proving absolutely that there is no protection in vaccination, but that protection comes from the condition of the body which brings immunity from this and all other diseases."

*

Mr. Richard de Bary, ex-Franciscan, modernist and Anglican minister, in response to the strong wish of his friend, the late Father Tyrrell, has produced an autobiography. One critic finds the work "far more human and hardly less fascinating than Newman's *Apologia.*" De Bary was of the English landed class. There were five children in the family, all of them entered religion, and three of them —the three boys—abandoned it; which shows that perseverance could hardly be claimed as a distinguishing characteristic of the household. He did not like the fasting of the Franciscan, and after many years he began "to recognize that he could no longer force himself into the mental attitude of a life-long spectator at a passion play." He got out and joined the ranks of the Anglican clergy. We don't believe they'll find in him a second Newman.

*

Professor Gildersleeve begins a Pindar study in his *Journal of*

Philology with an apology for laying his thought-processes open to the reader. As a general rule Professor Gildersleeve abhors the practice of self-revelation. "George Meredith is reported to have said of Henry James's book on America: 'James writes about America Revisited, but what it really comes to is a tour of Henry James's inside.' Now I have rebelled for a number of years against being invited to follow the peristaltic processes of Henry James's mind, and I am not vain enough to suppose that anybody is interested in the workings of my mental digestion. In fact, I may fail as Jean Paul's Dr. Katzenberger failed when he undertook to lend a charm to the most repulsive secretions of the human interior."

*

The Berlin *Germania,* one of the leading organs of the German Centre party, suggests (No. 232, 2. Blatt) that the Catholics of the entire globe respond to the Holy Father's recent appeal by staying away from the Eternal City until the Italian government sees fit to do its duty by the Papacy in protecting it against insults. Inasmuch as the pilgrims and visitors to the Vatican are a source of immense material profit to the Italian people, such a quasi-boycott would probably prove very effective. It remains to be seen, however, whether the suggestion meets with the approval of Pius X.

*

We cordially support the Los Angeles (Cal.) *Tidings* (Vol. XVI, No. 40) in its protest against the current abuse of the "Mission style" for advertising purposes. "A certain local brewery," says our contemporary, "has a particular brand of beer which is hawked on the market as 'Mission beer,' and the label on the bottles bears the picture of San Gabriel mission with a Franciscan friar in the foreground. Was it for this that those saints of God trod the burning sands of the desert to bring the light of faith to Indian souls? Was it for this that they taught the savage hand to build these temples to the Supreme God, which stand today monuments to their faith and to their fidelity? Is this the glory of immortality for which they laid down their lives, that their work might be perpetuated in advertising a local beer? Here is good missionary work for the Landmarks Club, The Native Sons and Daughters, and all Catholic organizations, let them unite in having a law enacted which will prevent this desecration of our noble Missions, the grandest sentimental asset in the West."

*

St. Ambrose wrote very beautiful hymns, of which sixteen are now regarded as authentic. However, the most recent investigations are at one in deciding that the *Te Deum* was composed by St. Niceta of Remesiana. Curiously enough the provenance of this glorious poem is confirmed by an Irish manuscript of the eighth century.

BOOK REVIEWS AND LITERARY NOTES

—We are indebted to Fr. Pustet & Co. for a copy of the first number of their new illustrated German monthly, *Der Aar,* published by the mother house at Ratisbon. With the exception of its unsightly cover, the new magazine is finely gotten up from a typographical and artistic point of view, and the reading-matter is solid and variegated. There is an instalment of a serial story, a short story, and a dozen or more of instructive essays on such entertaining topics as the Balmes centenary, Albania and the Young Turks, travel sketches from China, the influence of Monism on modern intellectual life, the Odes and Psalms of Salomon now first published from the Syriac version, Catholics in economic life, consciousness and subliminal consciousness, Pius X and Church music, Balzac's conception of the universe, etc. The list of contributors contains many eminent names. We mention but a few: Julius Bessmer, S. J., Msgr. Ehses, G. Gietmann, S. J., Dr. F. X. Heiner, Dr. Jos. Holweck, Msgr. Kaufmann, H. Pesch, S. J., J. B. Sägmüller, A. de Santi, S. J., S. Szabo, O. P., Dr. K. Weinmann, Dr. O. Willmann. The *Aar* is edited by Dr. Otto Denk (Otto von Schaching). It is to be thoroughly Catholic and conservative, in contradistinction to Muth's *Hochland,* which has not come up to the expectations of its best friends. We heartily recommend *Der Aar* to our German readers. Subscription price, $4.25 per annum.

—*Sing ye to the Lord. Expositions of Fifty Psalms. By Robert Eaton, Priest of the Birmingham Oratory.* (B. Herder. $1). We cannot do better, in order to give our readers an idea of the scope of this work, than to quote from the preface by the Bishop of Birmingham. "No one of the discourses is a complete exposition of any one of the fifty Psalms. The aim and plan of the author has been to select one leading idea which he finds in the Psalm, and trace its development in the inspired text." These instructions were first delivered to members of the Apostleship of Prayer. They are short, very clear, but full of unction and that piety, in the old sense of the word, which is the trait *par excellence* of St. Philip and his sons.

—*Auxilium Infirmorum. A Manual for the Sick. By Robert Eaton, Priest of the Birmingham Oratory.* (B. Herder. 45 cts.) Short instructions for the sick which have stood the test of use. The very appearance of the little book is cheerful and inviting.

—*The Bible of the Sick. From the French of Frederick Ozanam.* (Propagation of the Faith Office, Union Park St., Boston, Mass.) Portions of the Scriptures relating to or useful for the sick arranged under certain heads. Here are draughts of living water from the very fountain head of comfort and consolation. The book is light to hold and the print of good size and clear.

—*Simple Catechism Lessons. By Dom Lambert Nolle, O. S. B., of Erdington Abbey.* (B. Herder $1). Each lesson deals with a few

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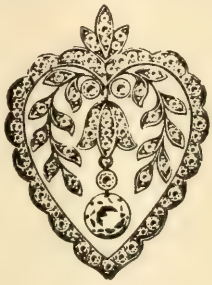

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related questions of the Catechism and consists of short, simple sentences which grow out of each other and are therefore easily grasped and remembered. The book is very carefully and practically planned and should be exceedingly valuable to all who teach Christian Doctrine.

—*Clare Loraine by "Lee"* (Benziger Bros. 85 cts.) is an unpretentious, yet bright and cheery story for the young. It is chiefly made up of adventures and escapades of a certain vivacious little tomboy, Clare, who is sent by her fond parents to one of those historic convent academies in old colonial Maryland. A Civil War family disruption and consequent happy reunion lends an added interest to the tale, and tends to give it some sort of unity. The humor, of which there is a generous flow throughout the narrative, seems at times a little strained. Certainly beside the mark and rather comical, is the paraphrasing of "a young lassie losing her balance," by: "her center of gravity became a thing of the past."

Herder's Book List

[This list is furnished monthly by *B. Herder, 17 South Broadway, St. Louis, Mo.*, who keeps the books in stock and to whom all orders should be sent. Postage extra on "net" books.]

The Warnings of Christ taken from the Holy Gospels. net $0.25.

The English Secular Clergy. By the Rt. Rev. Msgr. Ward. net $0.25.

Spiritual Counsels from the Letters of Fenelon. net $0.45.

Catholic Religion. A Statement of Christian Teaching and History. By

Rev. Chas. A. Martin. paper net $0.35. cloth net $1.00.

A Poet's May. And Other Stories. By F. M. Capes. net $0.50.

Lectures on the History of Religions. Volume I. net $0.60.

Our Lord's Last Will & Testament. Thoughts on Foreign Missions. net $0.55.

The Order of the Visitation. Its Spirit and its Growth in England. By Rt. Rev. Abbot Gasquet, O. S. B. net $0.60.

Outlines of Bible Knowledge. Edited by the Most Rev. S. G. Messmer, D. D. net $1.80.

A Practical Commentary on Holy Scripture. For the Use of those who teach Bible History. By Fredrick Justus Knecht, D. D., Third English Edition Revised. net $4.20.

Bookkeeping for Parish Priests. A Treatise on Accounting, Business, Forms and Business Laws. By Rev. Daniel J. Kaib, O. S. B. net $1.25.

What's Wrong With the World. By Gilbert K. Chesterton. net $1.50.

A Manual of Church Hitsory. By Dr. F. X. Funk. Vol. II. net $2.75.

The History of the Popes, From the Close of the Middle Ages. From the German of Dr. Ludwig Pastor. Volume IX. net $3.00.

Mysticism: Its True Nature and Value. By A. B. Sharpe, M. A. net $1.35.

Modern Biology, and the Theory of Evolution. By Erich Wasmann, S. J. net $4.50.

Meditations for Every Day in the Year. By Rev. Louis Bronchain, C. SS. R., Translated & Edited by Rev. Ferreol Girardey, C. SS. R. 2 vols net $5.00.

A Life's Ambition (Ven. Philippine Duchesne) 1769-1852. By M. T. Kelly. net $0.35.

The Very Rev. Father Paul of Moll. By Edward Van Speybrouck. net $1.25.

The Friendly Little House and Other Stories. net $1.25.

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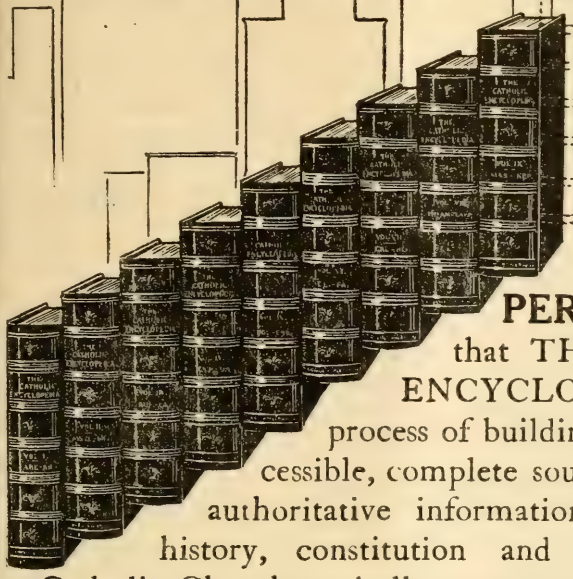

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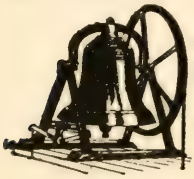

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A Masonic "Call to Horse"

We have received several copies of Vol. II, No. 2 of a little magazine called *Life and Action.* It is the "Knights Templar Conclave Souvenir Number," and was liberally distributed at the recent national convention of that body in Chicago. *Life and Action* is published by "The Indo-American Magazine Company" at 222 North Kedzie Ave., Chicago, edited by "TK," whoever that may be, with the assistance of Florence Huntley, J. D. Buck, M. D., J. Lloyd Hammond, M. D., and LeRoy F. Spurlin. It is frankly and uncompromisingly anti-Catholic. In fact, its chief, if not sole object manifestly is to combat "Roman Catholicism," which, in the words of Tom Watson, quoted on page 116, "is sweeping all before it" in these United States.

In "A Call to Horse" (pp. 117 sqq.) the editor-in-chief says: "The Roman Catholic Church...is a Theocracy," and "therefore, *undemocratic* and inconsistent with the principles of true Democracy upon which our Masonic Liberators so wisely and so uncompromisingly established this American nation of *Freemen.* It is a *foreign* power and principality...It is *Italian* in essence and in purpose...It is a great *Political* organization and power,...and is engaged in carrying forward the most secret, insidious and vitally important political plans against the very life of our national government, not only in the heart of our own country, but in almost every other country on the globe... In this country the edict has gone forth from Rome to 'Make America Catholic,'...and to that end all the powers of the Church—religious, political, detective, clerical, spiritual and material—are being employed both in Rome and here, with all the cleverness and secrecy of an immense army of trained diplomats and secret service experts. The most potent factor in all this secret, diplomatic, political and detective work is the *Order of Jesuits*...a foreign organization... radically and completely *un*-American..."

The "liberal and progressive American Catholics," of course, are not in sympathy with this insidious movement. But they are probably in a very great minority in the Church, and consequently there devolves upon the Freemasons of America the solemn duty to take up arms in defense of our sorely threatened American institutions.

This A. P. A. ranting gains nothing in force from being, in this instance, addressed by Freemasons to Freemasons. What is far more significant is the bald admission of Dr. J. D. Buck (p. 136) that it is

the mission of Freemasonry to "unfold a code of morals, or ethics, and a philosophy of life," and that the "Great Light" of Freemasonry is revealed not only in our Holy Bible but in "the Bibles or Sacred Books of any people or any age."—"Institutional religions may come and go," he says on page 137, "philosophies may wax and wane and die, but the core of all religions, the crux of all philosophies, is to preserve the Great Light [of Freemasonry]."

On page 148 the same writer makes this highly significant admission: "As there is a superficial side of Masonry, turned into a Vaudeville Show in the Shrine, so is there *a still deeper and more sublime body of knowledge which Sir Albert Pike, whom we all honor, often declared it as never intended the average, careless and indifferent Mason should know.*"[1]

For the contents of this "deeper and more sublime body of knowledge" we must refer the reader to our *Study in American Freemasonry*, published by B. Herder, 17 S. Broadway, St. Louis, Mo. Those who have read that work carefully will also be able to grasp the full significance of Dr. Bull's admission with regard to Albert Pike.

It is a matter of conjecture to what extent the great body of the so-called Knights Templar endorse the anti-Catholic utterances of *Life and Action*. In view of the fact that they are all high-degree Masons and that Freemasonry is essentially anti-Catholic, as we think we have sufficiently proved in our above-quoted *Study*, it is more than probable that *Life and Action* correctly voices the sentiments not only of the Knights Templar but of intelligent and well-informed American Freemasons in general. True, not all of them are as yet initiated into the "Great Light;" but the programme of *Life and Action* shows that the intellectual leaders are recognizing the advisability of at least inoculating them with that anti-Catholic spirit which is the first and ripest fruit of such initiation.

And yet, in spite of all, there are optimistic Catholics who cannot see that Freemasonry, in America as elsewhere, is the sworn enemy of the Church.

Did Our Lord Ever Smile?

It has been said, by one of the Fathers orginally, we think, that "though we read in the Gospels that Jesus wept, we do not find it recorded that he ever smiled." This is strictly true; and yet we need not infer from the silence of the Gospels that Our Lord never smiled.

Smiles are of different kinds, and proceed from different causes. There is the smile of pleasure and gratification; and we cannot per-

[1] These italics are mine.—A. P.

ceive the slightest reason why Our Lord should not have smiled in this way—to express a welcome to his friends and disciples, or to acknowledge a kindly service. Other smiles proceed from amusement at the occurrence of something ridiculous; and we suppose that Our Lord would never smile in this way—still less break forth into laughter. We all take this view about Our Lord, not because there is any thing indecorous in being amused, but because of the supreme dignity of Our Lord's person and character, and the seriousness of his life and work.

Father Bridgett published an article on this subject in the *Dublin Review* (January 1897) in the course of which he makes some very appropriate remarks. As we cannot improve on what he says, we reproduce an extract in which, after quoting a statement from Bossuet, he writes as follows:—

Bossuet may speak the truth in saying that laughter was unworthy of a God made man, yet it need not, therefore, be unworthy of a man, or even of a Christian man, or of a saint. In the first place, there is an intellectual imperfection in laughter that was incompatible with the elevation of Our Lord's human soul. He took, indeed, both our nature and our weaknesses, yet there were certain things, both good and fitting to us, in which He could not be like to us. Faith is to us the foundation of all supernatural virtues, yet Jesus Christ, from His very excellence, could not be to us the model of faith, though He was its Author and Finisher. As man He had vision, not faith. Now, laughter, according to Aristotle, is an affection of the soul and body which arises from the sudden perception of something that is incongruous, yet neither painful nor pernicious. As God can have no sudden perceptions, neither could the human soul of Jesus Christ, enjoying as it did the Beatific vision. We, however, who do not see the essence, but only the surface of things, have constantly brought before us things incongruous. It is, indeed, but a poor superficial gaiety that is elicited by dwelling on the insignificant trifles of human life; and when laughter is deliberately sought for in the imperfections of external forms, without regard to the interior reality, it is not mirth, but grimace and affectation. The heretic Tindale was full of mocks and gibes; and Blessed Thomas More said of him most truly, that "he laugheth but from the lips forward, and grinneth as a dog doth when one porreth him in the teeth with a stick."

Yet true and wise and reverent men may have that additional gift of wit which consists, not only in the power of perceiving analogies between things which appear to have nothing in common, as Macaulay says, but also in the power of detecting incongruities, and of moving

laughter by their detection. This power is indeed founded on the imperfection of all human knowledge, yet in its higher sphere, it is really an approach to a wide and God-like view of human things. Children laugh at the putting on and taking off a mask, and every small incident of their games; clowns laugh at travesties of serious things and gross improprieties of words and conduct; dull and common-place men laugh but little, because they have little imagination and only see the things before them; while wise and far-seeing men, men of lively imagination, as well as large experience, men who see beneath the surface of things, often have a play of fancy which fills them with silent enjoyment, or, when fittingly expressed, moves the wise and sympathetic to smiles and laughter. Erasmus wrote of Blessed Thomas More: "In human affairs there is nothing from which he does not extract enjoyment, even from things that are most serious. If he converses with the learned and judicious he delights in their talent; if with the ignorant and foolish, he enjoys their stupidity." Thus there may be in laughter something unworthy of a God made man, as Bossuet says, yet need there be nothing unworthy of a saint still in the realm of twilight and of the shadows of this earth.

There is another reason why our Divine Lord never laughed. He was the Redeemer of mankind. Before the eye of His human soul was ever the sight of His Father offended, of souls obstinately sinning and perishing, of souls to be reconciled by the satisfaction of Divine Justice. This sight alone would account for Our Lord's never laughing. But though the general does not laugh in the midst of scenes of slaughter, the citizens may rejoice at the victory won by the general's toils and wounds, his anxiety and distress. Most certainly a man who realises that he is a redeemed man, and knows what the word Redemption implies, will be a very serious man. Also in proportion as a man acquires a lively faith, as he sees things as they are before God, as he weighs the insignificant things of time in their eternal results, he will become not merely a serious man, but a man full of compunction. He will get near the depths of the human heart and the source of tears; he will enter into the Heart of His Divine Redeemer. Once in presence of the Divine Majesty, pity for souls will develop in him; triviality, frivolity will disappear, and gravity and sweetness take their place.

All this is most true, yet it does not prove that there is no room for mirth in the life of a spiritual man. Merriment and compunction were never enemies, nor have gloom and wretchedness ever been considered in the Catholic Church as the legitimate consequences of a lively faith.

Duns Scotus on the Divine Will

In Its Relation to the Divine Essence and Intellect

The Rev. Parthenius Minges, O. F. M., has made a valuable contribution to the literature of Scholastic philosophy and theology by his essay: *Der angeblich excessiv indeterministische Gottesbegriff des Duns Scotus* (Vienna, 1906, 50 pp. 8vo). It is divided into two chapters. The first treats of the Will of God in relation to His Essence and Being; the second, of the Divine Will in relation to the Divine Intellect and to the necessary and contingent truths.

F. C. Baur maintained that whilst St. Thomas posits the essence of God in His absolute being, Scotus posits it in His absolute freedom of will. "According to Scotus, the Will of God is pure volition itself, and this pure volition is the essence of God. God is essentially his absolute Will , determining Himself with absolute freedom. The Divine Will is conceived as antecedent to all things, even to the Divine Being, whose cause it is. There is no absolute necessity, but only absolute liberty."[1]

The indeterministic concept of God's Will and Essence, attributed to Scotus, could not be more grossly expressed. As Seeberg rightly remarks: "In consequence of this one-sided interpretation, the opinion that, according to Scotus, God consists essentially in His arbitrary and absolute free-will, has become a dogma of the dogmaticians and the historians of dogma of the nineteenth century."[2]

At the International Catholic Scientific Congress of Fribourg (Switzerland), 1897, the Abbé Vacant said: "According to Scotus the Will of God, which by its action produces all contingent being, must also be regarded as the principle or cause why God possesses His necessary being. Scotus will not say with St. Thomas that God is, because He must be; but he will say that God is, because He wills to be."[3]

Harnack says: "Duns Scotus already contested the idea of a necessary, self-existent being, and thereby overthrew all the proofs for God's existence."[4]

Many other philosophers and theologians make similar accusations against Scotus, but a careful study of his works shows that the Subtle Doctor has been misunderstood. The following considerations will illustrate his true doctrine:

[1] *Die christliche Lehre von der Dreieinigkeit und Menschwerdung Gottes,* II, Tübingen 1842, pp. 642-56.

[2] *Die Theologie des Joh. Duns Scotus.* Leipzig, 1900, p. 163, n. 1.

[3] "....il dira que Dieu doit être parce qu'il veut être." (*Compte Rendu du Quatrième Congrès Scientifique International des Catholiques, tenu à Fribourg,* Troisième Section, Fribourg, 1898, p. 642.)

[4] *Lehrbuch der Dogmengeschichte,* 3rd ed., III, 466.

(1) If Scotus had taught that the Divine Will is the cause of God's essence, he must have admitted that God has a cause. However, according to him, we cannot use the term "cause", when speaking of the Divinity, for God does not derive His existence—neither from anything outside Himself, for then he would not be first and independent; nor from any of His attributes and powers, for they are one with His essence.

For the same reason, since God is not the efficient cause of His being, but *ens a se*, Scotus frequently emphasizes the fact that God is not His own end in the sense of tendency or aspiration. Perfect in every respect, and possessing this perfection from all eternity, God cannot aspire to any further perfection. Only in so far can God be *finis sui* as He loves Himself, the eternal and infinite Good, and refers all creatures to Himself, as their ultimate end. God, in creating, acts *"propter finem effectus, non propter finem sui."*

(2) So far as we can speak of a reason for God's existence, this reason is to be sought in His essence: the Divine Essence is the first and absolute entity in God, and the sufficient and only reason for His existence.

(3) The simplicity and immutability which Scotus attributes to the Divine Essence, logically disproves the assertion that the Divine Will, and, what is more, an arbitrary free-will, should be the foundation and the antecedent of the Divine Essence. If God's essence were dependent on His free will, He could become something which He is not, and in that case He would be neither simple nor immutable.

(4) God's essence is logically prior to His knowledge, and, therefore, also prior to all volition, for *"nil volitum nisi praecognitum."*

(5) In the inner life of God there is no liberty,[5] neither in His being, nor in His essence, nor in the life of the most Holy Trinity. All these are absolutely necessary. It is only into His extrinsic operations, such as the Creation and Incarnation, that contingency enters.

Here we find Vacant's assertion contradicted in most explicit terms: *"Necessitate, non voluntate est Deus.....quia libertas ejus non est ad intrinseca.....sed libertas ejus est ad omnia factibilia."* (*Ox. Lib. I Sent.*, D. 38, n. 4.)

(6) God wills and loves Himself necessarily, for a most perfect will must of necessity love the most perfect good and cannot be indifferent to it. The reason is clear, for the will can only reject that which it considers to be evil. The will, as we know, can perform a double act, either accept what is presented as good, or reject what is

[5] "Liberty" here means liberty of choice, not the intrinsic liberty of self-determination: for this latter is present in every act of the Divine Will, even when God loves His own nature. (V. *infra*, Note 6).

presented as evil. That which is purely evil cannot be desired; that which is partly evil and partly good, can be considered under the first or second aspect, and be rejected or accepted accordingly; but that which is purely good, and is presented to the will as such, cannot possibly be rejected. For this reason God necessarily loves Himself.

It is true, Scotus says that God loves Himself freely and not with natural necessity, but he does not mean thereby a liberty which is arbitrary or indifferent, or that He could possibly act otherwise. On the contrary, he says expressly (*Quaest. Quod.*, qu. 16, n. 8): *"Voluntas divina necessario vult bonitatem suam, et tamen in volendo eam est libera."* For Scotus, liberty is intrinsically inherent in the will, so that every time the will acts, it acts freely, *i. e.*, with self-determination.

To fully understand this doctrine we must first have an exact notion of the Scotistic concept of liberty. Liberty is that power of the will whereby it determines itself to action. This liberty is intrinsic and essential to every volition, and is a *"perfectio simpliciter simplex"* of the will. If the will would not determine itself to action, but be moved thereto with natural necessity by some external cause, the action could no longer be imputed to the will, but to the external cause which necessitated this volition. For the same reason man is responsible for all acts of the will, and only for these. All other acts which are not caused or approved by the will, are not *"actus humani,"* but merely *"actus hominis."*

Next we must carefully distinguish between a necessity which is opposed to contingency or indifference, and a necessity which is opposed to freedom or self-determination. The first may aptly be called inevitableness, or *"necessitas simpliciter,"* and may be defined as a necessity which excludes all possibility of acting otherwise. The second is called natural necessity, and is to be found in all faculties which are not the efficient cause of their determination to action, but are set in action by their formal object as soon as all necessary conditions are at hand.

The first kind of necessity can easily abide with liberty of the will, and the Divine Will must necessarily determine itself in that manner because it is infinitely perfect. Every will naturally tends to good in general, and a most perfect will does so in a most perfect manner. Therefore place a most perfect good before a most perfect will, and it will of necessity tend to that good. The efficient cause of the determination to action, however, is not the good, but the will, which by nature determines itself.

(7) The metaphysical essence of God, according to Scotus,

does not consist in the will, or in a nature capable of willing, but in the radical infiniteness of God's being *(infinitas radicalis)*.

Properly speaking, no definition can be given of the Divine Nature, for God belongs neither to a species, nor to a genus. The first formality in which God and creatures coincide, is being, *ens,* and since this formality is but an imperfect concept and cannot form an independent idea, but enters formally and entirely into every idea that may be added, it can neither be a genus nor a species. However, so far as we can speak of a metaphysical essence in God, Scotus places that essence in His infinity, in the idea of an infinite being, for this alone expresses the fundamental concept of the Godhead, and accounts for all the divine attributes.[6]

But the same cannot be said of the Will of God. Nowhere do we read that the Will is the cause, or principle, or foundation of the Divine Being, or of any of God's attributes. Nowhere does Scotus posit the essence of God formally in the will or its liberty; and all the texts adduced by Dorner, Harnack, Baur, Vacant, etc., if rightly interpreted, do not disprove, but add weight to Fr. Minges's contention.

(TO BE CONCLUDED)

[6] It must be remembered that the question what is the metaphysical essence of God first arose in the XVII century, and was not expressly treated by Scotus. That Scotus held the radical infinity of God to constitute His metaphysical essence, is the general opinion of the Scotists. It seems to us, however, that the solution of the question depends entirely on the meaning one attaches to the term, "metaphysical essence." If by metaphysical essence you understand that formality which, when attributed to *"ens,"* makes it a perfect and complete reality, and expresses the full being of God, then it is, in the words of Scotus, both self-existence and infinity;—for self-existence postulates infinity, and both are intrinsic modes of the *"ens divinum."* [*"Respondeo, quod quando aliquid est de se esse* (i. e. self existent).... *tunc etiam est de se habens quamlibet conditionem requisitam ad esse* (therefore also the particular degree which belongs to such a being): *ens autem, ut convenit Deo, scil. ens per essentiam, est ipsum esse infinitum."* (*L. I Sent.,* D. viii, qu. III, No. 29). Here *"ens per essentiam"* means a being which is self-existent, and the purpose of the argument is that the term "self-existent being," which is proper to God, is still incomplete and necessarily calls for its particular degree of being, before it gives us a perfect concept of God. And this particular degree is, of course, infinity. If, however, by metaphysical essence you mean that first attribute or note at which we arrive in proving God's existence, that note which radically distinguishes God from creatures, and the one on which all other attributes are ultimately founded, then we may safely say that Scotus concedes this prerogative to the note "self-existence," for, examining his argument for the existence of God (*L. I Sent.,* D. 2, qu. 2) we find that he proceeds by the principle of causality to the note of self-existence, and thence to the infiniteness, the will, intelligence, etc.

Pretty Parallel in Defence of the Schoolmen[1]

I remember when I was a boy that one used to read and to be told that the Schoolmen spent their time in discussing such problems as that of the number of angels who could dance upon the point of a needle. Moreover, it was said that people were so misguided as to maintain them in what is sometimes pictured as a state of bloated luxury, as a reward for pursuing these and other like questions.

Now, I confess that, in my ignorance, I am not able to say whether any Schoolman ever did discuss the question alluded to above. Those who belittle it are, however, themselves the ignoramuses, since, far from being merely a ridiculous terpsichorean enigma it is underlain by a philosophical problem of great interest and profundity, over which I am not going to delay. What I do want to point out is that even if this and other like problems were discussed—and they may have been—and even if they were ridiculous, which I wholly dispute, they formed but a very small percentage of the important points which came under the consideration of the so-called Schoolmen, and constituted the bulk of the enormous number of volumes which they gave to the world.

And in this connection I would like to draw a little parallel. I suppose that most persons here will have heard of such a thing as the Fourth Dimension; probably there are many here who understand that matter far more fully, and could explain it far more clearly than the very unmathematically-minded individual now addressing you. But as I must essay the task, in order to make my point, I must first remind you that we ourselves are cognizant of three, and only of three, dimensions of space. But with that cognizance it is at least possible for us to conceive of beings living in what has been called Flatland, who would only be cognizant of two dimensions of space. Let us imagine that any of us was placed inside a low closed ring—let us say a flat india-rubber ring—together with a Flatlander, who knew nothing of such a dimension as height. To occupy the time, which might hang rather heavily on our hands in company with a person of such mental limitations, we might occupy ourselves by alternately jumping out of the ambit of the ring and jumping in again. What would be the result? Every time that we jumped we should disappear from the cognizance of our Flatlander to re-appear again as we reached the surface of the land within or without the ring. In other words, we should appear

[1] This paper is an extract from an address delivered before the Catholic Truth Society of Ireland by Dr. Bertram C. A. Windle, President of University College, Cork,—which address has been reprinted in pamphlet form and dedicated to St. Louis University by Mr. Paul Bakewell. Copies can be had from the Rev. President of St. Louis University, St. Louis, Mo. The title of the address is "The Intellectual Claims of the Catholic Church."

and disappear like some uncanny kind of ghost, and, no doubt, our companion would be exceedingly uneasy in his mind as to the kind of thing with which he had been brought into contact. With a very slight effort of the imagination we can make this rough and admittedly, in some respects, inaccurate picture for ourselves, but it is a little more difficult to conceive what would happen if there were a Fourth Dimension. A person of Fourth-Dimensional capacities would be just as stupefying to us as we should be to the Flatlander. We could astonish our Two-Dimensional friends by turning the flat rubber band inside out, which he could not do for want of the Third Dimension. But the Fourth-Dimensional person could equally astonish us by turning a tennis ball inside out without making any hole in its surface.

"But," you may ask, perhaps rubbing your eyes a bit, "is there any such thing as a Fourth Dimension in which such wonderful things can happen?" To which I can only reply that no one can say that there is not, nor, most certainly, can anyone say that there is. All that one can say is that such a thing has never been called in to account for any physical fact by any physicist.

Nevertheless, there is, so I am told, quite a considerable mathematical literature about this Fourth Dimension. "What," you will ask, "a thing which is certainly not capable of being apprehended by any of our senses!" Unquestionably there is.[2] I applied to a friend, who is as kind as he is learned, and as learned as he is kind, and he not only informs me of this, but he goes on to say: "What the mathematician does on the subject is, I think, this. He takes symbols, subject to certain laws of combination, transposition, and so on. Then he deduces the logical consequences. The geometrical interpretation is not, I think, a logical consequence, only a conceivable interpretation, and from analogy. You put your symbols into the mathematical machine—I suppose the mind—you turn the handle, and certain ar-

[2] Probably the latest contribution to the subject is *The Fourth Dimension Simply Explained. A Collection of Popular Essays with Introduction and Notes by Henry P. Manning, Ph. D., of Brown University* (New York: Munn & Co. 1910. $1.50 net), which the N. Y. *Independent* in a recent issue (No. 3,201) describes as follows: "Here is a collection of the twenty-two best popular explanations of the subject, from two hundred and forty-five submitted in a competition started by the *Scientific American*. The essays are all independent of each other, so there is a good deal of repetition. If we cannot construct a fourth dimensional figure even in our mind, we can at least assume it in mathematical work, and by analogy find out many of its properties. Thus, while there are no diagrams of hypercubes, there is a projection of one, constructed just as one may project a cube upon a plane surface. All of these writers agree that while hyperspace is quite conceivable as a physical fact, there is no evidence of its existence and no reason to think there ever will be any, but *such speculations have their uses in widening our views and clarifying our ideas*,"—which by the way is precisely the point Dr. Windle tries to make in his paper.—A. P.

rangements of the symbols emerge. These symbols need not relate to anything existing outside the mind, and so it is possible to mathematicise about things not appreciable by the senses, unless you say that the symbols are the things reasoned about."

And now I think I can almost hear some sapient person remarking to his better-informed friend: "Just look at those silly mathematicians, spending their time in abstruse calculations about a condition of affairs which may not exist anywhere, and which, in any case, is wholly inappreciable by our present senses!" To which I can imagine the instructed friend making reply: "Foolish and ignorant person! is it possible that you are unaware that it is to mathematicians we owe tables of logarithms, of strains and stresses, optical treatises, nautical almanacs, and a host of other matters, without which our race would scarcely have emerged from a condition of barbarism?" And to the derider of the Schoolmen my remark is: "Mutato nomine de te fabula narratur!" Let any derider be shut up for the working parts of a week in a cell—I would allow him a quite comfortable cell—with a volume of St. Thomas Aquinas' *Summa* and a Latin Dictionary. If he has sufficient knowledge to use the latter, and sufficient brains to comprehend the former—I admit that both of these are large assumptions—he will emerge from that cell, at the end of his retreat, a very much wiser, and not necessarily in any way a sadder man.

I do not propose that we should now resolve ourselves into a class for the study of Thomistic philosophy, nor, if I were bold enough to do so, should I venture to propose myself as its instructor. But there are a few points which I want to bring before you in illustration of my main thesis. That thesis is that the writers and philosophers of our Church were not the contemptible triflers that some ignoramuses would have us believe them, but that, on the contrary, they were—many of them—singularly clear-sighted and far-sighted. Further, that when one considers the very rudimentary, not to say chaotic state of science in their days, even compared with its still far from orderly or complete condition at this moment, it is simply amazing how nearly they approached to the theories which scientific men of today are coming to believe—theories, too, of the absolute falsity of which the predecessors of the present generation of scientific men were equally well assured.

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Why "Filial Piety" is so Highly Esteemed Among the Chinese

Writers on the social life and customs of the Chinese and Japanese tell us that these Eastern nations are distinguished for one great virtue —their love and reverence for parents and ancestors. In fact it is often said that the "heathen Chinee" can teach Christian nations the practice of these great virtues. But the same writers—generally through ignorance—fail to tell us the why and wherefore of the preference given to this virtue by the people among whom they happened to sojourn for a while. In this, as in so many other manifestations of the character of a strange people, the missionary is a better judge. Long years of residence among a foreign people have taught him the rationale and the motif of many a practice which the hasty tourist and voyager have never understood.

The practice of "filial piety" among the Chinese, for instance, is not regarded by Western people, who have long lived among them, as a national trait worthy of the highest commendation. The practice is grounded in the peculiar social laws of the country and brings with it, at times, real evils. In that excellent international journal of ethnology and linguistics, *Anthropos*[1] (Vol. V, Fasc. 1), the Rev. Jos. Hoogers, of Eastern Mongolia, discusses the subject scientifically under the title "Théorie et pratique de la piété filiale chez les Chinois." He supports his statements with quotations from Confucius, taking the texts and their translations from the works of the well-known Chinese scholar, R. P. Wieger, S. J. One paragraph, translated from the article of Père Hoogers, will clearly show why filial piety dominates the life of China.

"The Chinese idea of piety is of wide application; it embraces, it connotes every other virtue—though the logical nexus be difficult at times for us to seize. Yet the Chinese doctrine is explicit. The wise man Tseng, a disciple of Confucius, teaches that the want of any other virtue is at bottom merely absence of filial piety. He says: 'Your parents expect of you that you conduct yourself as a respectable man; if you do not attend to your duty, if by bad conduct you cause anxiety to your parents—*this is not pious*. Your parents expect that you be a good mandarin; if you dishonorably carry on affairs of state, if you deceive the emperor, this is the same as if you were to deceive your parents; nor can this be called *filial piety*. Your parents expect you to be an upright official; if you ruin the

[1] *Anthropos, International Review of Ethnology and Linguistics.* Agency for the United States and Canada: Society of the Divine Word, Techny, Ill.

people, if you think only of the wine-bottle and abet venal practices, and thereby cause the people to lodge complaints with your superiors, if you lose your position and leave a bad name behind you, then your parents too will be dishonored; *this too is impiety.* Your parents took it for granted that you would not take up with evil companions; if you seek the society of rogues, if there be double-dealing and want of sincerity in your conduct towards your friends, so that they turn from you in disgust, *this is by no means piety.* Your parents expected you to become a brave man; if, being a soldier you fear battle, if you do not dare to fight but flee at the time of an engagement, thus violating the military laws, your parents too will be in fear and trembling, *and this again is impiety.*"

P. Hoogers comments on these strange injunctions as follows: "Hence in China a man who is pious towards his parents is a perfect man, and according to these counsels Confucius might say: *'Justus meus ex pietate filiali vivit;* My just man liveth by filial piety.' As we speak of a man of faith, that is, of a man who has built up the edifice of spiritual perfection on this wide basis; and as the ages of faith mark the time of the greatest unfolding of the Christian life; so the time of true filial piety is the golden age of China."

Out of the mass of interesting phenomena by which P. Hoogers illustrates the enormous influence still exerted by such notions in China to-day, we select only two or three.

One of the commands of filial piety is to keep one's own body in good condition and never to permit the loss of a limb. Why? Because the body is derived from one's parents, and the loss of a limb would reflect dishonor on them. Hence even those condemned to death by decapitation pay the executioner in advance for the trouble of sewing the head to the body after death. For if transmigration be true, what an evil and disgrace to be born again without a head! Again, what is more harmful to bodily integrity than the keen saber, than the shot and shell of an army in battle array? "Hence," says P. Hoogers, (though this fear is evidently opposed to the counsel just given to sons to be brave) "there is want of courage in time of danger and fear in presence of the enemy; for, first and last, one must be pious, and to practice this virtue one must keep his limbs and body intact. This produces a horror of bullets, shells, and cannon. "Let us save our skin and remain whole!" Thus flight becomes a virtue. A handy doctrine! Long live piety! This is the consolation-cry of those who have run away!—All this accounts too for the fact that strangulation is preferred by the Chinese when capital punishment is to be inflicted. "If we must die, well and good; but by this parti-

cular mode of execution the body remains intact, and filial piety is saved."

Confiding in the greatness of this virtue, Confucius even commanded the son to kill the murderer of his father or mother. He says literally: "Even after the time of mourning has expired, the son shall continue to sleep on his funeral mat, his head resting on his arms. He shall accept no office in order to give himself entirely to his desire for vengeance. For he must not let the murderer live under heaven with him at the same time. If he meet him, were it even on a journey, were it in the palace, let him not go home to get his weapons; he should carry them with him to attack the murderer on the spot." This shows why the idea of vengeance is so deeply rooted in the Chinese heart.

Filial piety, again, is largely exterior in its manifestation, devoid of true love and affection. P. Hoogers cites an example, to understand which it is to be observed that "filial piety" forbids the eating of certain viands (flesh, etc.) in time of mourning. "Yang Kouang, imperial prince, went before the emperor and the court at the death of the empress, to whom he owed his fortune. He wept so vociferously that they believed he too would die. But upon re-entering his own apartments, he ate, he drank, he spoke, he laughed, as if nothing had happened. When custom compelled him to watch at the tomb, he took with him, under his garment, meats stowed away in a hollow bamboo-rod sealed with wax, and furtively regaled himself."

A Layman's Views on "Leakage" and How to Stop It

Statistics tell of a material and quantitative shrinkage of the Catholic body in America. But they afford no qualitative test.

There are those who would gladly overlook the decline in quantity in favor of qualitative ascendency; but they believe to see a decline even in the latter, far in excess of the former, foreboding, sooner or later, a moral landslide. And they do not consider themselves pessimists either.

Our Catholic people consist of the "Old Guard" and the younger generation. The former fall "naturally" into their Sunday clothes; the latter *(exceptis excipiendis)* go to church largely from surface motives.

I got the ushers in a certain church to report to me the number of young men and women whom during the collection they noticed with prayer books. On ten Sundays, at high Mass, out of a total of

4,000 persons only 582 had with them books or beads. Of course, the others may have meditated.

Inquiry in three popular downtown restaurants where young people lunch disclosed the fact that the falling-off in meat orders on Fridays was less than 5% in one, 3% in another, and a little over 2% in the third. This in a city whose population is nearly one-half Catholic.

The books of a public library showed 4329 novels, 82 law books, 61 medical works, 238 historical books, and 11 books on religious subjects loaned out on the 7th and 8th of August, 1909; and the librarian assured me that the average was not very materially at variance with those figures.

Pastors may supplement the qualitative test by adding comparative lists with regard to communicants among the younger set.

What with our godless schools, jeers and jibes in office, factory and street, positive atheism in current publications, Naturalism in our high secular institutions, a *laissez-aller* method in home education, an anchoring of morality or rather of its defect on appetite only, the wiping out of authority as a factor in the armature of motives, we may to an extent comprehend the magnitude of the impending crisis, once the "old folks" will have ceased to exert the influence of good example.

Currently our young people are accused of ill will towards religion. I believe, they are maligned in this. I have had the pleasure of knowing intimately about 2,000 young men, ranging from 20 to 28 years; and had the opportunity and duty to study their characters. I may sum up my experience with them as follows. They are open-minded, accept what is incontrovertibly presented to them, but obstinately reject authority as a foundation for belief. They insist on seeing the foundations of what they are asked to accept. As a whole (with exceptions) they knew nothing, and cared less about religion, which they seemed to classify with nursery-rhymes, errors of history, mythology, and the like. I shall never forget the quizzical look of a certain youngster when I told him that I was a Catholic. He half-mockingly turned round, looked me in the eye, and asked: "Is there anything in it?"

From my experience with American youth I contend that they are frankly open to conviction; but they must "be shown."

As a corollary I contend that the fact of their "falling-off" is mainly due to lack of instruction.

There ought to be, in every Catholic congregation, a society for the spread of the faith to supplement the work of the pastor by such other means as may suggest themselves. Let not petty jealousy stand in the way of this good work. Invite educated laymen to give lec-

tures on subjects under their scope. Priests have too many duties to furnish such supererogatory service.

I am convinced that no competent layman would refuse his services gratis, were he asked under the auspices of such organizations.

Laymen have the additional advantage of knowing the arguments of the other camp not from print but from actual experience. They also better understand laymen and their needs. Besides they are free from all suspicion of "professionalism,"—a great point in their favor.

The truths of history and ethics (or sociology, if you will) can be expounded to the advantage of religion; we need able and popular lay apologists to drive them home. A CATHOLIC LAYMAN

MINOR TOPICS

A BIBLIOGRAPHICAL QUESTION REGARDING THE ROMAN INDEX

In a criticism of Vol. VII of the *Catholic Encyclopedia,* the *Catholic World* (July 1910, p. 533) writes that "in connection with the work of Father Hilgers on the 'Index of Prohibited Books,' a suggestion might be made. When an article is written by a foreigner, it would be well to see whether the bibliography he submits does not need supplementing with books written in English. On this topic, for instance, the works most available for consultation are *Index Legislation,* by Dr. Hurley, and *Censorship of the Church of Rome,* by G. H. Putnam. Neither of these is listed."

Now as regards Mr. Putnam's *Censorship* it is unfortunately too true that on account of the puffery it has received at the hands of uncritical critics it has found its way into many libraries and hence is "most available for consultation." But what about the scholarship and reliability of this pretentious work? Is it of such a character that a standard Catholic reference work should honor it in a list of books "available for consultation"? Has the writer of the criticism in the *Catholic World* forgotten that Putnam's book has been so completely pulverized that it is no longer suited "for consultation" and that that merciless and effective critique was written by no less an authority than Father Hilgers himself?

See his long series of articles in the CATHOLIC FORTNIGHTLY REVIEW, Vol. XV, Nos. 4 sqq., which we republished in pamphlet form under the title: *The Roman Index and Its Latest Historian.*

As for the Rev. Dr. Timothy Hurley's *Commentary on the Present Index Legislation* (Dublin 1907), Father Hilgers writes us that it had not yet appeared when he prepared his article for the *Catholic Encyclopedia,* and that even if it had been available, he would probably have omitted to mention it for the reason that the editors of the *Encyclopedia* wish

to have only the very best works listed on each subject, and Hurley's in his opinion can scarcely claim that rank.

We will add, in justice to Dr. Hurley, that the shortcomings of his work are largely if not entirely due to the circumstance that, as he wrote us from Rosses Point, Sligo, Ireland, in a letter dated August 30th, 1908, "not knowing anything of German," he was "unable to make any use of Dr. Hilgers's work or the other German works," Reusch, Kapp, etc.

OUR DUTY WITH REGARD TO THE SENSATIONAL PRESS

Under the guise of "news," the young people of our large cities are learning more evil from a single copy of the yellow press than ever came from the perusal of a dozen copies of novels of the "Nick Carter" variety. Murders, suicides, divorces, and other evils are depicted in language that excites the imagination, and is more directly answerable for crimes than any other agency we know of. Sunday colored supplements with their lessons of disregard for parental authority are doing their share also in the improper rearing of the youth of the land; and through it all the dear people stand supinely by and declare, "Isn't it too bad?"

No relief need be expected from the daily papers. One is about as bad as the other. It is simply a case of the thickness of the yellow paint.

The protest against sensational journalism must come from the family. Parents should see to it that their sons and daughters are not permitted to read the vile accounts which the dailies turn out labeled "news."—Rev. Dr. P. C. Yorke in the *Leader,* Vol. IX, No. 40.

Catholics should boycott the yellow press. Instead of doing that, they are giving it countenance and support. Whither are we drifting?

GERMAN-RUSSIAN SETTLEMENTS IN KANSAS

A model monograph of its kind is *German Russian Settlements in Ellis County, Kansas,* by the Rev. Francis S. Laing, O. M. Cap., which has been reprinted in pamphlet form from the *Kansas Historical Collections,* Vol. XI (40 pp. 8vo, with a map and illustrations).

The settlements in question originated in 1874, when an obnoxious military law enforced by the Russian government prompted a number of German Catholic colonists in Baronsk, Obermonjour, Zug, Schoenchen, Louis, and others about the great Karamann to emigrate to America. The majority of them came to Ellis County, Kansas, where they established the now flourishing towns of Herzog, Munjor, Catharine, Pfeifer, Schoenchen, and Liebenthal.

It is interesting to note that "the manner of testing the land employed by the settlers was to spade up the ground and to masticate a little of the soil to discover whether it 'tasted after grain!' (p. 7, n. 38).

In the above-mentioned settlements, and in other scattered groups throughout Ellis County, these industrious German-Russi-

ans, after many hardships, finally prospered, and, what is more, they and their children have preserved their faith, their mother-tongue, and many of their ancestral customs. Under the direction of the Capuchin Fathers, who took spiritual charge of the colonies in 1878 at the request of Bishop Fink, they have erected fine churches and schools and faithfully attend to their religious duties. They have large families, and their home life is pure, divorce and illegitimates being practically unknown. They still speak German—a dialect similar to that spoken in the Palatinate, interspersed with Latin, French, and especially Russian words and phrases.

Father Laing tells the story of these settlers in simple language, briefly and yet with considerable detail. His method is that of the true historian. Nothing essential is omitted, no statement is made without authority. One can see from the numerous references that it required extended and painstaking research to gather the data for this little monograph. Much valuable information has been obtained from the surviving pioneers. At the end of the study there is a valuable bibliography, comprising a number of inedited manuscripts. The little monograph reflects great credit on its author and the Order to which he belongs. We should like to see 15,000 copies of it distributed among the clergy of these United States as an encouragement to do similar work and as a pattern of how the history of Catholic settlements and parishes should be written.

THE AMERICAN CATHOLIC HISTORICAL SOCIETY

of Philadelphia is now twenty-five years old. Had it done nothing during these twenty-five years beyond publishing the twenty volumes of its quarterly *Records,* this Society would deserve high praise. But it has also acquired a building of its own, in which it has collected a vast amount of books, manuscripts, and relics which are sure to prove helpful to all investigators along lines of Catholic historical work. For a quarter of a century this organization has been gathering up manuscripts, books, relics, etc., once thought valueless but now of worth and use. The librarian, in the current *Records,* appeals to friends of the cause for gifts of books, pamphlets, leaflets, circulars, cards, parish monthly registers, photographs of churches, schools, priests, or Sisters, directories of the clergy, Catholic magazines, anything likely to be of value to the historian. "The trash of today," he rightly says, "will be the treasure of the future." The Society's address is 715 Spruce Street, Philadelphia, Pa.

APROPOS OF MIXED MARRIAGES

"The Church does not love mixed marriages, even with dispensation granted. They turn out well, and they turn out ill: but there is always a risk about them, and—inasmuch as the marriage of two baptized persons cannot but be a sacrament—some shadow of profanity too. There is a *risk* about them, and some shadow of *profanity,* and when the wife is a

Protestant, a very real loss, the children's loss I mean of a good Catholic mother. It is well to have a statue of the Blessed Virgin in the house, of marble or stone, or wood, or even plaster. But a good Christian wife and mother is a living image of the Blessed Virgin in the house. She has a power for good over her husband and her children which no priest ever attains. I do not know a greater blessing to a child than such a mother." (J. Rickaby, S. J., *Oxford and Cambridge Conferences,* Second Series, p. 227.)

WHAT ARE WE DOING FOR OUR CATHOLIC IMMIGRANTS?

The Cincinnati *Times-Star* of August 4th published an article on a Baptist Roumanian settlement, from which we extract the following passages:

A kind of Oberammergau colony of singularly religious folk living in the heart of Cincinnati was disclosed Wednesday when a group of roughly dressed but gentle-eyed Roumanian laborers deposited $1,000 in the Mohawk German Banking and Savings company. "This is money to build our church," they told Manager Alexander Landesco. The thousand dollars represented the savings of the little colony of about a hundred Roumanian Baptists living around Central avenue and Mohawk place. These simple laboring folk, street diggers, stone-breakers, etc., had given their all for their church—and they intend to give more. They will add regularly to this sum from their earnings until they have enough to build a new church. At present they hold their religious services every night during the week, after their day's toil, and three times on Sunday, in a bare little room on Central avenue, near the Mohawk bridge. "Roumanian Baptist Church," read the signs, in English and Roumanian.

The *Times-Star* adds that "there are 10,000 Roumanians in and around Cincinnati."

Among these ten thousand Roumanians there are most probably not a few Catholics, and the question naturally suggests itself: What has the Diocese of Cincinnati done, and what is it doing, to care for these and other Catholic immigrants? Have any priests been provided for them? Are any students of the diocese preparing to care for these "singulary religious folk" who are willing to spend their meagre savings in securing houses of worship?

In Canada the religious authorities have lately begun to provide for the Roumanians and other Catholic immigrants of different nationalities who were rapidly being seduced by a Protestant and infidel propaganda. Is it not time that we American Catholics also get busy and do our duty by our foreign-born coreligionists, instead of indulging in vain-glorious boasting?

We understand it was one of the objects of Cardinal Vincenzo Vannutelli's trip through a portion of the United States to ascertain how the Italian and other European immigrants are provided for in the various dioceses. Unfortunately, as one of his secretaries told a friend of ours, His Eminence found it extremely difficult to obtain a knowledge of the facts.

A NEW SCHOOL OF COMMERCE AND FINANCE

The St. Louis University, conducted by the Jesuit Fathers, which has been showing such ex-

traordinary enterprise of late years, has just opened a School of Commerce and Finance, the objects of which are: First, to give to its students a more complete knowledge of the general principles of business, their relationship to one another, their importance and their practical application to the various forms of industry; secondly, to impart to them special and particular information pertaining directly to each of the more ordinary commercial pursuits.

The School of Commerce and Finance aims at something much broader and more thorough than that which is usually the object of the ordinary business college. The character and scope of the courses offered may be seen from the following summary: *Economics:* Ethical foundations, ethics, political economy, political science, finance, economic geography, industrial organization, sociology, economic history. *Business administration:* Factory organization and management, transportation problems, railroad organization, railroad management, rate making, insurance, telegraph and telephone companies, jobbers, department stores, salesmanship, advertising, mail order business, banking, brokerage, real estate, credits, commercial electricity, office routine, statistics, etc. *Commercial Law:* contracts, agency, negotiable instruments, sales, bailments and carriers, partnership, corporations, bankruptcy, tenancy and insurance. *Accounting:* General, advanced, specialized, accounting problems, auditing, expert accountancy. *Languages:* Commercial German, commercial Spanish. *Secretarial Work:* English and foreign.

This new department of St. Louis University is to be post-graduate, and due efforts will be made to reach this ideal in the near future.

We congratulate the University on this departure and bespeak for the new School of Commerce and Finance the good will of our readers.

A PLEA FOR SHARPER CONTROL AT LOURDES

There is a growing sentiment among Catholic scholars that the alleged miraculous cures wrought at Lourdes should be subjected to a sharper control. Thus the Rev. Dr. A. Fuchs, of the theological faculty of Paderborn, says in the course of a review of Dr. Aigner's pamphlet, *Lourdes im Lichte deutscher medizinischer Wissenschaft* (München: Lehmann) in the *Theologie und Glaube* (Vol. II, No. 7, p. 596):

"This lawsuit [instituted by Aigner against the *Lothringer Volksstimme*, in which four physicians testified for and six against Lourdes] enforces the lesson that the Bureau of Inquiry which exists in Lourdes since 1892 should go at it differently. The number of those who present themselves as cured is too large to enable this bureau to work with that exactness which would compel adversaries to assent to its reports. Perhaps it would be advisable to take up only a limited number of cases, preferably such as have been for a long time and uninterruptedly under scientific observation. Then

each patient should be carefully examined before he bathes in the waters. If the bureau would thus confine itself to a limited number of cases and investigate these carefully and with scientific accuracy, our opponents would at least be compelled to respect such evidence and it would be impossible for them [as happened in the Aigner case] to reject it contemptuously as farcical.... It is embarrassing to note that there was produced in the Aigner case a series of photographs of a woman alleged to have been miraculously cured at Lourdes, all of which photographs showed only the healthy side of the face, while the diseased side, upon which everything depended, was shadowy and indistinguishable. The medical expert who pointed out this fact was surely right in observing that such things ought not to happen. Rather than introduce such defective and misleading photographs it would have been better to present none at all."

Dr. Fuchs is right. *"Non talibus auxiliis, non defensoribus istis!"* It is a pity that those interested in Lourdes cannot be made to see this essential point and to carry out the good advice repeatedly given by well-meaning Catholic critics. No wonder the distrust will not down.

DEACONESSES AS MINOR CLERICS

In a brochure entitled *Weibliche Kleriker in der altchristlichen und frühmittelalterlichen Kirche* (24 pp. 8vo. Munich: J. J. Lentnersche Buchhandlung. 1910) Professor A. Ludwig of Freisingen subjects to a close scrutiny the statement of K. H. Schäfer (*Die Diakonissenstifter im deutschen Mittelalter,* see also the same writer's article "Kanonissen und Diakonissen, die kanonische Aebtissin" in the *Römische Quartalschrift,* Vol. XXIV) that the deaconesses of primitive and early medieval times were regularly ordained members of the clergy. Ludwig arrives at the conclusion that, while in the Orient the deaconesses were reckoned among the clergy since the third century, in the Western Church they were not so considered at the time of Pope Cornelius (3rd century). At a later period, however, in the days of the Byzantine Empire and until the Carolingian period, deaconesses ranked also in the Western Church as regularly ordained clerics. We do not know exactly when this practice of ordaining deaconesses ceased, but it is certain that it was no longer in vogue in the Frankish kingdom in the twelfth century.

Ludwig differs from Schäfer in holding that the consecration of deaconesses was not held to confer the higher *ordo* of deaconship, but that the women who received it were merely regarded as minor clerics.

AFTERNOON MASSES

Catholic papers are in the habit of poking fun at newspaper reporters who write of "afternoon masses," and justly so, for at present the holy sacrifice is invariably begun before noon.

But this was not always so. In

the Middle Ages afternoon masses were quite customary.

We recently saw passages quoted from Shakespeare's plays to prove this. Now we find in the *Historisch-politische Blätter* of Munich (Vol. 146, No. 4) an interesting paper giving documentary evidence to show that from the ninth century to the sixteenth the solemn mass in convents and parish churches, was, at least on fast and certain feast days, usually sung at three o'clock p. m. On Maundy Thursday and Holy Saturday the holy sacrifice was offered up at sundown in commemoration of the repose of our Saviour's body in the grave. One of the titles in the *Decretum Gratiani* says: *"In sabbato sancto circa noctis initium missarum solemnia sunt celebranda."* A council held in Rouen A. D. 1095 decreed: *"Statutum est ut in sabbato Paschae officium ante nonam non incipiatur."*

Altogether it seems evident from the documents adduced by the writer that afternoon masses were customary in the Western Church all through the Middle Ages. It was not until the year 1566 that Rome expressly forbade *"missas vespertino tempore celebrare vel celebrari facere sub poena perpetuae suspensionis a divinis."*

This does not mean that in the Middle Ages all masses were celebrated in the afternoon, for the *Decretum Gratiani* says (l. 51, dist. I de Consecr.): *"Etiam prima parte diei missas celebrare licet."*

It remains to be determined how the custom of afternoon masses started and precisely when and why it was abolished.

PROTECT THE BIRDS

An Oregon farmer last summer saw a bird hopping about on a bed in his vegetable garden in which a number of choice young plants had been destroyed. He promptly shot the bird, and then, to make sure he had got the real culprit, he cut open its stomach, only to find that there was no vegetable matter in it at all, while there were a number of insects and worms well known as garden pests. He concluded he would never shoot another bird; but he was only one of thousands of farmers who are not always able to distinguish their friends from their enemies.

In response to numerous complaints concerning depredations of birds in orchards and vineyards, the Department of Agriculture decided to place information on this point on an accurate basis by making a systematic investigation in California covering seventy of the most important birds of that State, from the farmers' and fruit-growers' standpoint. A careful study of the food habits of these birds showed that only four of the seventy species can be regarded as of doubtful utility. They are the linnet, California jay, stellar jay, and red-breasted sapsucker; a reasonable reduction in the number of which may therefore be permissible when all the known methods of protecting fruit have been exhausted. Among the other species there are some, like the swallows, swifts, wrens, and chickadees, which are so strictly insectivorous

that they are extremely beneficial. Others may injure crops at certain times of the year, but the damage thus done is much smaller than the damage they prevent by eating insects.

In Bulletin No. 34 of the Biological Survey it is suggested that farmers should look on birds as servants who have to be fed in return for the useful work they do.

WHY WE WANT NO SHARE IN THE SCHOOL FUND

Martin I. J. Griffin, too, is opposed to Catholic agitation for a share in the State school fund.

"What would be the result," he asks in the current number of his *Historical Researches* (p. 389), "if Catholics received a share of the public school fund? Simply an alliance, tacit but active, of the clergy and the politicians. That's the way it acts in Pennsylvania, where the State contributes to the support of hospitals—Catholic, Protestant, Hebrew or secular. The politicians then 'own' every one connected with these institutions. Not an official dares to take an active part against any politican or in public political affairs, save to support the politicians.

"These State contributions are held as weapons over the heads of all our clergy who get, from the State or municipal authorities, even what is just and proper in the way of public improvements or of social adornment, such as open 'squares' in front of their churches or institutions, [they] are all allies of the controlling politicians when needed.

"That was proven very clearly in the Philadelphia municipal upheaval of 1905, when the clergy and our people were very generally helpers of 'the gang' because of 'benefits', because our people had been given positions by the bosses.

"If the school funds were divided among the several denominations who have or would have schools, all—Catholic and Protestant—would be under control of local politicians.

"It is so now when institutional contributions are received. Protestant clergymen, denouncers of 'gang' rule, have been made quiet, gentle and dumb.

"Payment made to schools in Canada, Germany, England or other such governments, come from authorities not so subject to local influence, nor are the school authorities so subject to local politicians as in democratic form of government.

"The Church in our country has no glory to compare with its school system. To have borne the burden of its establishment and growth is the proudest achievement of Catholics. To subject our schools to the power of politics would lessen the ardor of our people and even decrease their aid to our churches and institutions.

"If aid from the government in other countries produces the kind of Catholics that are in Italy and France, why would not the like method produce apathy on the part of the clergy and people here? Better bear the burden of supporting our schools and be free. The Church suffers now from the 'friendship' of politicians."

The question in the last paragraph of Mr. Griffin's article is too broad and apt to suggest a fallacy. But his main contention is well founded and we are sure it will carry especial weight because based on experience.

FLOTSAM AND JETSAM

Martin I. J. Griffin says that, so far as he has been able to discover, the first time the title "Father of his country" was applied to Washington was in a German almanac printed at Lancaster, Pa., in 1779, a copy of which is in the Library of Congress.

*

We learn from the *Southern Messenger* that a sanatorium for the exclusive use of nuns suffering from tuberculosis, was opened Oct. 1 at Hyde Park, Reading, Pa. The project was inaugurated by the Rev. Msgr. Bornemann. Seventy patients can be accommodated. It is in charge of nursing Sisters.

*

A Nebraska pastor writes to us: "I have read your warning *re* cement construction. I think you are perfectly right. Some years ago an agent of a cement company showed me photographs in which the Chicago fire department was represented as pouring cold water on heated stone, brick, and cement walls. The cement remained unaffected, not so the stone and brick. That was too much for me. I heated a cement block and threw it into a tank of cold water. It exploded with the noise made by a shot gun, and nothing remained in the tank but sand and water."

President Taft has approved the plans made by a board of engineers and accepted by General Bixby, Chief of Engineers in the Army, for raising the wreck of the battleship "Maine." The President desires that it shall be conclusively determined whether the ship was wrecked by external or internal force. At his direction Spain has been invited to send a representative who shall be present during the progress of the engineers' work. There will be full publicity. Bravo!

*

In view of the fact that its population is so largely Catholic it is all the more disgraceful for the city of St. Louis to be told by such an eminent authority as Mr. James Edward Rogers (*The American Newspaper*, p. 55, Chicago 1909), that "statistics show that the city of St. Louis has more yellowness in its papers than any other city in the country." The yellow "Rome of America"!?!

*

Certain objections, which in our own notice we merely intimated, are developed by the Rt. Rev. Msgr. P. M. Baumgarten in his review of Dr. McCaffrey's *History of the Catholic Church in the Nineteenth Century* in the *Theologische Revue* of Münster, Vol.

IX, No. 11, pp. 340 sqq. Dr. McCaffrey's account of "Americanism," the school controversy, and the movement to provide for the spiritual welfare of non-English speaking Catholic immigrants in the U. S. (inviduously called "Cahenslyism") is inaccurate and untrustworthy. It is to be hoped that this serious flaw in an otherwise excellent work will be corrected in later editions.

*

Recently published statistics of the Italian Department of Immigration show that within one century, if present conditions continue, the United States will be largely Latinized. We are fond of referring to the Latin nations as decadent. The statistics, unfortunately, show that it is we ourselves who merit that unlucky title. The average number of babies for every thousand American mothers during 1909 was twenty-one; the average number for every thousand Spanish mothers was one hundred and twenty-three; the average number for every thousand Italian mothers was one hundred and seventy-five. There is food for thought in these reflections from the *Extension Magazine* (Vol. V, No. 6).

*

Our consul in Bradford, England, Mr. E. A. Ingram, reports (*Daily Consular and Trade Reports,* XIII, 85) that a manufacturer in that city is now weaving a cloth made entirely (warp and weft) of human hair. The hair, which is usually of a staple or length of from 10 to 12 inches, after being thoroughly disinfected, is spun into a yarn of the required thickness, and is then woven into a fabric, either 20 or 30 inches in width and in lengths up to 90 yards. No dyeing is performed, the fabric being of the natural color of the blended hair. The fabric is intended for interlinings for men's wear, and possesses the advantages of being absolutely unbreakable, unshrinkable, and uncreasable.

*

Mr. Martin I. J. Griffin has at last succeeded in establishing the fact that General Lafayette, who "wasn't much of a Catholic during life," died May 20, 1834, had a religious funeral at the Assumption Church, Paris, and was buried in a consecrated cemetery. (See the *American Catholic Historical Researches,* New Series, Vol. VI, No. 4, p. 400.)

*

It will never do to divide the world into teetotalers and reprobates. We must leave some room in the world for people who are temperate. It is a faulty classification which leaves out the majority of the people.—CARDINAL VAUGHAN.

BOOK REVIEWS AND LITERARY NOTES

—Friends of the parochial school will thank the Rev. John F. Noll for his brochure entitled *The Parochial School, Why?* After a brief exposition of "A Dozen Reasons" why Catholics maintain their own schools, we hear what "Eminent Authorities" have to say for the Catholic way of teaching. Also the "Deficiencies in our much-lauded State Schools" are duly exposed and the relation shown between irreligious training and the "Increase of Juvenile Crime." Then we are gratified to learn that parochial schools "excel even from an intellectual standpoint." It is of special interest to see "What Catholics Spend for Education," and by the time you have got through with reading, you are fully prepared for a proper outburst of indignation: "Shame on you if you object to contribute toward the maintenance of the parish school." May the brochure be widely read and appreciated. It sells for 10 cts. per copy, or $5. per hundred, at the Parish Monthly Press, Huntington, Ind.

—Beginning with the first number of its 37th volume, Pustet's widely and favorably known illustrated magazine *Deutscher Hausschatz*, becomes a weekly visitor. Synchronously tone and contents have been made even more popular than they were before. This is due chiefly to the recent establishment, by the same publishing house, of a high-class monthly magazine for educated readers, called *Der Aar* (see the notice in No. 21 of this REVIEW). Both periodicals are eminently deserving of Catholic support, and we recommend them to those of our readers who are conversant with the German language. The subscription price of the *Deutscher Hausschatz* is $3 per annum. (Fr. Pustet & Co., Ratisbon, Rome, New York, and Cincinnati.)

—We are indebted to the Most Rev. Archbishop of Milwaukee for a much enlarged and very readable English edition of Dr. Andreas Brüll's *Bibelkunde*, of which the German original is now in its fifteenth edition and enjoying an ever growing popularity. (*Outlines of Bible Knowledge. Edited by the Most Rev. S. G. Messmer, D. D., D. C. L., Archbishop of Milwaukee. With 70 Illustrations and Four Maps.* xii & 298 pp. 8vo. Freiburg im Breisgau, London, and St. Louis: B. Herder. 1910. $1.80 net.) The purpose of this useful manual is "to convey to the reader, in plain language and within narrow compass, such an amount of elementary information regarding the nature, history, and contents of the Bible as it becomes every intelligent Catholic to possess. Discarding, on the one hand, the many and important questions freely controverted among Catholic theologians, and, on the other, the thousand objections against the biblical books raised by the unchristian so-called 'Higher Criticism,' the author confines himself to a simple statement of the positive teaching of the Church, and of the commonly accepted opinions of Catholic writers" (Preface).

With Archbishop Messmer's numerous and apt additions the work constitutes a comparatively complete, though still elementary, manual of the Bible. An appendix contains the full text, in English, of Pope Leo XIII's magnificent Encyclical on the study of the Holy Scriptures. The work fills a long felt want and will no doubt go through many editions.

—Herder's two famous year books (*Jahrbuch der Naturwissenschaften 1909—1910. Unter Mitwirkung von Fachmännern herausgegeben von Dr. Joseph Plassmann. Mit 32 Abbildungen.* xii & 452 pp. large 8vo. $2.15 net, and *Jahrbuch der Zeit- und Kulturgeschichte 1909. Unter Mitwirkung von Fachmännern herausgegeben von Dr. Franz Schnürer.* viii & 439 pp. large 8vo. $2.15 net) appeared a little late this year, but their rich contents fully repay one for the delay. Together they give a complete survey of the events of the past year in the domains of science, politics, literature, and art from the view-point of the Catholic scholar. Both for the positive data and the instruction they contain these stately volumes deserve a place on the desk of every educated Catholic able to read German. There is nothing to compare with them in English or, so far as we are aware, in any other language. Together with Herder's *Konversationslexikon,* the *Kirchenlexikon,* and P. Krose's *Kirchliches Handbuch* they form a complete reference library apt to excite envy in the hearts of non-German speaking Catholics.

—The prompt publication of Volume II of the authorized English translation of Professor Funk's *Lehrbuch der Kirchengeschichte* (*A Manual of Church History by Dr. F. X. Funk...Authorized English Translation from the 5th German Edition by Luigi Cappadelta. Vol. II.* viii & 342 pp. 8vo. London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder. 1910. $2.75 net) makes the whole of this admirable work—the very best of its kind in existence—available for English speaking readers. The translation is well done, the print excellent, the index complete. We have no doubt this work will have a large sale also in English. We cordially recommend it to all who need a reliable and up-to-date compendium of church history.

—*Die Erziehung zur Keuschheit. Gedanken über sexuelle Belehrung und Erziehung, den Seelsorgern und anderen Erziehern vorgelegt von Dr. Michael Gatterer S. J., Professor der Theologie an der Universität Innsbruck, und Dr. Franz Krus S. J., Privatdozent an der theol. Fakultät Innsbruck. Zweite, sehr vermehrte Auflage.* vi & 120 pp. 16mo. Innsbruk: Fel. Rauch. American agents: Fr. Pustet & Co. 1910. 35 cts. net.) This is a most valuable booklet on a subject regarding which the right sort of instruction is sorely needed. The authors acknowledge the necessity of instructing the young on sexual matters and show how this can be done without endangering their virtue, nay, with the result of developing their character and steeling them against temptation. They treat the "sexual problem" with mature wisdom reverently and seriously in the light of faith, in which alone it can be solved. The unpretentious little volume de-

serves to be put into the hands of every parent, teacher, and pastor of souls. It will surely be productive of much good.

—*The Woman Who never Did Wrong and Other Stories. By Katherine E. Conway.* (Boston: Thomas J. Flynn & Company.) Stories of every day life, cheerful and helpful in tone, told in simple style and full of interest.

—*The Courage of Christ. By Henry C. Schuyler, S. T. L.* (Philadelphia: Peter Reilly. 50 cents, postage 6 cents extra). This little book treats of courage as exemplified in the life of Our Lord. The supernatural virtue of fortitude once acquired by the mass of the faithful would change the face of the world. Let us begin by healing ourselves. To this end a study like the present is an excellent means.

—*The Formation of Character. By Ernest R. Hull, S. J. With a Preface by the Bishop of Salford* (B. Herder. 15 cents.) It is always refreshing to read Father Hull, first, because he is so orderly, secondly, because he is always in such a good humor, and thirdly because he uses English and not the thin slip-shod colorless medium of expression which swamps us most of the time. The present pamphlet should be in the hands of all parents and educators. Mastering its contents they will discern clearly the nature of their task and the requisites for its accomplishment, and many useful and agreeable things besides.

—*Geschichte der Jesuiten in Portugal unter der Staatsverwaltung des Marquis von Pombal. Aus Handschriften herausgegeben von Christoph Gottlieb von Murr. Neue verbesserte Ausgabe von J. B. Hafkemeyer S. J.* (171 pp. large 8vo. B. Herder. $1 net. Paper). This is a reprint, with additional notes and references, of a manuscript in which a contemporary (probably one of the Italian Jesuits resident in Lisbon) describes the history of the Society of Jesus in Portugal under the regimen of the notorious Marquis de Pombal. This account was first edited in 1787-8 at Nuremberg by Ch. G. von Murr, a famous Protestant scholar, who had espoused the cause of the cruelly persecuted Jesuits for sheer love of justice and fair play. No less an authority than L. von Ranke (*Päpste,* III, 196) acknowledged its clear-cut and impressive character. The present editor says that a careful comparison of the reports of the imperial ambassadors at the court of Portugal fully establish the anonymous author's painstaking accuracy and objectivity. This story makes particularly interesting reading at the present time, when the religious orders are again subject to persecution in Portugal. Poor Portugal, how deeply it has fallen since its rulers wantonly cut loose from the Catholic Church, under whose aegis it once saw such glorious days!

—*The Holy Practices of a Divine Lover or The Saintly Ideot's Devotions. By Dame Gertrude More, Nun of the Holy Order of St. Benedict of the English Congregation. Edited with an Introduction by Dom H. Lane Fox, Monk of the same Holy Order.* (75 cents.) A seventeenth century book of devotion by an English Benedictine nun. As a literary

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—*Life Lessons from Blessed Joan of Arc. By Fr. Bernard Vaughan, S. J. With Illustrations by Gaston Bussière and Preface by the Archbishop of Westminster.* (Benziger Brothers. 1910. 80 cts.) Fr. Vaughan, in his usual vigorous, authoritative, and spirited manner, gives us a vivid picture of Blessed Jeanne d'Arc and indicates those of her virtues and characteristics which make her patronage most needful to men and women of today. Bussière's suggestive illustrations and the quotations from the Bible and from Shakespeare, Schiller, and Southey together with excellent print, paper and binding combine to make a volume it is well to bear in mind when thinking of gift books.

Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

ENGLISH

The History of the Popes, from the Close of the Middle Ages. Drawn from the Secret Archives of the Vatican and Other Original Sources. From the German of Dr. Ludwig Pastor... Edited by Ralph Francis Kerr of the London Oratory. Volume IX. xxx & 524 pp. 8vo. London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder. 1910. $3 net.

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A Manual of Church History by F. X. Funk, Professor of Theology at the University of Tübingen. Authorized Translation from the 5th German Edition by Luigi Cappadelta. Vol. II. viii & 342 pp. 8vo. London: Kegan Paul, Trench, Trübner & Co.; St. Louis: B. Herder. 1910. $2.75 net.

Outlines of Bible Knowledge. Editea by the Most Rev. S. G. Messmer, D.D., D.C.L., Archbishop of Milwaukee. With 70 Illustrations and Four Maps. xii & 298 pp. 8vo. Freiburg, London, and St. Louis: B. Herder. 1910. $1.80 net.

Modern Biology and the Theory of Evolution. By Erich Wasmann, S. J. Translated from the Third German Edition by A. M. Buchanan, M.A. xxxii & 539 pp. 8vo. London: Kegan Paul, Trench, Trübner & Co.; St. Louis: B. Herder. 1910. $4.50 net.

A Poet's May and Other Stories by F. M. Capes. 127 pp. 12mo. London: Sands & Co.; St. Louis: B. Herder. 1910. 50 cts. net.

Meditations for Every Day in the Year. According to the Doctrine and Spirit of St. Alphonsus Mary de Liguori.... By Rev. Louis Bronchain, C. SS. R. Translated from the 12th Belgian Edition. Edited by Rev. Ferreol Girardy, C. SS. R. 2 vols. 12mo. 1142 and 1104 pp. B. Herder. 1910. $5 net.

Round the World. A Series of Interesting Illustrated Articles on a Great Variety of Subjects. Vol. VIII. With 87 Illustrations. 218 pp. 12 mo. Benziger Brothers. 1910. $1.00.

Our Lady's Lutenist and Other Stories of the Bright Ages. By Rev. David Bearne, S. J. 181 pp. 12mo. Benziger Brothers. 1910. 65 cts.

German-Russian Settlements in Ellis County, Kansas. Written by the Rev. Francis S. Laing, O. M. Cap., for the Kansas Historical Society. Reprinted from Kansas Historical Collections, Vol. XI. 40 pp. 8vo. With Map and Illustrations.

Life in the Shadow of Death. Art and Purpose of Living by Rev. Andrew Klarmann, A. M. 183 pp. 12mo. Ratisbon, Rome, New York & Cincinnati: Fr. Pustet & Co. 1910. $1.00 net.

The Friendly Little House and Other Stories, by Marion Ames Taggart, George W. A. Cain, Nora Tynan O'Mahony, Mary T. Waggaman, Mary E. Mannix, Jerome Harte, Norman Whiteside, Anna Blanche McGill, Richard Aumerle, Anna T. Sadlier, Magdalen Rock. 276 pp. 12mo. New York, Cincinnati, Chicago: Benziger Brothers. 1910. $1.00.

The Turn of the Tide. A Story of Humble Life by the Sea. By Mary Agatha Gray. 387 pp. 12mo. Benziger Brothers. 1910. $1.25.

GERMAN

Die jüdische Gemeinde von Elephantine-Syene und ihr Tempel im 5. Jahrhundert vor Christi Geburt. Von Dr. Norbert Peters, Professor an der philosophisch-theologischen Fakultät zu Paderborn. iv & 57 pp. 8vo. Freiburg and St. Louis, Mo.: B. Herder. 1910. 45 cts. net. (Paper)

Katholische und protestantische Missionsalmosen. Von Anton Huonder

S. J. 28 pp. 8vo. B. Herder. 1910. 14 cts. net. (Paper)

Thomas Moore, der irische Freiheitssänger. Biographisch-literarische Studie von Alois Stockmann S. J. (Ergänzungshefte zu den „Stimmen aus Maria-Laach"—105). vii & 167 pp. 8vo. B. Herder. 1910. 85 cts. net. (Paper)

Geschichte der Jesuiten in Portugal unter der Staatsverwaltung des Marquis von Pombal. Aus Handschriften herausgegeben von Christoph Gottlieb von Murr. Neue verbesserte Ausgabe von J. B. Hafkemeyer S. J. 171 pp. large 8vo. B. Herder. $1.00 net. (Paper)

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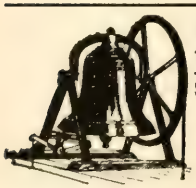

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It is a blessed thing withal we have spiritual, or at least quasi-spiritual, activities to command our thoughts and to keep us mindful of eternal things, says *e. g.* the Hartford *Catholic Transcript* (Vol. XIII, No. 18). Our churches and our schools, our multiplying charities and our sense of accountability to the God of Justice demand all our time and tax all our resources. We have nothing left for aimless and barren speculation. We are a living, growing, multiplying, religious community, and even the seeds of heresy, if any are sown, will be trampled under foot and rendered innocuous in the mighty onward march. We have neither time nor capacity for becoming successful heretics.

When Leo XIII issued his Encyclical on Americanism, one of our Archbishops wrote a letter in which he thanked the Pontiff for his timely and paternal intervention. "We were on the brink of heresy and we knew it not." The head of the neighboring archdiocese likewise addressed an epistle to His Holiness, in the course of which he assured Pope Leo that hardly a vestige of the dread monster, known as "Americanism," could be found among us.

The first Archbishop was unquestionably right when he affirmed that we did not know that we were on the brink of heresy. The second Archbishop gave an adequate reason for our blissful ignorance when he affirmed that there was hardly a vestige of the heresy among us. There are those who believe that if Leo XIII had never published his famous epistle on "Americanism," the Church of the United States would be just as orthodox as it is today. Europe needed the Encyclical, as it needs other admonitions from the Holy See. [We Americans, of course, don't need them!!] The Old World seems to have altogether too much time on its hands. We hope to remain immune from heresy as long as our busy spell continues.....

But what about such disquieting publications as the *Letters to His Holiness Pope Pius X, by a Modernist,* who claims to be an American ecclesiastic in good standing.[1]

The *Transcript* says—but it does not prove—that he is an ex-priest and that "for this reason the *Letters* which have excited such morbid interest in England have created no stir among us. We have not seen them, and we will not see them either. Let Europe read and conceive its own alarm; but let Europe remember that all here is peace and contentment. We have legitimate labor to engage our energies,"—just as if the "Testem benevolentiae," directly addressed to an American Archbishop, and the "Pascendi," addressed to all the shepherds of the Universal Church, were needlessly alarming documents, directed against bugaboos which exist merely in the imagination, or at the worst, endanger only the faithful of Europe!!

[1] We understand he is a former member of the Paulist community?

Of course, Americanism and Modernism, as systems of thought, have fewer adherents in these United States than they have in Europe, for the simple reason that there are but few among us, comparatively, who have the ability and the leisure to engage in theological and philosophical speculations. But isn't there enough of *practical* Americanism and Modernism in evidence all around us to give pause even to the optimist?

"Why seest thou the mote that is in thy brother's eye, and seest not the beam that is in thy own eye?" is a query which pertains to nations as well as to individuals.

Duns Scotus on the Divine Will

(Conclusion)

In the second part of his essay Rev. P. Parthenius Minges, O. F. M., speaks of the relation of the Divine Will to the Divine Intellect, and refutes Ritter and Alf. Fouillée, who accuse Scotus of making the Divine Intellect entirely dependent on the Will for its knowledge of necessary as well as contingent truths. "Truth," says Fouillée in his interpretation of Scotus, "is not anterior to the Divine Will, but a product of the same. There is nothing necessary for God, except what the Divine Will has determined, and thus made necessary."[1]

Before proceeding to disprove this assertion let us remember that, according to Scotus, the predicate "being" cannot be attributed in its proper sense to mere possibles, even if grasped by an intellect. For, if they already possessed a real being, *i. e.* some form of existence, there could be no creation in the proper sense of the word *("productio rei ex nihilo sui et subjecti")*. For the same reason they cannot properly be called truths, since truth and being are convertible. This will help to explain some difficult passages.

Now to the proof that Scotus does not make necessary truths dependent on the Will of God. The question is treated in *L. I Sent., D. 39, quaestio unica,* of which we shall here give a short abstract.

The Subtle Doctor first lays down the general principle, admitted by all Catholic theologians, that God has an exact, determined, certain, infallible, and immutable knowledge of all things, in all their relations and conditions, and that notwithstanding this certainty and immuta-

[1] *Histoire de la Philosophie,* Paris 1879, p. 211.

bility of knowledge, the created things, which are the *termini* of this knowledge, still remain contingent.

Next he discusses the source of God's knowledge of the future. St. Bonaventure maintains that God perceives everything in the ideas of His intellect, since they represent most perfectly all being in all its possible relations and conditions. But, says Scotus, that does not explain the futurity of things contingent, since, (a) no contingent being can be recognized in its mere term, or concept, for this only represents the possibilty, not the realization, of a being; (b) These ideas are represented to the Divine Intellect independently of, and anterior to, any act of free-will, and are perceived with pure natural necessity; therefore they cannot represent contingent being, for everything that precedes the action of the Divine Will can not but be purely necessary; (c) Besides, in viewing the possibility of things, the Divine Intellect perceives in the same manner and with the same necessity, both those that will not be realized, and those that will; for future realization is a result of free determination on the part of God; (d) The same may be said of the time in which they will be realized, since that is as contingent as the things themselves.

St. Thomas is of the opinion that God knows the future, because the whole course of time is eternally present to His view. This, says Scotus, explains nothing, since God does not receive His knowledge from creatures, even if they were present from all eternity, else the intellect of God would be dependent on His creatures. Besides they have no reality, and consequently no truth, except from God; therefore in no case does the Divine Intellect draw its knowledge from the creatures.

Scotus also rejects the theory of St. Thomas that, "although the knowledge of the future is necessarily possessed by God, whose action as supreme cause is necessary, nevertheless the future itself remains contingent, since its proximate cause is contingent." Scotus maintains that contingency is not possible in a series of causes, unless the first cause is contingent in its effect, or in its relation to the proximate cause. That a cause acting with necessity should produce an effect which is other than necessary, would be to deny the correlation between cause and effect.

After these preliminaries Scotus gives his own solution of the difficulty. That there is contingency in the world, he says, cannot be denied, and if any one should be so foolish as to deny it, let him be flogged till he admits that this punishment at least is something contingent and can possibly cease. Now such contingency cannot depend on the Intellect of God, which acts with natural neces-

sity; therefore it must be an effect of the Divine Will, which alone is endowed with freedom of action. This act of the Will, or Divine Decree as it is called, is eternal in its entity and immediate effect (*productio in esse volito*), but temporal in the realization of the contingent being, its ultimate and extrinsic effect (*productio in esse existentiae*). The former or immediate effect is not a production in the proper sense of the word, but only a *"productio secundum quid,"* and is not distinct from the act of volition. The latter, or ultimate effect, is creation proper. Since, however, the only necessary object of the Divine Will is God Himself, it follows that among all possible things the free-will of God can choose at pleasure, without any necessity whatever. Thus the Will of God is the sufficient and the only reason for the existence, and likewise for the truth, of contingent being. The Intellect of God, therefore, perceives the future in the determination of the Divine Will.[8]

This is the pure and simple teaching of Scotus. Nowhere in the whole treatise do we find God's Will described as the cause or foundation of necessary truths, or the Intellect as dependent on the Divine Will for its necessary truths. The contrary is expressed in unmistakable terms here, and also in the fourteenth question of the *Quodlibetales,* the text of which is quoted by P. Minges in his brochure. The contingent truths alone are dependent on the free will of God, without whose free act determining their existence they would never be realized but remain in a state of mere possibility.

The operation of the Divine Intellect then, according to Scotus, takes place in the following order (*ordo naturae, non temporis*): First comes the action of the Intellect referring to the Divine Nature itself, *viz.:* the Divine Intellect perceives adequately the Divine Essence. Next follows the action relative to creatures: the Intellect with natural necessity perceives in the essence of God all possible things, universal as well as particular, which are there most perfectly represented. These are then presented to the Will, which freely and contingently, (but of course, *secundum rectam rationem*)[9] elects from these possibilities those which it chooses to realize. After this choice has taken place, the Intellect sees in the determination of the Will all contingent truths, their conditions, relations to time and place, and to one another, and all other circumstances of their creation and perservation, and thus has a certain and unchangeable knowledge of the future.

[8] The difficult question of how God knows the sinful acts of His creatures, is not expressly treated of in this chapter; nor does it pertain to the subject of this paper, for P. Minges only intends to prove that Scotus does not make the necessary truths dependent on the Divine Will.

[9] Cf. Parthenius Minges, *Duns Scotus Indeterminist,* reviewed in this REVIEW, Vol. xiv, No. 10, p. 320.

The foregoing abstract can convey but an imperfect idea of the form and strength of P. Minges's argument, which the learned author has further elaborated, with a wealth of pertinent references, and new chapters on "The Ideas of Things and their Relation to God's Being, Knowledge, and Will," "The Goodness of Things as Dependent on, or Independent of, the Will of God," "The Relation of the Free-Will to Divine Justice," "In What Manner is the Intelligence of God the Cause of Things?" and "The Influence of Reasons and Motives on the Action of the Divine Will,"—in a volume published as one of the "Theologische Studien" of the Austrian Leogesellschaft, under the title *Der Gottesbegriff des Duns Scotus auf seinen angeblich exzessiven Indeterminismus geprüft von P. Parthenius Minges, O. F. M.* (187 pp. 8vo. Vienna: Mayer & Co.)

A Task for Catholic Scholars

The *Lehrbuch der historischen Methode und der Geschichtsphilosophie* by Prof. Ernst Bernheim of the University of Greifswald (6th ed., Leipzig: Duncker & Humblot, 1908) is undoubtedly the most scientific handbook that has ever been prepared for the use of students and writers of history. It discusses minutely the aim and nature of historic science, clearly defines its relations to other branches of research, points out the most important sources and helps for the thorough investigation of historical questions, and explains the apparatus with which the modern scientific historican must approach his task. Numerous suggestions in regard to research work and directions for investigating complicated points of history make the book especially valuable to scholars.

The chapter on *"Hilfswissenschaften"* (Helps for Historical Study) is particularly rich in suggestions. In this division of the work the author points out that our sources and aids for the exhaustive study of topics of medieval history are far from complete. Thus, in the section *"Sprachenkunde"* (Philology), in the above chapter, he deplores our inadequate philologic and linguistic apparatus for the proper study "of the chief language of the historical literature of the Middle Ages." This language, as is well known, is vulgar or low Latin. It is sometimes also called simply "late Latin" and more rarely the "Lingua Romana Rustica." A vast amount of literature, much of which has come down to us, was written in this late Latin, but as these writings were often the work of ecclesiastics, or at least of those who had received their training in the monastic and claustral schools, they show a Catholic spirit, and hence the interpretation of the language and con-

and special researches, is an imperative necessity, and of the latter we tents of such documents should appeal especially to Catholic scholars.

Even a work like Meyer's *Grosses Konversationslexicon* (very frequently prejudiced in its treatment of Catholic subjects) gives credit to the learned priests of medieval times for their work in history and chronology. In the article on Latin Literature of the Middle Ages (Vol. 12, p. 215, ed. 1905) we read: "The numerous Latin literary works of the Middle Ages are distinguished by a unity which justifies a comprehensive literary criticism of these works as a unit. For, as much as they were *written by and for ecclesiastics,*[1] they are uniformly pervaded by the Christian world-view and generally seek a model for form and technical detail in the literature of Rome."

In the second book of the fourth volume of Fr. Baumgartner's *Weltliteratur,* which treats of medieval Latin literature, the twelfth chapter is devoted to the "Chroniclers and Historians," and one of its headings is "The Immense Extent of Latin Historical Literature" (of the Middle Ages). Now it is especially the scientific study of the language and contents of these works, which, according to Professor Bernheim, is a great desideratum. Until we have good critical editions of these Latin source books historians will be hampered in their study of medieval life.

Merely to indicate the promising field here opened to Catholic scholarship we translate from Bernheim a passage in which he calls attention to what still remains to be done in investigating the historic productions of medieval Latin writers: "It is only of late that Romance students have begun systematically to investigate at least the so-called transition-Latin. But the Latinity of the Middle Ages, strictly so-called, has been studied neither from the viewpoint of grammar nor from that of vocabulary and linguistic usage. Quite often the very fact that it is a peculiar structure of independent development is overlooked, and, in the words of Woelfflin, 'from the days when Latin was studied in order to acquire the art of reading and writing it like Cicero, the prejudice has been kept up that late Latin is a kind of original sin.' The Glossary of Du Cange and others contain only technical expressions and rare words; the general dictionaries include at best only Patristic Latinity and rare expressions, while the *Thesaurus Linguae Latinae,* now being published, does not go beyond the sixth century. A few scattered investigations of very recent date concerning the style and linguistic peculiarities of different medieval authors only go to show how sorely we need a solid basis for all such work. A lexicon and a grammar of medieval Latinity, based on monographs

[1] Italics mine.—A. M.

and special researches, is an imperative necessity, and of the latter we have as yet but few. It is here that the work must begin. The creation of a Philology of medieval Latin is one of the most urgent needs for the study of these extensive epochs of historical literature."[2]

In this connection it may be interesting to note that for a number of years courses in Low Latin and Medieval Literature in the Vulgar Tongues have been given at Harvard by Professors Sheldon and Grandgent respectively.

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K. of C. Notes

Mr. James A Flaherty, "Supreme Knight" of the "Order of the Knights of Columbus," in his annual report for 1910, submitted at the Quebec convention and printed in the official *Columbiad,* Vol. XVII, No. 9, pp. 23 sqq., complains that "a curious kind of dry rot is creeping into some of the larger bodies [K. of C. councils] in certain sections of the United States... At times, it seems as if all that some men join for is to learn the secrets, passwords and see the different degrees given. Their curiosity satisfied, they fall into arrears and finally end by being suspended or dropping out of the Order voluntarily."

A glance at the annual report of the National Secretary (*Columbiad,* Vol. XVII, No. 9, pp. 24 and 25) shows that this complaint is well founded. The number of members thus suspended or voluntarily dropping out of the Order during the fiscal year from July 1, 1909, to June 30, 1910, was no less than 9,241, or $3^{7}/_{10}$ per cent of the total membership, as against 8,095, or 3½ per cent during the fiscal year 1908 to 1909.

No wonder the National Secretary urgently calls for "the adoption of some practical means of preventing or reducing this growing defection."

It is pretty safe to say that, no matter what means may be adopted towards the end indicated,[1] the "lapsation" will increase rather than

[2] *Lehrbuch der historischen Methode,* p. 285.

[1] Some "Councils" are beginning to use cheap-John methods in order to obtain new members. This practice has grown to be such a nuisance in Pennsylvania, that the following resolution was submitted to the Quebec convention from that State:

"Whereas, It has been learned that different Councils of this Order are pursuing undesirable methods of obtaining members, such as offering prizes as inducements for obtaining the same; and

Whereas, Such methods, without doubt, lower the standard of this organization; therefore, be it

Resolved, That such methods meet with the disapproval and condemnation of this convention, and we also recommend that the councils using the disreputable methods be notified that the same be discontinued...."

But the majority of the delegates assembled at Quebec seem to have favored such recruiting methods, for upon the recommendation of the committee, they rejected the above resolution. (Cfr. *Columbiad,* Vol. XVII No. 9, pp. 38 sq.)

diminish. The "Order" has about exhausted its capacity for expansion by invading Mexico, Canada, and our island possessions, and it is only a question of time when this foreign increase will stop. Then the officers will be unable longer to hide the fact that the "dry rot" of which "Supreme Knight" Flaherty complains is gnawing at the vitals of the "great and glorious Order," and that the organism is doomed to destruction. The Order has lately engaged in some praiseworthy undertakings, but these undertakings cannot disguise the notorious fact that its original and fundamental purposes were and are out of tune with Catholic doctrine and practice. A Catholic secret society is an absurdity and any attempt to realize it is foredoomed to failure.

* * *

In the annual report from which we have quoted, M. Flaherty speaks of two "dangers," or "evils," which are threatening from another direction. We quote his words from the official *Columbiad*, Vol. XVII, No. 9, p. 25:

"I refer to intellectual pride, arrogant assumption on the part of some of an attitude, not of hostility, of course, but of criticism of the Church; or if not of the Church, of its regularly constituted officials, the priests, bishops, etc. We must never forget our self-respect, nor must we ever fail in respect to the Church. Whenever we have a function of any kind, courtesy [merely courtesy?] demands that the local priests not only be invited, but that they be given places at tables or on platforms befitting the dignity of their offices. To forget this, or to fail in doing it, is dangerous to us, as Catholic gentlemen, sons of Mother Church."

Of course, priests who were members of the K. of C. have always been treated with due consideration. It is those who refuse to join that have been and are made to suffer from what Supreme Knight Flaherty rightly calls the "arrogant assumption" of men who call themselves knights and Catholics. Our readers will remember that we have repeatedly called attention to this hostile attitude of the K. of C. towards clergymen not members of the order, and that we have strongly censured it. We are glad to see "Supreme Knight" Flaherty coming to the rescue and hope that his warning will prove even more effective than ours. Ultimately no doubt the parish priest of every parish in which any K. of C. council meets will have his canonical rights respected and be admitted to all sessions of the Order, no matter whether he be a member or not. This has always been our demand, and we repeat it and insist on it.

* * *

Early in 1909 a sharp criticism in the CATHOLIC FORTNIGHTLY REVIEW led to the abolition of a flourishing bar (or buffet) in the Knights of Columbus building in St. Louis. We remarked at the time that it was unbecoming and inconsistent for a Catholic organization, (or an organization of Catholics, as the K. of C. prefer to be called) to plume themselves upon their faithful adherence to the spirit of the Third Plenary Council of Baltimore and to refuse membership to liquor dealers,—and at the same time to sell intoxicating drinks, or allow them to be sold, in a building erected and occupied by them and absolutely under their control. (Cfr. the CATHOLIC FORTNIGHTLY REVIEW, Vol. XVI, No. 3, pp. 86 sq., First February Issue, 1909). Soon after the bar in the St. Louis K. of C. building was discontinued. Not so the bars and grill rooms of K. of C. councils in other cities. For "Supreme Knight" Flaherty says in his annual report (*Columbiad*, Vol. XVII, No. 9, p. 25):

"It has come to the notice of the National Board of Directors that certain Councils have opened grill rooms, bars or other means of purveying foods and liquors in connection with Council halls. We had hoped that there was not enough in these reports to call for action by the Board. When an Archbishop, however, is compelled to request that such sales be discontinued, and when Bishops beg us to take action against such sales, it is time for us to warn Councils and to tell them how grave the offense is, how inconsistent with the spirit, aye, even with the letter of the Order's law. How justify the sale of intoxicating liquors in a Council hall, in the face of our rule refusing to accept liquor dealers as members? Think, too, of the danger to the young Catholic men who join our ranks if liquor is sold in our halls! How hard is it to explain the one line of conduct when confronted with the other. Think, too, of all our pain should a Catholic young man learn to drink after getting his first glass—the so-called friendly glass—in one of our halls. Brothers, break it, gently or harshly, as you will, to the Councils of your various jurisdictions, when you return; but break it you must, the tidings that the National Board, the Order of the Knights of Columbus, is opposed, unalterably opposed, to the sale and use of intoxicating liquors in its halls. Indeed, personally, I long for a day when their use will cease at every public function, dinner or banquet, given under the Order's auspices, as the law prescribes. It is the law. It is written in the bond. If ye are Knights true, lawful, loyal, ye are bound to obey."

When Mr. Flaherty says that "it has come to the notice of the Board of Directors that certain Councils have opened grill rooms, bars or other means of purveying foods and liquors in connection with

Council halls," he means, of course, that "it has come to the *official* notice of the Board;" privately the Directors must have known of the existence of this abuse long ago. The fact itself was evidently "not enough" to move the Board to take action in a matter so closely affecting the honor and welfare of the Order. It required the intervention of bishops, nay of an archbishop, to rouse the members to a sense of duty! These bishops, of course, did not dare to command or direct the K. of C. to live up to their plain duty. Oh no! They humbly *"begged"* the officers "to take action." And what sort of action has been taken? The Board of Directors, through Mr. Flaherty, warns Councils that the National Board is "unalterably opposed to the sale and use of intoxicating liquors in Council halls." Only that, and nothing more!

Whether this friendly warning will prove effective, and if not, whether it will be followed by actual "action," remains to be seen.

Meanwhile the Catholic press of America, with but few exceptions, keeps abjectly toadying to the Knights of Columbus, instead of assisting the new "Supreme Knight" in his efforts to reform and save a body of misguided men not all of whom are aware of the falsity of the Order's fundamental principle or willing to push that principle to its last conclusions.

"Work-Accidents and the Law"

Miss Crystal Eastman's *Work-Accidents and the Law* is the second in the famous "Pittsburgh Survey" series. Miss Eastman's extensive work in the investigation of workmen's accidents and the study of employers' liability had fitted her exceptionally well for the part that was assigned to her in the Survey. She has considered the subject from three standpoints: The causes of work-accidents, their economic cost, and the extent to which the employer should be liable. She has brought forward an immense body of facts representative of conditions in American industry and significant of the heedless attitude of the public. But the book is important not only because it is the first systematic and comprehensive attempt that has been made in this country to measure the economic loss society bears by reason of preventable accidents to workmen and to apportion the responsibility for that loss, but also because of the spirit in which the work has been done.

The frontispiece is a grisly looking calendar, whereon a red cross marks each day in the year when a man was killed at work in Allegheny County. In all there were 526 killed by work-accidents from July 1st,

[1] *Work-Accidents and the Law. By Crystal Eastman. Edited by Paul Underwood Kellogg.* Vol. II. Charities Publication Committee. Russell Sage Foundation. $1.50.

1906, to June 30th, 1907, while over 500 who had been seriously injured were cared for in the hospitals during the three months April, May and June of the same year.

Of the fatal accidents it was found that 29 per cent. were attributable solely to employers or to their responsible representatives. The greater part of these Miss Eastman thinks should and could be done away with, if by any form of persuasion or compulsion the prevention of accidents could be made a motive with employers. The number of the accidents attributable partly or solely to the injured themselves or to their fellow-workmen might be lessened much, she thinks, by a keener sense of responsibility among employers. Roughly speaking, she classifies these accidents as one-third unavoidable; one-third due to the human weaknesses of the workmen, often accentuated, in ways that might be remedied, by their occupation and environment; while the remaining third are due to an insufficient provision for the safety of workmen on the part of their employers.

The investigation reveals that to a very great extent the immediate economic loss resulting from these accidents rests mainly upon the families of workmen killed or injured. In over half of the accident fatalities considered the widow and children were left by the employer to bear the entire income loss, and only a very few received as much as $500 compensation. And yet only an extremely small number became a public burden afterward. It is noteworthy that nearly half of these men (42,5 per cent.) were American born—contrary to the general notion about work-accidents in that region.

The existing law of employers' liability, Miss Eastman thinks, "in many of its principles is unjust; in operation it uses up time, money and good will, to little purpose; it furnishes small incentive for the prevention of work-accidents, and leaves well-nigh the whole economic burden of work-accidents to be borne by the injured workman and his dependents, with consequent hardships and privation. It is to be condemned from the standpoints of justice, method and practical utility."[2]

As the result of her study of the situation in Allegheny County, which is fairly representative of conditions in any part of the country, she is convinced that any liability law, in order to go to the root of the problem, must meet these three requirements: It must make every serious accident a certain and considerable expense to the employer, in order to give him an effective incentive for the prevention of work-accidents. It must shift a considerable share of the burden of each

[2] Cfr. the article "The Injustice of Our Employers' Liability Laws" in the mid-October issue of the CATHOLIC FORTNIGHTLY REVIEW, pp. 623 sqq.

accident from the family immediately affected to the business, and thus to the whole body of consumers. And it must reduce to a minimum the possibilities of dispute between the parties.

A number of appendices contain articles which take account of recent developments in the subject under discussion. One tells with considerable detail what the United States Steel Corporation has lately done in the matter of safety provisions. Another gives in full the first report of the New York State Employers' Liability Commission.

Of course, from the standpoint of Christian social reform, much more could be made of the statistics collected by the Pittsburg Survey. But outside of the *Centralblatt & Social Justice* we scarcely have an organ of Catholic public opinion qualified to do this sort of necessary work, and that excellent monthly is unfortunately not receiving the support which it deserves. With the exception of a comparatively small group of enlightened men and women we Catholics are doing very little along the lines of social reform. Some day we shall have to pay dearly for our indifference.

American History in Roman Archives

Under this title Carl Russell Fish, Research-Associate of the Carnegie Institution of Washington, 1908-1909, appointed to examine Italian archives, publishes a valuable article in the *Catholic World,* Vol. XCI, No. 42. He says there is much important American material in the Roman archives. We quote a few interesting paragraphs from Mr. Fish's paper:

The most interesting material for the sixteenth century is found in the *Nunciature*, or collections of the diplomatic correspondence of the Holy See. These collections were once widely dispersed, as they were held to be the private property of the successive Secretaries of State, and were by them incorporated in their family archives. The more important, however, have now been brought together in the Vatican; and while there are still some collections unsecured, and gaps which no known collection can fill, their bulk is so enormous that it will resist publication and even calendaring for very many years to come.

From this correspondence, particularly that with Spain, one gets an unequalled view of the great struggle of that century for the control of the Atlantic ocean. The Roman court was in the centre of the diplomatic situation, and tentacles of interest ran out to every sea-fight and every colonizing plan of English Protestants or French Huguenots. This interest was not confined to a desire to keep *au courant* with the news. The Spanish kings soon convinced the Holy See that extraordinary efforts were necessary to defend their vast and

scattered empire, and received permission to levy special taxes on ecclesiastics for that purpose.

This same material supplies, moreover, a great part of what little we find at Rome on the history of the Church in America during this period. The original bull of Alexander VI, granting the Western Hemisphere to Ferdinand and Isabella, gave them, also, most unusual ecclesiastical privileges. Not only the ordinary patronage, but the whole direction of missionary enterprise, and the creation of an ecclesiastical system, was left in their hands and those of their successors. These privileges were strictly insisted upon by the Spanish government, and therefore, instead of close and intimate accounts of the Spanish explorations, the life of the Indians, and the struggles of the early fathers, we have chiefly the negotiations between the Spanish government and the nuncio at Madrid, who was always striving and always failing to secure for the Church a closer supervision over its new branches. Through these, indirectly, one occasionally gets a glimpse of things in America.

The archives of the Sacred Congregation of the Propaganda contain the bulk of the material for American history in Rome, from the date of its foundation (A. D. 1622) to the present time.

The first use to be made of these records should be to study the general organization and methods employed. The Propaganda was not, of course, primarily a missionary agency, but was intended to supervise the various organizations engaged in that work, to harmonize their efforts, and to keep them in touch with the Holy See. Its policy of making its license necessary to missionaries, and of granting to them and to bishops outside of Europe, *facoltà* or special powers for limited periods with the necessity of renewal, gave it control of all new missions and gradually tightened its hold on the older ones. Its direction of missionary education served the same end, and finally, by making itself the medium of appeals to Rome, it came into contact with the lay populations of America and many other parts of the world.

Under these new conditions it was natural that still further American material flowed into the papal archives. Even from Spanish America came accounts of explorations, including one particularly valuable narrative of the occupation of New Mexico by Father Bonavides. The relations of the early English settlements came mostly at second hand from the Blessed Father Stock, and are more interesting than accurate. The news of their success, reaching him in somewhat exaggerated form, moved him to suggest, in 1631, that the Church itself undertake the foundation of a colony of Italians. The reports

of the French explorations came promptly, and were promptly acted on, missionary undertakings being authorized in Louisiana as early as 1684. These accounts are fairly full, and may prove, on careful examination, to contain much material not previously known to historians.

The social and even economic problems of America began to find reflection in these archives even from the beginning. One of the reasons for the desire to extend the influence of the Holy See in America had been the hope of improving the condition of the Indians, physically as well as spiritually, and Propaganda was actively concerned in this matter. The question of negro slavery began to attract its attention about 1660, and problems arising out of it recur constantly, including those produced by the abolitionist zeal of certain missionaries in Cuba. There are some interesting documents on the slave trade, particularly concerning concessions made by the Spanish government to the Dutch. The difficulties and methods of ocean travel, the routes of transportation, and the whole question of communication between Europe and America are splendidly illustrated. Certain financial documents show directly, and the many requests from Canada for a diminution in the number of feast days, indirectly, the poverty and the stress of the frontier communities. Questions regarding matrimony were largely left in the hands of the bishops, but those that did come to Rome were the more complex and important. From the French West India islands, where there was only a vicar-apostolic with *facoltà* less than those of a bishop, came petitions for judgments or graces on a wider range of subjects.

Many documents of the seventeenth century deal with the attempts of Propaganda to reform the Spanish American Church. During the long period of its growth, in the absence of central control, there had developed many practices bad in themselves and many deviations from the customs of the Church. These included simony, the pursuit of trade by ecclesiastics, disorders, and misunderstandings of all kinds between bishops and regulars, and laxity in the enforcement of the rules of monastic orders. The discussion and settlement of these difficulties involved much diplomacy and the accumulation of voluminous reports, but this great bulk of material touches only the portions of the United States once held by Spain, and those only here and there, as they formed such a small proportion of the Spanish empire. By the eighteenth century a *modus vivendi* had been reached, and these subjects received much less attention.

A subject of the most general interest is that of the relations of the Church with the various civil governments in America. As has

been already indicated, Propaganda was able to deal more effectually with Spain than had the State department before its foundation; in part because of the increasing needs of Spain for the defence of America. The total extent of its progress, however, fell far short of its desires. The Spanish American Church remained practically a branch of the Spanish government, and communication was chiefly through the nuncio at Madrid. Complaints of the violation of ecclesiastical immunity were frequent. When the time came for the formation of a bishopric in Canada, profit was taken of the experience of the past, and it was made directly subject to the Holy See, and not a part of the French ecclesiastical system; although the patronage was granted to the king. On the discussions over this question, covering many years, and on the controversies with the archbishop of Rouen, who claimed jurisdiction, there is a great amount of inedited material; while its settlement, being favorable to the Holy See, meant that from the beginning the communication between the Church in Canada and Rome was constant and intimate.

The war of the American Revolution brought more novel problems. There were few precedents for the adjustment of the Church organization in independent non-European countries, and none at all in a country where government refused in any way to interest itself in ecclesiastical concerns. The matter was most carefully considered during 1784; the correspondence included letters of Propaganda, several written under the direction of Pius VI., the nuncio at Paris, Dr. Franklin, Count Vergennes, Count Luzerne, and M. Marbois, the French repersentatives in America, several American ecclesiastics, and many others. The plan of transferring the American Catholics from the direction of the vicar-general of London, to that of some French prelate, was abandoned for that of leaving out all intervening links and bringing them, like the Catholics of Canada, directly into contact with the administration at Rome.

A subject lying but just outside United States history, is that of the relations of the New Spanish American republics with the Church. The material for these negotiations is very full, and offers a most tempting field for any student of Spanish American history, or of the policy of the Holy See.

One class of material remains to be mentioned, and that the most fundamental; the regular series recording the official action of the Pope and the College of Cardinals. These are in, or in connection with, the *Archivio Vaticano*. The consistorial records are for the most part merely formal, noting the creation of dioceses, and the conferring of ecclesiastical dignities. They should include also the brief summaries

of conditions, which were prepared and furnished the cardinals before the meeting of the consistory as a basis for their action, but many of these have been lost. These records are fundamental in determining the chronology of the various dioceses. The bulls relating to America for the fifteenth and the greater part of the sixteenth century are registered in the *Regesta Vaticana*. As these are not arranged geographically, nor even with perfect chronological accuracy, it will require great patience and the labor of many scholars for many years, to discover all those relating to America.

Americans have not yet done their share in making useful to the world these vast collections thrown open so wisely and so graciously by Leo XIII. While nearly all the governments of Europe are represented officially or semi-officially, and all the great orders of the Church, the serious workers from the United States, from the opening in 1880, might be counted on the fingers of one hand. The occasional ecclesiastic, pointed out as American, is usually from Mexico or Peru.

MINOR TOPICS

GLADSTONE AND NEWMAN

In a review of Gladstone's recently published letters *(Correspondence on Church and Religion of William Ewart Gladstone.* Selected and Arranged by D. C. Lathbury. Two volumes. New York: The Macmillan Co. $5 net) a writer in the *Nation* says:

His fullest expression on all these subjects, Gladstone made to his friends, Hope and Manning. Both of them, to his grief, went over to Rome. But of neither did he say or think anything comparable to what he wrote of Newman, at the time of the latter's becoming a Catholic. Indignation almost overbore sorrow in Gladstone's letter to Manning in which he said that Newman stood before the world 'a disgraced man.' This feeling of resentment wore away with the years. Gladstone came to a more lenient review of Newman's character, and even of the step which carried him to Rome and the cardinalate; while no tribute to the man on his literary side could be heartier than that which Gladstone paid in 1866, when he wrote to Sir F. Rogers:

> I do not know if Newman's style affects others as I find myself affected by it. It is a transporting style. I find myself constantly disposed to cry aloud, and vent myself in that way, as I read. It is like the very highest music, and seems sometimes in beauty to go beyond the human..... It calls back to me a line in which, I think (but it is long since I read it), Dante describes his own religious ecstasies: "Che fece me da me uscir di mente."

PIUS X AND THE SACRAMENT OF EXTREME UNCTION

The following paragraph from the *Ave Maria* (Vol. 71, No. 18) will be welcome to all who have read with due attention our paper

"An Important Treatise on Extreme Unction" in No. 20 of the CATHOLIC FORTNIGHTLY REVIEW:

Our interesting and well-informed contemporary in the Eternal City, *Rome*, learns that a person who had a private audience with the Holy Father some time ago is of opinion, from something said by his Holiness, that before long a decree will be issued on the subject of the sacrament of Extreme Unction. Commenting on this matter, *Rome* declares:

Certain it is that at present in some Catholic countries Extreme Unction has come to be regarded by great numbers of people as the immediate forerunner of death. You ask after the health of a sick person and are told: "It is all over: he has received the Last Sacraments." A patient may have typhus or double pneumonia or even Asiatic cholera, but none of these is regarded as sufficient reason for administering Extreme Unction so long as the sick person has even a slight chance of recovery. The result is that only too often the sacrament is administered when the patient is quite unconscious, and that the priest is regarded by the sick and their friends as the precursor of the undertaker. On the other hand, when the priest does come and does administer the Last Sacraments, he is supposed to remain by the bedside, or at least in the house, until the end.

Should the Sovereign Pontiff issue the decree predicted, it is tolerably certain that he will emphasize the point that one of the effects—natural and not merely incidental effects—of Extreme Unction is frequently the restoration of health to the person anointed.

PUBLISHING "DIVINE FAVORS"

I see that you disapprove (C. F. R. XVII, p. 602) of publishing "Gebetserhörungen" or prayers heard and answered by Almighty God. Do you think the principle involved either in addressing prayers to God with a view to publishing them when heard or in the publication of favors obtained is wrong and worthy of condemnation?

I can see nothing amiss in asking certain favors with the promise that in the event of Heaven's gracious answer they will be made known. It is true we are not to copy the sanctimoniousness of the hypocritical pharisees who loved to stand and pray in the synagogues and corners of the streets that they might be seen by men. On the other hand, we are bidden to so let our light shine before men that they may see our good works and glorify our Father who is in heaven.

There can be no doubt that our prayers are answered whenever certain conditions which we know from the Catechism are fulfilled. Of the special application of this general principle to our own case we are not, of course, absolutely certain. But we can hardly doubt that in a long list of "favors granted" there may be many, if not very many, cases of Almighty God directly hearing our prayers and answering them. If you say that we Catholics have the laws of the Church to guide us, I am not aware that the Church has ever condemned the practice in question. A. B.

Our Lord was wont to enjoin it upon those whom He had benefitted to keep the fact to themselves. "Tell no man," was His frequent injunction.

But, even granting our critic's argument about the propriety of announcing to the world that God has heard a prayer,—certain methods employed in making such announcements are to our mind reprehensible. And it was these we had in view in penning our remark in No. 19.

A patent medicine "ad" reads: "I took three bottles of Cross-tie Juice and my cancer was cured." The inference is that the Cross-tie Juice did it. So certain papers which exploit the credulity of the faithful publish letters something

like this: "I had lumbago. I prayed to St. Antony and promised if I were healed to publish the fact in the *Moonshine*, and behold I was healed." What is the suggested inference? That the promise of making it known in the *Moonshine* was the means of effecting the cure. Go thou and do likewise.

No catechism says: "Publish the fact of a prayer having been heard in the newspapers."

Therefore we are inclined to agree with an eminent prelate who cordially approved of the remark to which A. B. takes exception and wrote: *"Macte virtute!* These patent medicine fakirs in the Church should be ousted and shown up!"

"LITERARY MODERNISTS"

Some curiosity has been expressed as to who are the "Literary Modernists" whom the Holy Father had in view in his recent letter to Professor Decurtins.

The Roman *Civiltà Cattolica*, whose editors are believed to draw their information directly from the source, in a leading article "Il Modernismo Letterario" (No. 1448, Oct. 15), mentions as leading representatives of literary Modernism: T. Nediani, U. Brauzzi, d'Aquino, and Fogazzaro in Italy; Henri Bremond in France; Umfrido Ward[1] and William Barry in England, Enrica von Handel-Mazzetti, Martin Spahn, P. Expeditus Schmidt, O. F. M., and the author of the serial "Die Sendlinge von Voghera" appearing in the *Hochland*.

Of the last-mentioned magazine the *Civiltà* says that "from its very foundation it seems to have made itself the organ of the new literary programme," by the publication of Fogazzaro's *Il Santo*. It is encouraging to learn that the *Hochland* represents only a comparatively small group of litterateurs and that it, and also P. Expeditus's review *Über den Wassern*, will be supplanted in very many German homes and reading rooms by Pustet's excellent new magazine *Der Aar*, to which we devoted a friendly notice in our second-last issue.

Enrica von Handel-Mazzetti, by the way, has recently issued a public letter in which she professes unalterable loyalty to the Catholic Church and expresses regret for any errors she may have unwittingly incurred.

Signor Fogazzaro, on his part, according to the *Revue Moderniste Internationale* of Geneva, is just putting the finishing touches to a new novel, entitled *Lelia*, in which "he intends to break a lance with Jesuitism and, it appears, also with Modernism" (?!).

ALCOHOLISM AND THE SOCIAL EVIL

To the Editor of the Catholic Fortnightly Review: I have read with great interest Professor d'Arnoux's article "Against the Social Evil" in No. 19 of the Review. Allow me to add a most important consideration. The battle against the social evil cannot be effectively waged unless we extend it to alcoholism. Professor

[1] "Umfrido Ward" is somewhat of a puzzle. Surely it cannot mean Mr. Wilfrid Ward? Mrs. Humphrey Ward, the famous novelist, never was and never pretended to be a Catholic.

Forel at the eighth Anti-Alcohol Congress at Vienna reported as follows: Of 219 cases of venereal infection treated by him, 190 were men and 29 women. Of the men 42 were drunk at the time of infection, 86 under the influence of liquor, 43 sober, in 8 cases the condition was unknown, 11 were chronic tiplers but claimed to have been sober at the time of infection. Of the women 4 were drunk, 13 under the influence of liquor, 10 sober, and 2 were chronic alcoholists but claimed to have been sober. Dr. Hecht, who called attention to these and similar statistics at the first Austrian Anti-Alcohol Congress, Vienna, 1908, said that (1) Alcohol is a direct stimulant of sexual desire, while at the same time it benumbs the intellectual faculties and weakens the power of the will; (2) It is not so much the drunkard that seeks the brothel but the man slightly under the influence of liquor, *i. e.*, the so-called moderate drinker; (3) It is vain to combat venereal diseases without at the same time combatting the use of alcohol.

A Catholic physician of my acquaintance tells me that of 496 cases of venereal diseases treated by him in a practice extending over 38 years, only 20 were absolutely sober at the time of infection. 130 others claimed they were sober after having attended some "social," etc., at which they took from four to six glasses of beer.

"Sober" has the same meaning in Professor Forel's statistics, as he himself has expressly declared.

My experience as a priest warrants me in saying that the way to the brothel is generally through the saloon.—(Rev.) U. F. Mueller, C. PP. S., Carthagena, O.

MSGR. FALLON AND THE FRENCH-CANADIANS

The new Bishop of London, Ontario, Msgr. Fallon, has gotten into a controversy with the French-Canadians of his diocese, and incidentally of all Canada, with regard to the merits of bilingual schools, of which there are a number in his diocese. There have been hot words on either side. The executive committee of the French-Canadian Association of Ontario has at length hit upon the right solution by demanding a royal commission of investigation into the merits and demerits of the bilingual school system.

We in America have numerous bilingual schools (German-English, French-English, Polish-English, etc.) which give very good results. I myself received my common school education in a bilingual school and have never been able to see why a bilingual school, if competently managed, should not prove quite as efficient as schools in which but one language is taught,—provided, of course, it has the coöperation of the home. True, the pupils have to work harder. But they also learn more. A bilingual education tends to make them keener-eyed and more broad-minded. We cannot believe that Msgr. Fallon is prejudiced against the French language. As an educated man he must appreciate the value of French as a cultural medium and as the key to

a wonderful literature. Besides, a very large percentage of his people are of the French tongue and nationality, and their legitimate interests must naturally be his. An impartial and thorough inquiry into the bilingual school system is no doubt the best means of settling the existing difference of opinion. French-speaking parents in French-speaking parishes demand bilingual schools; they have a right to them, and if the existing bilingual school system is really inefficient, they will no doubt be ready to assist Bishop Fallon in improving it.

THE GAELIC REVIVAL

We read in the New York *America* (Vol. IV, No. 3):

"Mr. Fionan McColum and Rev. M. O'Flanagan, delegates of the Irish Gaelic League, are at present in New York, engaged in establishing an organization in support of the Gaelic Revival movement in Ireland, to be called the American Gaelic Alliance. Its object is to secure the coöperation of American sympathizers in preserving and spreading the Irish language, publishing Irish literature, fostering Irish industries, music and pastimes and reestablishing a distinctively Irish as opposed to an Anglicized Ireland. The United Irish Societies of New York have appointed a committee to cooperate with the delegates, and arrangements are being made for cooperation in other centres. Mr. John D. Crimmins has placed an office at Mr. McColum's disposal, at Emmett Arcade, 624 Madison Ave., New York, to which all communications should be addressed."

This noble movement will no doubt receive the active support of all true Irishmen in America. And the wider it spreads the more effectively will it influence the Irish in this country to sympathize with the exertions of other non-English nationalities to preserve and cultivate their respective mother tongues side by side with the "language of the country." Had there been more of such sympathy from the beginning, perhaps we never would have had a "language question" in these United States. "Language questions" are the most ridiculous things for Catholics to quarrel about. The Church is universal, and she is a good mother, one who not only does not attempt to deprive her children of such noble birth-rights as language and nationality, but who encourages and helps them to cherish them. English is to her no dearer than French, or German, or Polish, or Hungarian. What she aims at is the salvation of souls, and she strives to attain this aim by the instrumentality of all those natural and supernatural means which her Master has put within her command. Of the natural means one of the noblest and best is mother tongue.

THE VENTILATION OF CHURCHES

Mr. John T. Comes calls attention in the November *Extension* to the importance of having our churches adequately ventilated in winter. He rightly says that good ventilation is as rare in churches as good architecture, and holds architects and building committees

as chiefly to blame for this condition of affairs.

The most scientific, but also the most expensive, system of ventilating public buildings, according to Mr. Comes, who is an authority on all such subjects, is the fan system, by which the outside air is drawn from a suitable place into a fresh-air chamber located in the basement, is purified by means of flowing water or through cheese-cloth, heated and drawn into the church by means of ducts placed about eight feet above the floor.

A less expensive, though a fairly good system, is the indirect heating system, which resembles the fan system except that it works entirely on the gravity principle. The air in this system need not be drawn into one central chamber, but can be taken into separate fresh air boxes at any desirable point.

A third system, less desirable though cheaper, is the so-called direct indirect system. Here the radiators, placed against the outside wall, draw fresh air through a small duct at the bottom, directly from the outside.

The objection that ventilation was unheard of in the churches of the Middle Ages is met by Mr. Comes with the sensible observation that the medieval churches were large and lofty and that there was no crowding and herding together in them as there is in most of our city churches. Besides the old churches were never heated.

The modern worshipper who contributes to the building fund has a right to the ordinary comforts of modern life.

Mr. Comes concludes his very readable paper with the timely query: "When will the time come when every diocese will have a building department and building laws of its own, based on modern hygiene and science, and good architecture, so that all parochial buildings will be thoroughly practical, comfortable, honest, and as beautiful as the means allow?" It is for those in authority to answer this important question.

HOW VALUABLE RECORDS ARE DESTROYED

The *Records* of the American Catholic Historical Society of Philadelphia (Vol. XXI, No. 2, p. 103) print a letter, dated April 20, 1891, from the late John Gilmary Shea to Father (now Msgr.) J. F. Loughlin, from which one gets an idea how valuable historical documents are often lost. "A Father Ulrich, one of the early Benedictines of St. Vincent's Abbey, kept a diary for many years, so that the volumes formed a pile several feet high, recording every event in the community and in the Church in that part of Western Pennsylvania. They all were destroyed by order of Abbot Wimmer. Bishop de St. Palais ordered all papers of [the] Vincennes diocese collected, bound, and indexed by his predecessor to be destroyed. These were cases of deliberate destruction, while of those resulting from ignorance or indifference it would be impossible to make a record. The Archbishop of New York has really no archives, no papers of Bishops Connolly or DuBois, Archbishops Hughes and McCloskey. The relatives of Archbishop Hughes, I

find, destroyed all his letters. The papers of V. Rev. John Power, V. G. and twice administrator of New York, were placed in a religious house for preservation. In time they were in the way and were all destroyed."

We could easily multiply this list. Thus, not many years ago, after the death of Bishop Moore, of St. Augustine, Fla., his papers were handed over to the tender mercy of two inexperienced young clerics and many of them burnt.

Such ignorance and thoughtlessness is extremely to be regretted and in most cases utterly inexcusable. What we need in these matters is a little more of the spirit of Leo XIII.

WHY HAVE WE SO MANY ILLITERATE CATHOLICS?

Discussing the charge that we have in our Church a large number of illiterate Catholics, the Rev. Dr. William Turner says in the *America* (Vol. IV, No. 3):

"It is true we have in our Church a large number of illiterates. But, whose is the fault? In the countries from which the illiterates come education is, to a large extent, in the hands of the Church's enemies. In Ireland (from which but few of the illiterates come) Catholic education has been obliged during the last seventy years to build out of the ruins left by penal laws and tyrannical persecution. In Germany (from which, also, few of the illiterates come) in spite of the setback due to the *Kulturkampf*, Catholic provinces spend more on education today than do the provinces where liberalism and Protestantism proclaim the benefits of purely secular education. In other countries, from which the illiterates do come, nagging interference, unjust discrimination, the tyranny of petty officialdom, and ultimate confiscation and exile are the lot meted out to the Catholic teaching orders."

A HYMNOLOGICAL DESIDERATUM

Although the study of hymnology has been unflaggingly pursued by a small band of continental scholars for half a century, it is only in recent years that English students have taken up the subject seriously. The most up-to-date work for all delvers in the science of hymnology is *Analecta Hymnica Medii Aevi*, by Blume and Dreves, begun in 1886, and now extending to fifty-two volumes. The work is a noble monument of scholarship and industry on the part of two learned Jesuits, Father Clemens Blume and Father Guido Maria Dreves, (though the latter left the Society in 1905). Other laborers in the same field are the late Dom Baeumker, Canon Chevalier, Koch, and Zahn, while Great Britain can boast of Rev. W. H. Frere, Rev. G. R. Woodward, Rev. H. M. Bannister, and Messrs. Cowan, Love, and Lightwood. Julian's *Dictionary of Hymnology* (2nd edition, 1907) is also a valuable work. The desideratum, however, of the near future is a comprehensive handbook that will summarize for us the net result of the labors of hymnological scholars during the past twenty-five years.—(Extract from a paper by W. H. Grattan Flood in the *Irish Ecclesiastical Record*, No. 513.)

FLOTSAM AND JETSAM

Mr. Arthur L. Frothingham, in the November *Century*, claims that the sarcophagus, which now rests in the Vatican, and which is commonly accepted as having been carved at the order of Constantine for the burial of his mother, Helena, is in reality that of Marcus Aurelius, pillaged from his mausoleum by Constantine's agents to save themselves labor. Mr. Frothingham's argument is based on a study of the carved figures on the sarcophagus.

*

Much as Americans have envied the British legal procedure for its swiftness and sureness, particularly in murder trials, nothing will appeal to honest journalists more than the fining of the associate editor of the London *Chronicle* for printing a false story about the Crippen murder case. One thousand dollars this enterprising editor has now to pay for a yellow-journal "scoop" stating that the murderer had purchased hyoscin and confessed the crime. The judge held that this publication was a contempt of court, as likely, we presume, to interfere with a trial then about to begin, and to prejudice the public mind and the opinions of possible talesmen. What havoc such a judicial attitude would play with our yellow-journal contemporaies, any one can understand who lets his mind run back to the days of the Thaw trial and the endless amount of gutter gossip, rumor, invention, and alleged fact with which certain newspapers were filled.

*

Writing in the *Archivum Franciscanum Historicum* (Vol. III, Fasc. 4, pp. 626 sqq.), Professor P. Duhem, of the University of Bordeaux, shows that the *Meteorologicorum Libri Quatuor*, commonly attributed to Duns Scotus, cannot have been composed by the "Subtle Doctor," but was the work of a later writer, probably an Englishman. It was not ascribed to Scotus until the seventeenth century.

*

The *Extension* magazine refuses to believe that it will ever be necessary to develope a civilization in which the limit of births will be two children to a family. "The number of children God wishes each family to have will come. That is to say, they will come to every family that is enjoying such a measure of happiness as God wants it to enjoy. Happiness will never be built up on murders, so the other kind of family will have very little of it."

*

I am firmly persuaded that far too large a proportion of the annual dues of most Councils [of the "Knights of Columbus"] is spent in cigars, lunches and vaudeville performances, and no permanent good remains. I know that the members must have pleasure and recreation, but is it not time that we should strive to make our

pleasure and recreation of a higher mental and spiritual order?—Rt. Rev. P. J. Muldoon, Bishop of Rockford, Ill., in the *Columbiad* [offiicial organ of the K. of C.], Vol. XVII, No. 9, p. 7.

*

Mt. Rev. Archbishop Glennon of St. Louis recently addressed the members of the "Arbeiterwohl," an association of Catholic workingmen established in his diocese about a year and a half ago. He warmly encouraged them to go on with the good work of social reform and assured them that the Church is hand and glove in sympathy with the labor unions. His Grace also arranged for special services with appropriate sermons for the Catholic delgeates to the national convention of the American Federation of Labor lately held in St. Louis. At one of these services, in St. Lawrence O'Toole's Church, Nov. 21st, the Archbishop himself preached on the labor question.

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According to Msgr. Battandier, writing from Rome to the *Semaine Religieuse de Montréal* (Vol. LVI, No. 18), Pope Pius X recently told a delegation of the Confraternity of St. Roch who requested him to bestow the purple on Msgr. della Chiesa, their founder, now Archbishop of Bologna, that he was simply deluged with petitions of this kind. "Every morning at my daily mass," the Pontiff added, "I pray God to grant a long life to the members of the Sacred College, in order that I may not be obliged to create new Cardinals." Among the countries which bother His Holiness most on this score Msgr. Battandier mentions the United States, Chili, and Argentina.

BOOK REVIEWS AND LITERARY NOTES

—The *Catholic Encyclopedia* (New York: Robert Appleton Co.) is constantly improving its already high standards. Vol. VIII, recently published, (Infam-Lapp), is disfigured by but few typographical misprints and the statements to which one is tempted to take exception are "far between." We first thought that Johannes Janssen, the famous historian of the German people, had been overlooked; but his name is merely misplaced (it should appear *after* Jansenius, not *before*). Some articles, like that on Irremovability, will have to be corrected in the light of recent Roman decrees. Fr. Thurston is extremely cautious —we are tempted to say: too reserved—in his treatment of the alleged miracle of St. Januarius. Dr. James J. Walsh gauges Msgr. Kneipp and his water-cure accurately. Fr. W. H. Kent is quite original in treating of Judas Iscariot and his treachery. In either the article on Kant or that on Laplace attention should have been called to the fact that Kant's name has been *wrongly* associated with that of Laplace in the theory which accounts for the origin of the universe by a natural

evolution from primitive cosmic nebula. The misleading fashion of bracketing the Königsberg philosopher with the French physicist as co-inventor of the majestic and orderly plan of growth commonly designated the "nebular hypothesis" has been and is the source of so much hurtful confusion that it would have been well worth while for the *Catholic Encyclopedia* to point out, (as Miss Agnes Clerke has done in her *Modern Cosmogonies,* p. 61), that, save the one fundamental idea—and that by no means their exclusive property—of ascribing unity of origin to the planetary system, Kant's and Laplace's evolutionary methods really had very little if anything in common. "Their postulates were very far from being identical; they employed radically different kinds of 'world-stuff'; and the 'world-stuff' was subjected, in each case, to totally dissimilar processes." But this merely as an aside. On the whole the *Catholic Encyclopedia* is progressing magnificently, and we hope its publishers and editors will succeed in completing it along the lines they have mapped out. It will certainly be a *"monumentum aere perennius."*

—We can not imagine a finer Christmas present for any art lover, especially if he be conversant with German, than the Benedictine Father Dr. Albert Kuhn's *Allgemeine Kunst-Geschichte mit aesthetischer Vorschule als Einleitung zur Geschichte und zum Studium der bildenden Künste. Die Werke der bildenden Künste vom Standpunkte der Geschichte, Technik, Aesthetik.* This truly magnificent work comprises six large octavo volumes, of which two are devoted to architecture, two to painting, and two to sculpture. It is embellished with no less than 5,572 illustrations, of which about a thousand are full-page and several hundred polychrome. The "Aesthetische Vorschule" is in the learned author's best manner and supplies a whole text-book on aesthetics. Not a few of the illustrations, as e. g. that of the south-eastern elevation of Sargon's Palace at Chorsabad, certain details of the Cologne Cathedral, and several reproductions of famous paintings, are equal, not to say superior to anything of similar kind to be found in non-Catholic works. The text is eminently readable throughout —instructive and entertaining, yet not too technical. Needless to add, the spirit of the work is thoroughly and uncompromisingly Catholic. It would take the pen of an expert to do justice to this epoch-making work, which has placed Catholics in the front rank so far as the history of art is concerned. Suffice it to say that Dr. Kuhn's *Kunstgeschichte* is universally admitted by competent critics to rank among the very best productions of its kind and that the enormous expense which its publication has entailed upon the publishers imposes on well-to-do Catholics, especially those of the German race, the duty of purchasing copies for their homes and of seeing to it that the work is placed side by side with the great non-Catholic histories of art in our public libraries. We are grateful to Messrs. Benziger Bros. for having favored us with a superbly bound copy of this admirable work. (Price $55).

—The *Extension* magazine is putting the claim that it pays to advertise books for Catholics in Catholic publications to a practical test. It is an experiment that is well worth making. Publishers generally seem to think that it does not pay to advertise in Catholic papers, because Catholics buy so few books.

—Mr. D. J. Scannell O'Neill has collected some of the numerous gems of thought scattered through the works of Dr. Orestes A. Brownson and presents them, together with a brief sketch of the life of this eminent publicist, in a little volume titled *Watchwords from Dr. Brownson.* The excerpts are arranged under the following headings: God's Universal Dominion, The Church, The Saints, The Household of the Faith, National Ideals, Our Separated Brethren, Literature and Writers. The volume is embellished with a portrait of Dr. Brownson. In conning the "Watchwords" we come across one which we will reprint here, because it gives terse expression to one of the principles which have always guided us in conducting this literary department of the CATHOLIC FORTNIGHTLY REVIEW: "What is worth doing at all is worth doing well, and no man has the right to send out a literary production, great or small, without having made it as perfect in its kind as possible...Crude and hasty productions on which the author bestows no thought, and which he makes no effort to mature and perfect are reprehensible under a moral as well as under a literary point of view." (111 pp. 16mo. Techny, Ill.: Society of the Divine Word. 1910. 50 cts., postpaid).

—In an entertaining brochure entitled *Die jüdische Gemeinde von Elephantine-Syene und ihr Tempel im 5. Jahrhundert vor Christi Geburt* (iv & 57 pp. 8vo. B. Herder. 1910. 45 cts. net) the Rev. Dr. Norbert Peters, of the theological faculty of Paderborn, gives an account of the Jewish congregation of Elephantine-Syene of the year 408-9 B. C., upon whose existence and doings such unexpected light has recently been shed by the discovery of contemporary papyri and ostraca. This ancient settlement was a military colony. Its members spoke the Aramaic dialect and enjoyed material affluence. They faithfully adored Yahweh and even tried to make converts among the surrounding pagans. They had a large temple of their own with a high priest and sacerdotal college on the island of Elephantine. This temple was at least 115 years old when it was destroyed by the priests of Chnub. The new historical sources here exploited remove all doubt as to the existence of Jewish settlements in Egypt before the time of Alexander the Great. While some of the papyri and ostraca still remain undeciphered, it is not likely that their contents will in any essential point upset the conclusions arrived at by the learned Paderborn exegete, whose brochure we heartily recommend.

—*A Minister's Marriage. By Austin Rock* (Benziger Bros. 85 cts.) This little novel might be called a character study, for it is a very good one, without the excesses and the morbid tinge of

most of the so-called psychological novels. The author being a Catholic sees how souls shape circumstances, and does not relinquish the people of his imagination to an ugly and relentless fate. The scene of the story is an English one.

—The *Ohio Waisenfreund-Kalender* for 1911 has a superb frontispiece and in general contents and illustration is fully equal to its predecessors,—which is saying a great deal indeed. This almanac has a large circulation among German speaking Catholics, and it fully deserves the support it is getting, both on account of its intrinsic excellence and the good purpose for which it is issued. Published by the Papal College Josephinum, Columbus, O. Price 35 cts.

—The Rev. C. C. Martindale, editor of the English Catholic Truth Society's excellent series *The History of Religions* (cfr. C. F. R., XVII, 20, 635) announces (*Catholic World,* No. 584) that "it has been decided to issue a fifth and perhaps a sixth volume of lectures, one frankly of the nature of an appendix, another telling of those after-forms of faith which, once the prevalent religion yields its place, immediately spring up to satisfy the soul of man, made for God, and restless till it rests in Him, or at least, in what it takes for Him."

—*The Childhood of Jesus Christ According to the Canonical Gospels. With an Historical Essay on the Brethren of the Lord. By A. Durand, S. J. An Authorized Translation from the French, Edited by Rev. Joseph Bruneau, S. S., D. D.* (xxv & 316 pp. 12mo. Philadelphia: John Jos. McVey. 1910. $1.50 prepaid). John Joseph McVey of Philadelphia is looming on the Catholic literary horizon as the publisher of something better than novels and manuals of devotion. The present translation of P. Durand's work *L'Enfance du Jesus-Christ* (Paris: Beauchesne, 1898) is a welcome and an important addition to our apologetical arsenal. Foremost among the supernatural events which modern criticism is trying to eliminate from the Gospel, is the story of Christ's virgin birth and His miraculous childhood, as recorded in the first two chapters of St. Matthew and St. Luke, including the genealogy, contained in the third chapter of the latter, and now frequently called "Gospel of the Infancy." On what *historical* grounds do Catholics hold the Christian dogmas involved in the Gospel of the Infancy, dogmas which modern Protestants so lightheartedly reject? It was to answer this question that P. Durand wrote his book. While he admits that the historical authority of the Gospels can stand without the "Gospel of the Infancy," and that these first chapters, unlike the narrative of Jesus's public life, rest on merely human testimony, he maintains that the dogma of the virgin birth is perfectly well founded. He divides the subject into six chapters: (1) Genearl Attack and Defense, (2) History of the Dogma of Jesus's Virgin Birth, (3) Its Modern Opponents, (4) Detailed Criticism of the Gospel Texts, (5) Comparison between the Gospels and the Other Parts of the New Testament, (6) Positive Credibility and Historical Value

of the Canonical Texts Relating to Christ's Infancy. The last forty-six pages deal with the problem of "The Lord's Brethren." The author's treatment of his difficult subject is reverently orthodox and at the same time profoundly critical, as the reader may judge by this remark from his Preface: "To grant the possibility of a supernatural intervention is not to bind oneself to admit as actually real all possible miracles, but only those of which the existence is legitimately attested; and on this ground many questions arise even for believers, which we cannot solve merely by saying that all these texts regarding the Infancy are inspired and free from any kind of error. Even then, we must know their meaning and exact bearing: for instance, to the question as to what value the Evangelists attached to the genealogies of Jesus, the traditional interpretation has given no firm and point—out of many—which comes within the province of historical inquiry and exegesis." As the reader will have remarked in conning this specimen passage, the English translation of this excellent work has a pronounced Gallic flavor.

—*Meditations for Every Day in the Year by Rev. Louis Bronchain, C. SS. R., for the use of Priests, Religious, and Laymen, Translated from the 12th Belgian Edition, Edited by Rev. Ferreol Girardey, C. SS. R.* (2 vols. XXII & 1142, XIV & 1104, pp. 8vo. B. Herder. Net $5.) The author of these Meditations was an excellent director of souls, inbued with the spirit of St. Alphonsus, and a man of prayer, taking care first to practice what he taught. Hence no one was better fitted to write a series of practical meditations filled with the unction that pervades the writings of that great Doctor of the Church. Their great excellence and their adaptation to the spiritual wants of our times are evident from the fact that they have already passed through twelve editions in the original French, and that no other Meditations are so extensively used in Belgium. In these 548 Meditations priests will find abundant matter not only for conferences and retreats to religious communities but also for hundreds of sermons to their parishioners. No other series of Meditations is so well adapted to the special devotions of our times: The Incarnation, the Passion, the Blessed Eucharist, the Sacred Heart of Jesus, the Blessed Virgin, and all the principal Saints. It contains special meditations for each feast of the liturgy, for the First Friday of each month, on the Incarnation for the 25th of each month, a monthly Preparation for death, and for Advent and Lenten courses.

—*The Dominicans. Letters to a Young Man on the Dominican Order. Translated from the French. To Which Are Added Letters on the Sisters of the Second and Third Order of S. Dominic, and on Tertiaries Living in the World. Edited by the Very Rev. Father John Procter, O. P., Provincial of the English Dominicans.* viii & 88 pp. 16mo. London: R. & .T. Washbourne. (American agents: Benziger Bros.) 1909. 20 cts. net. These Letters are intended for aspirants to the Dominican Order. They contain a brief sketch (unsatisfactory

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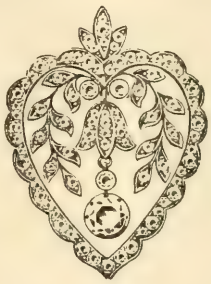

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from the the view-point of the critical scholar) of the life of the founder, together with notes on the Rule, etc. Edited as it is by the Provincial of the English Dominicans, it is no doubt well adapted to its particular purpose, which is anything but literary. We note (p. 6) that the Dominican Province of the U. S. now numbers nearly 200 members. There is a useful appendix of English Dominican writers and their works.

—The Rev. Francis Mershman, O. S. B., has issued a new edition of his little brochure *Corruptions of Christian and Scriptural Names,* which the Rev. James Walcher recently recommended (C. F. REVIEW, Vol. XVII, 11, 338) as "a very handy compilation for ready reference at the baptismal font." Copies can be had, at ten cents each, postpaid, from the author at St. John's Abbey, Collegeville, Minn.

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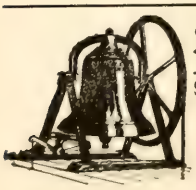

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Of the 1108 reports investigated, 400 turned out to be lies pure and simple, 360 contained a small percentage of truth with a large admixture of error, and only 350 proved to be substantially correct.

The Bureau has classified the various anti-Catholic reports which it investigated as follows: 147 were attacks on secular priests, 73 on religious orders, 32 were directed against Catholic lay people, 48 against Catholic organizations of various kinds, 38 were tales of Catholic intolerance, 6 alleged abuses in the management of Catholic cemeteries, 38 told of unfair proselytizing, 115 attacked the Pope or the Vatican, 13 pertained to religious statistics, 45 embodied historical lies, 53 had to do with present ecclesiastical conditions, 9 were directed against Catholic missions and missionaries, 12 referred to Lourdes, 15 attacked the Catholic conception of matrimony, 22 the celibacy of the clergy, 28 revolved about social questions, 12 dealt with the Society of Jesus, 18 contained charges of superstition, 46 pertained to the "Los von Rom movement" and cases of apostasy from the faith, 8 concerned converts to the Catholic religion, 21 Freemasonry and Freemasons, 31 the Catholic Centre party and political campaigns, 75 the veneration of relics, 15 the mixing of religion with politics, 93 convent scandals, 26 Catholic schools, and 57 accusations of a general character against the Church.

The Central-Auskunftstelle supports itself from the proceeds of a monthly magazine, entitled *Apologetische Rundschau,* which answers queries and gives information on a variety of current apologetical topics.[1]

[1] The subscription price of the *Apologetische Rundschau* is only 3.90 M.—less than one dollar—per annum. To foreign subscriptions, extra postage must, of course, be added. The main office of the Bureau is at 8 Karolingerring, Cologne, Germany.

In connection with this magazine the Bureau conducts a "Rechtsschutzstelle für die katholische Geistlichkeit," which aids priests whose character is unjustly attacked in the public press in obtaining redress and, whenever possible, a public apology.

Inasmuch as many of the anti-Catholic stories current in the press of Germany sooner or later find their way into American newspapers, the idea suggests itself: Would it not be advisable for one of our Catholic Truth Societies to procure the bulletins of the C. A. (these are the initials with which the Bureau usually signs its communications to the press) and put them to good use in America?

No doubt some good could be accomplished by supplying these bulletins to the American press. But we could not make such effective use of them as do the Catholics of Germany. The average editor would simply ignore them, and we have no daily papers of our own.[2] The great majority of those who read anti-Catholic lies and calumnies in the daily newspapers are beyond the reach of the Catholic weekly or monthly.

Not long since the associate editor of the Dubuque *Catholic Tribune* in an article contributed to this REVIEW advocated the establishment of a Catholic cable news agency. A Catholic cable news agency would be a mighty good thing. Let us have it by all means. Let us also have regular Truth Society and C. A. bulletins promptly refuting the "fablegrams" of the daily press. But in the mean time let us not forget that these agencies are after all merely auxiliary in character and can be made adequately effective only by a strong chain of Catholic daily newspapers, or daily newspapers controlled by staunch Catholics, reaching across the entire country from the Atlantic to the Pacific Ocean.

Our most urgent need is a strong and ably edited Catholic daily press.

St. Paul on Mixed Marriages

Well informed Catholics are familiar with the Church's attitude towards mixed marriages. It is doubtful, however, if the readers of the CATHOLIC FORTNIGHTLY REVIEW were aware that the Church is believed to have signified her aversion for such marriages already in the Second Epistle of St. Paul to the Corinthians.

The Rt. Rev. P. Meagher, of Singleton, Australia, in the No-

[2] We mean, of course, English dailies. The dozen or so of French, German, Polish, and Bohemian Catholic dailies published in various cities cuts no figure here.

vember issue of the *Ecclesiastical Review,* interprets 2 Cor. VI, 14—VII, 1 as a direct and explicit condemnation of mixed marriages.

The contents of his article may be briefly summarized as follows: The epistles of St. Paul to the Corinthians contain two passages in which the Christian point of view regarding mixed marriages is fully and clearly stated. While the first passage (1 Cor. VII, 10—15) deals with such as had already been married to unbelievers before their conversion to the Christian religion, the second is concerned with Christians who might be contemplating marriage with others not of their faith. The latter passage which is of special interest reads as follows:

> Bear not the yoke with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness? And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever? And what agreement hath the temple of God with idols? For you are the temple of the living God; as God saith: I will dwell in them, and walk among them; and I will be their God, and they shall be my people. Wherefore, Go out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: And I will receive you; and I will be a Father to you; and you shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all defilement of the flesh and of the spirit, perfecting sanctification in the fear of God.

"Yoking," when applied to persons, was a familiar metaphor among the ancients for marriage, as "unyoking" was for divorce. It was the voice of nature and experience speaking in simple and appropriate language. When God gave Adam a wife, he intended her to be a helpmate to her husband, and to bear her share of the burden of every-day life. Experience proved this to be true in every case; hence the origin of the metaphor, which still lives in our own language in the word "conjugal."

Adopting this figure, the Apostle proceeds to sound his warning: Become not *heterozygountes* with unbelievers, that is: yoke not yourselves to unbelievers, like an ass and an ox to the same plough. This was an act forbidden to the Jews. (Deut. XXII, 10.) Accordingly, the dominant idea in the Apostle's mind was that mixed marriages were highly unbecoming, unnatural, and even ludicrous. This is the interpretation of St. Jerome, who condemns mixed marriages for the reason that it would be ploughing with an ass and an ox together, and weaving the nuptial garment out of different stuffs. Of course, the appropriation of the figure used by the Apostle comes out in clearer light when regarded from the sacramental point of view.

The Apostle proceeds to ask his readers questions, which their own intelligence would force them to answer in a way that would confirm his view of such marriages: "For what participation hath justice with injustice? Or what fellowship hath light with darkness?"

A more literal version would be: What share have justice and injustice in the same thing? Justice means of course the state of the soul in sanctifying grace, and injustice the state of sin. The word fellowship, or better communion, in the present connection has much light thrown upon it by Dionysius of Halicarnassus, who wrote shortly before the Christian era. The most sacred form of marriage among the Romans was *confarreatio,* a ceremony consisting in the spouses partaking of a sacred morsel of bread, and the common name for such participation was communion. The Apostle may then be freely paraphrased thus: Can you make justice and injustice share the same bed? Or make light and darkness sit down and eat in amity together? Of course, such a supposition is absurd. Incidentally, we have here the Scriptural basis of the stereotyped *torus* et *mensa.*

Are we then to believe that St. Paul raised his voice in condemning or at least discountenancing mixed marriages? We admire the philological acumen of the Rev. writer and his skill of interpretation. We also thank him for drawing general attention to the celebrated passage as bearing—somehow or other—upon mixed marriage. Still, we shall hardly fail in holding that St. Paul's mind was not dwelling then and there *explicitly* upon such of his readers as contemplated marrying unbelievers.

To begin with, if the Apostle did speak of marriage at all, he certainly meant marriage with unbelievers. Accordingly, he must be understood as warning against *disparitas cultus,* and not against what are now technically styled mixed marriages. Granted, moreover, that *heterozygein* alludes to Deut. XXII, 10, and that "yoking" may be a synonym for marriage, the conclusion is by no means *irresistible* that the thought of marriage was uppermost in the Apostle's mind to the exclusion of all other forms of social intercourse. His words are general. So long then as they are capable of a wider meaning, we cannot be sure that they must be restricted to that one specific kind of "yoking," namely marriage.

R. Cornely, in his commentary, explains *heterozygein* in the light of Deut. XXII, 10: *"cum animali diversi generis iugo alligatum esse."* But he adds: *"Unde moniti sensus est quum diversi sitis generis, nolite societatem inire cum ethnicis,"* since you are of a different kind, do not hold intercourse with unbelievers. The same exegete remarks that Oecumenius and Theophylactus, who were Greeks, explain *heterozygein de iniusta libra* (*zygos,* balance) *cuius una lanx pondere praevalet.* There is therefore no consensus even among the Greek commentators as to the precise meaning of the word.

Of even greater importance is the fact that the context does not

seem to lend support to the writer in the *Ecclesiastical Review*. Evidently, the Apostle must be interpreted consistently with his own teaching. Now, he never launched an unqualified prohibition against Christians cohabiting with unbelievers. In 1 Cor. V, 9 and 10, he declares: "I wrote to you an epistle not to keep company with fornicators. But I did not mean [you should not keep company] with the fornicators *of this world,* or with the covetous, or the extortioners or the servers of idols: otherwise you must needs go out of this world [I meant: Do not keep company with *Christians* that are fornicators]." Besides, in 1 Cor. VII, 12, he permits Christians to continue cohabitation with unbelievers. Again, 1 Cor. X, 27 he allows them to accept invitations from unbelievers to meet them at banquets. Probably then St. Augustine is right when he says: *"Id unum vult Apostolus, ne mala exempla imitando fideles ad nequitiam seducantur*—it is the Apostle's chief concern (in the verses under consideration) to warn the faithful, lest by following the bad example of unbelievers they be drawn astray into iniquity."

Here, then, is the probable meaning which the philological skill of bygone ages and a due regard for the general context have succeeded in carving out of the words of Scripture: *"Ad eius ergo mentem iugum cum infidelibus ducunt, quicunque cum iisdem quibus illi perversis studiis dediti eosdem cum illis perversos fines sectantur eademque perversa via incedunt; atque iugum cum infidelibus ducentes fiunt Christiani illi, qui a pristinis vitae suae ethnicae criminibus abluti et sanctificati ad eadem reverturtur* (1 Cor. VI, 9). *Quam lato sensu Paulus monitum suum intelligi velit, ultima huius pericopae sententia* (VII, 1) *docet, qua omne inquinamentum corporis et spiritus ad ethnicismum, qui vitandus sit, pertinere insinuat. .Quapropter iis non assentimur qui cum S. Cypriano et S. Hieronymo his verbis speciatim cautum esse arbitrantur ne fideles cum infidelibus matrimonia contraherent."* (Cornely, *l. c.*)

Nevertheless, in preaching on this delicate point, the Catholic priest will gladly borrow tints and hues and derive light from those inspired words. If not an explicit, they are most assuredly an implicit and very formidable condemnation of mixed marriages. The great Apostle was never inclined to minimize Catholic doctrine. Mincing matters was not to his taste, and he did speak rather bluntly at times. Had he at all intended to speak his mind about the impropriety inherent in mixed marriage, he could hardly have hit upon more appropriate language. Hence we are justified in referring to St. Paul and quoting from him—*mutatis mutandis*—in support of the Church's view of mixed marriages. If we are not, according to the Apostle, to

allow ourselves to be lured into iniquity by following the bad example of those not of the faith, much less should we yoke ourselves to them by the lifelong ties of marriage, thus rendering their "bad example" a constant and ever-present menace to our faith and morals.

"Misleading Statements"

Under this heading the Cleveland *Catholic Universe* (No. 1894) says editorially:

> The cable, the Associated Press, and the local press, in news and other items, so print matters and make statements as frequently mislead readers concerning matters and things Catholic [*sic!*].
>
> With the heading, "Law Claims Monk Fiend," is the following news item:
>
> "Crakow, Austrian Poland, November 17.—Father Damary Mazoch, a Pauline monk, was taken in chains today from here to the frontier and delivered up to the Russian authorities. By his own confession he is the man who robbed the image of the Virgin in the famous monastery at Czenistochowa, Russian Poland, of millions in gems last year, slew his cousin, Vaclav Mazoch, a monk in the same institution, sewed the body up in a divan, threw it into the river and ran away with his murdered cousin's widow, formerly Helena Ostronska. Father Damazy was arrested here. He admitted the crime with the utmost coolness."
>
> Probably 95 out of 100 people reading the above would be convinced that "Father Damazy" is a member of a Catholic religious order. "The Russian Church," or the Greek Church of Russia, of which he is a member, is not Catholic. The Emperor of Russia is head of that church.
>
> So we suffer by the ignorance or malace [*sic!*] of dispatches or of newspaper scribes.

Here we have another instance of "the blind leading the blind," of which the Catholic press of this country furnishes so many flagrant examples.

The Congregation of the Hermits of St. Paul, which is and has been for a long time past in charge of the famous Polish shrine of Czenstochówa with its miraculous image of the Blessed Virgin attributed to St. Luke, dates from the thirteenth century and has a checquered though by no means discreditable history. It is Hungarian in origin and enjoys many papal privileges.[1] The facts regarding the unfortunate Father Damaz are substantially as stated in the Cracow dispatch reproduced by the *Universe*, except that the murdered cousin was not a monk, but, so far as we can ascertain, a postman.

It is sad to contemplate such crimes on the part of a Catholic religious. But conditions in Russian Poland are peculiar and, needless to say, unfavorable to the Catholic Church and her religious congregations. Some of the Polish papers have intimated that Father Damaz, who was received into the Pauline congregation after a very short period of probation, was a Russian spy. Whether this be true or not,

[1] Cfr. M. Heimbucher, *Die Orden und Kongregationen der katholischen Kirche*, Vol. II, 2nd ed., pp. 231 sq., Paderborn 1907; Braunmüller, O. S. B., in the *Kirchenlexikon*, Vol. IV, 2nd ed., 337 sq.

there is neither sense nor decency in attempting to saddle this deplorable scandal on the Russian schismatic Church, which has absolutely no connection with it.

We *do* "suffer by the ignorance or malice of dispatches or of newspaper scribes." But, unfortunately, too often these scribes are of our own household and of the number of those whose very office and profession ought to make them extremely careful.

What the *Catholic Universe* should have done, if it found it prudent to take up this Czenstochówa scandal at all, was to ascertain the facts of the case and to state them without color or bias, together with such extenuating circumstances as the Paulinians are able to plead under the peculiar conditions which hamper Catholic religious life in Russian Poland. This would not have been such a difficult task, seeing that the Polish and German Catholic papers of the U. S. had reprinted full accounts of the case of Father Damaz from their European exchanges five or six weeks before the *Catholic Universe* saw fit to take up the matter.

We give such prominence to this *faux pas* for the reason that it is simply a specimen instance of the carelessness with which so many American Catholic newspapers are conducted. A Catholic daily, or even a chain of Catholic dailies, edited with no greater ability and no more regard for truth and accuracy than some of our Catholic weeklies, would, we fear, be of very little service to the cause of holy Church.

The Homeric Question

What is the Homeric Question, and how far have we solved it?

The question is: How did the Homeric poems, the *Iliad* and the *Odyssee,* originate? Are they the work of one author or of several?

We are told that there is no longer an impassable gulf—as there was fifty years ago—between the believers in a single author and the believers in a plurality of authors. Mr. Andrew Lang, one of the foremost men in the world of English letters, is the chief exponent of the "unitarian" type. He conceives the *Iliad* as produced for the first time by Homer singing night after night to the guests in a prince's house after supper the poem, as we now have it, from a manuscript which he had himself written, and which he guarded carefully as a trade-secret. The work was a unit, produced at one jet, as is the case with a modern novel. That it may have been the work of one man, and still have had a history comparable with the history of the composition of Goethe's *Faust,* is a possibility which is not considered by the "unitarians." They see throughout the poems an "*unus* color" and seek

to prove that these epics present a perfectly harmonious picture of the life and civilization of one single age.

At present, however, this extreme view is entirely in opposition to the trend of representative thought. It is the general belief that the *Iliad* is rather the outcome of the poetic work of generations. There are diverse elements apparent in the features of life which the poem depicts and changes in the language in which it is composed. To-day the problem is not whether there exists uniformity or diversity of elements, but rather how the actual union of these diverse elements is to be explained.

By way of illustrating such diversity, Mr. G. M. Bolling, in a scholarly paper in the *Catholic University Bulletin* for October, dwells at considerable length and with much erudition upon the description of the Homeric armor in the *Iliad*. There is distinct reference in the poem to both what is called the Ionian panoply and the Mycenaean armor, and as a result of his study, the writer concludes that the *unus* color for which Mr. Lang contends, cannot be saved. The diverse elements are unmistakably present and are more than merely "faint variations" in the design of a "perfectly harmonious picture" of the civilization of one single age. *Ergo*: the *Iliad* could never have been thrown off at a single jet by one man who was describing life as he saw it with his own eyes, in total independence of his predecessors.

How then is it possible to explain the actual union of these elements? We must conceive the *Iliad* as the outcome of a process of development which began when the Mycenaean armor was still in use, and did not reach its conclusion until after that armor had been supplanted by the Ionian panoply. The *Iliad* then, according to Mr. Bolling, is not an almost purely mechanical collection of substantially unaltered independent lays, which was the extreme position of Lachmann. The unity which does pervade the poem forbids such a hypothesis, and consequently compels us to expect a partial fusion of the Mycenaean and the Ionic elements.

The conclusion thus reached is, of course, based only on one single criterion, namely the Homeric armor. But differences of a similar nature are observable in the Homeric descriptions of other phases of life, in the style and above all in the language of the poem. The solution, then, of the Homeric Question must depend ultimately on a careful analysis of the cumulative evidence of all such criteria.

The attention of our readers is herewith called to Mr. Bolling's paper in the *Bulletin*. As an incidental gain, the reader gets a glimpse of the workshop of a thorough-going philologian, and learns how such complex problems as are sometimes raised in the domain of philology may be dealt with lucidly and apparently with good success.

Tendencies in Modern French Literature

Reviewing the trend of "La Littérature Française Contemporaine" in an article written in French under this title in the *Nineteenth Centure* (1910, 1) M. Beaunier bewails the prevailing tendency to rush into print. "The author today," he says, "is everybody, men and women. People who used to read now write. Formerly they read well, or, at all events, they read. Now they write poorly. The mischief is that consequently good writers no longer have a public. Those who ought to be an author's readers are now his competitors. What would happen if suddenly most of a baker's customers were to begin baking bread? The baker would go bankrupt. And this will be the fate of writers if the estimable men and women who form their natural clientèle continue to blacken the paper themselves."

M. Beaunier tries to account for this *cacoethes scribendi* that has seized upon the world. "No one reads the books which appear and disappear in less time than even the careless authors spend in writing them. No one buys them; no one knows of their existence save the author himself. This being the case, could not the author have contented himself with keeping them in his imagination? He could have done so. But he also wished to have them printed. Why? There 's the rub." The witty Frenchman answers in three little words which hit the nail squarely on the head. "Tel est l'auteur," he replies, simply "because."

This plethora of literary production must have one of two results on contemporary French literature which is already "prodigieusement abondante" and "varié à merveille." For the very presence of such a mass of writers modifies the conditions of contemporary literature. A large number of good writers will make many concessions to the crowd. They will become more attentive than is desirable to the demands of the popular taste, they will try to please the *profanum vulgus*. Others again will withdraw themselves entirely from the practical interests of life and squeamishly avoid anything which can betray concern for every-day affairs. "Voila deux sortes de perversité: il est rare qu'on échappe à l'une et à l'autre"

Those who make most concessions to the popular taste—or at least detract most from the ideal which they ought to have in order to merit the name of artists—are the playwrights. Those who sacrifice least of their high ideals are the lyric poets.

M. Beaunier finds that French poetry is undergoing a perilous crisis. He dreads to foretell its future. Just now it has almost disappeared. And this is to be regretted the more because at the end of the nineteenth century French lyric poetry had promised so glorious

a development. Scarcely ten years ago a splendid band of singers ("ingénieux, charmants, puissants, profonds") had really discovered a new poetry. But the fair hopes which they inspired have faded away.

Symbolism was the last poetic movement which brought a group of talented writers together and inspired them with high artistic ideals. It was to be hoped that it would gradually extend to the whole literature and thus gain influence over the other arts, and wake them to new life. But in about twelve years the movement became extinct, not, however, without first bequeathing to us a sheaf of excellent works, such as the "Chansons d'amant" of Gustave Kahn, the "Poésies" of Jules Laforgue, the "Poèmes anciens et romanesques" of Henri de Regnier, the "Chantilénes" and the "Pèlerin passioné" of Jean Moreas, the "Cueille d'Avril" and the "Partenza" of Francis Vielé-Griffin.

The symbolists were distinguished for their sustained fervor, their contempt of realism, their desire to translate into lively images and pathetic emblems the contingent realities of life and nature. But none of them sacrificed ought of temperament, of predilection, of imagination. "Since the period of Romanticism," writes M. Beaunier, "France had never witnessed such an outburst of strong, rich poetry... But suddenly all efforts ceased. Jules Laforgue died. Gustave Kahn turned his pen to prose. Henri de Regnier conformed to the regular, uniform rules of Parnassus. Jean de Moreas published faultless stanzas which indicate his almost repentant return to the poetry of Malherbe and the classics. Almost alone Francis Vielé-Griffin held out to the last. But in spite of the beautiful poems he sends forth from time to time, he has done nothing really noteworthy since Symbolism began to weaken."

What really happened to the movement? M. Beaunier believes it was killed by public indifference. The great poets mentioned above did not, "en tant que poètes," meet with the success which both their efforts and their brilliant productions merited. To some extent this was their own fault. "They were proud and scornful. They despised the public. They did not try to be clear. Pride even tempted some to be purposely obscure, so as not to be understood save by those initiated who happened to be at the same time their rivals. They sought out the most outlandish words, the most complicated syntactical constructions, sentiments most alien from those which 'la foule'—the crowd—knows and appreciates. They sought above all not to debase the Muse. They ensconced her in a far-away enchanted castle. Then they softly sang to her their little, scarcely intelligible ditties. But 'la foule' knows not where this wondrous castle lies." And besides, says

M. Beaunier, "we may wonder whether the Muse did not at last fall asleep over their untimely songs. Perhaps, too, she died awaiting some bold adventurer who would wake her."

As to the drama—if we except the work of Maurice Dounay, Capus, Paul Hervieu, and Henri Lavedan—it is guilty of all sorts of sins and follies, distinctly decadent. "And if it continues to flatter promiscuously the most depraved tastes of the masses it will soon cease to be a literary type." M. Beaunier bases his dark prophecy on the fact that present-day dramatists rush into the extreme opposed to Symbolism. "They have made of the modern theatre a most despicable thing." The reason for this sad deterioration of a noble literary art is that there are only two "ingrédients qui ravissent la foule"—which catch the crowd—especially the theatre-flocking crowds of Paris, and these are "la violence et la gaudriole," fierce tragedy and coarse comedy. As Beaunier concisely puts it, "à côté du théatre d'épouvante, nous avons le théatre de lubricité." The one is entirely brutal, the other is disgusting. "Our playwrights make their living largely by treating their clientèle to blood-and-thunder tragedy and lubricious frivolity."

The marvel is that in this state of affairs there are a few true artists left who honorably practice this art which most of their colleagues are discrediting. They are thus saving the reputation of the stage, and we ought to be thankful to them for it.

As to the contemporary French novelists, M. Beaunier finds that they no longer have that "clientèle superbe" which (we must add: *unfortunately*) until recently writers like Zola, Daudet and Maupassant could command. Authors today complain that the public no longer reads. But they exaggerate slightly. The fact is, a novel is no longer a commodity which sells as readily as of yore. The reasons for this are many. There is in the first place the brisk competition among those who have overrun the literary field. Again, "people are less and less at home—they have many distractions and seem less fit for recollection." Again there is the marvellous development of the theatre, "which, such as it is, suffices for the literary needs of our frivolous generation." And finally "novels" as they used to be written are not published today. We have only "histoires" or good stories, which run on, grow complicated, and after many unexpected turns reach a happy dénouement. Again the authors inject too much of their own philosophy into these storiettes, which prevents their being palatable to French readers.

M. Beaunier concludes by saying that the outlook for French literature is not very promising. "We are not in a state of decadence—assuredly not; but I am not quite so sure that we are not drifting into a kind of dreadful barbarism."

The Rehabilitation of a Much-Maligned Pope

Adrian VI, who, together with Clement VII, forms the subject of the recently published ninth volume of the English edition of Professor Ludwig Pastor's monumental *History of the Popes,*[1] was the last Pope of German nationality. Upon his death, in 1523, after a pontificate lasting less than two years, few were the Italians who did justice to "the stranger Pope." By far the greater number hailed his death as a deliverance and looked back on his pontificate as a time of trouble. In Rome the detestation of "barbarians" went hand in hand with the hatred felt by all those whose habits of life were threatened by Adrian's moral earnestness and efforts for reform. The most venomous abuse was written up in all the public places. An impudent spirit of calumny, one of the greatest evils of the Renaissance, pervaded all classes, slander and vilification were incessant. Adrian with his piety and earnestness had become, in the fullest sense of the words, "the burnt-offering of Roman scorn."

The difficulty of forming a just and thorough appreciation of Adrian was increased to an extraordinary degree by the removal from Rome, by his secretary Heeze, of the most important documents relating to his reign. In this way even Pallavicini and other well-meaning historians were led to form a false estimate of his character and pontificate.

In Germany the effects of Luther's contemptuous depreciation lasted for a long time. It was not until 1727, when the jurist Caspar Burmann, of Utrecht, dedicated to Adrian VI a collection of materials complied with much industry, and full of valuable matter,[2] that an impulse was given to the formation of a new and juster opinion. Subsequently, in the nineteenth century, the labors of Dutch, Belgian, German, French, English, and also Italian students helped to remove the long-standing misconception.

It is a matter for rejoicing that on this point difference of creed has imposed no limitations. Thus a distinguished Protestant scholar, Benrath (in Herzog's *Realencyclopädie*, Vol. VII, 3rd ed., p. 135) has recently expressed his view of Adrian in the following terms:

"To a judgment unaffected either by his scanty successes or his overt concessions, Adrian VI will appear as one of the noblest occupants of the chair of Peter. He will be recognized as a man of the

[1] *The History of the Popes from the Close of the Middle Ages. Drawn from the Secret Archives of the Vatican and other Original Sources. From the German of Dr. Ludwig Pastor. Edited by Ralph Francis Kerr of the London Oratory. Volume IX.* xxx & 524 pp. 8vo. London: Kegan Paul, Trench, Trübner & Co.: St. Louis, Mo.: B. Herder. 1910. $3 net.

[2] *Hadrianus VI, sive Analecta Historica...* Utrecht 1727.

purest motives, who wished only to promote the welfare of the Church, and, in the selection of means to serve that sacred end, conscientiously chose those that he believed to be truly the most fitting. He will have claims on our pity as a victim sacrificed to men around him immeasurably inferior to himself, tainted by greed and venality, and to the two monarchs who, caring exclusively for their own advantage, and thinking nothing of that of the Church, wove around him the network of their schemes and intrigues."

Dr. Pastor's own estimate of Adrian VI is as follows:

"The history of Adrian VI is full of tragic material. Yet it confirms the maxim of experience that, in the long run, no honest endeavor, however unsuccessful, remains unrecognized and barren of result. The figure of this great Pope, who had written on his banner the peace of Christendom, the repulse of Islam, and the reform of the Church, so long belittled, is once more emerging into the light in full loftiness of stature. He is numbered to-day by men of all parties among the Popes who have the highest claim to our reverence. No one will again deny him his place among those who serve their cause with a single heart, who seek nothing for themselves, and set themselves valiantly against the flowing stream of corruption. If within the limits of his short term of sovereignty he achieved no positive results, he yet fulfilled the first condition of a healer in laying bare the evils that called for cure. He left behind him suggestions of the highest importance, and pointed out beforehand the principles on which, at a later date, the internal reform of the Church was carried out. In the history of the Papacy his work will always entitle him to a permanent place of honor." (pp. 229 sq.)

What Becomes of the Unbaptized Children?[1]

The Scriptures contain no definite statement of a positive kind regarding the fate of those who die with only original sin on their souls. It is taught that men are born into this world unregenerate—that is, deprived of the supernatural gift of sanctifying grace—and that the unregenerate are excluded from the vision of God face to face; and the suggestion is negatived that the means of recovering grace provided for this life remain available after death. But these truths merely mark the limits within which free speculation is allowed to move in seeking an acceptable solution. The solution itself must be sought in Catholic tradition.

[1] Synopsis, made for the CATHOLIC FORTNIGHTLY REVIEW, of a fourteen-page article by Rev. P. J. Toner, D. D., in the *Irish Theological Quarterly*, Vol. IV, No. 15.

The explicit tradition of the first four centuries, as it is preserved in extent literature, is somewhat meagre in extent and for the most part also somewhat indefinite in positive content. St. Gregory Nazianzen is the only Greek father who has treated the question explicitly. According to him,[2] for children dying without baptism and excluded for want of the "seal" from the "honor" or gratuitous favor of seeing God face to face, an intermediate or neutral state is admissible, which, unlike that of the personally wicked, is free from positive punishment, and is therefore presumably a state of natural happiness. A worthy conception of God's justice is the reason suggested for this view.

Turning to the West, we find nothing in the pre-Augustinian tradition inconsistent with the Eastern view, although a somewhat different notion of original sin prevailed. Tertullian, while defending original sin, opposes infant baptism on the ground that infants are innocent.[3] St. Ambrose explains that the inherited sin is rather an inclination to evil than guilt in the strict sense, and that it need occasion no terror at the day of judgment;[4] and the Ambrosiaster teaches that the second death, which is condemnation to hell, is not incurred by Adam's sin, but by our own sins, of which Adam's is the occasion.[5] These are the most definite expressions of opinion which have reached us from that period, and they show clearly enough that original sin was not regarded as involving anything worse after death than the negative penalty of exclusion from the beatific vision.

St. Augustine, when he wrote the *De Libero Arbitrio* (388-395), was at one with St. Gregory in defending the existence of an intermediate state.[6] But he had abandoned this lenient traditional view before the outbreak of the Pelagian controversy,[7] and he did not hesitate to condemn as heretical the very same view as it was defended by the followers of Pelagius.[8] It was he, no doubt, who drafted the third canon of the Council of Carthage (418) repudiating the existence of "an intermediate place in the kingdom of heaven, or of any place anywhere at all *(ullus alicubi locus)*, in which children who pass out of this life unbaptized live happily;" and this canon, as its very wording proves, was intended to exclude any possible intermediate state between the happiness of heaven and the material torments of hell. Its authenticity has been questioned without any sufficient reason. This ex-

[2] *Orat.*, XL, 23 (*P. G.* XXXVI, 389).
[3] *De Bapt.* 18 (*P. L.* I, 1221).
[4] In Ps. xlviii, 9 (*P. L.* XIV, 1159). St. Cyprian also speaks of *"aliena peccata," Ep.* 64 *ad Fidum* (*P. L.* III, 1054).
[5] In Rom. v, 12 (*P. L.* XVII, 92).
[6] *De Lib. Arbit.* III (*P. L.* XXXII, 1304).
[7] See v. g. *De Gen. ad Litt.*, X, 19 (*P. L.* XXXIV, 416).
[8] See v. g. *De Anima et Ejus Orig.* II, 17 (*P. L.* XLIV, 505).

clusion of any intermediate state means that unbaptized infants share in the common positive misery of the damned; and the very most that St. Augustine would concede is that their punishment is the mildest of all—so mild that one may not venture to say that for them non-existence would be preferable to existence in such a state.[9]

It is clear from what precedes that St. Augustine sacrificed tradition to the logic of an indefensible private system; and the history of subsequent speculation is little more than an account of the reaction which has ended in a return to pre-Augustinian tradition.

For several centuries Augustine's authority was supreme. St. Anselm was the first to combat his theory on the nature of original sin, and with the privation of original justice, which he substituted for concupiscence, we might have expected him to make the punishment of original sin after death consist likewise in a mere privation. But as he had not grasped the distinction between natural and supernatural justice, he was unable to distinguish between natural and supernatural happiness, and was driven to admit that unbaptized children are punished *(torqueri)* in hell, however mild he may have considered that punishment to be.[10]

St. Anselm's "privation" theory probably suggested to Abelard the way followed by the latter in his effort to mitigate the severity of the Augustinian tradition to the extent of denying that children dying without baptism suffer any sensible or material positive pains; but he did not deny that they suffer spiritual pains or a certain torment of conscience arising from their knowledge of what they have lost. He rejects the *poena sensus,* but retains the *poena damni.*

This mitigated doctrine was popularised by the Master of the Sentences[11] and was expressly taught by Innocent III in his letter to the Archbishop of Arles, which soon found its way into the *Corpus Juris.*[12]

St. Thomas broke away completely from the Augustinian view and developed to its logical conclusion in this respect the principle, derived through Pseudo-Dionysius from the Greek Fathers, that nature as such with all its powers and rights has been unaffected by the fall—*quod naturalia manent integra.* Setting out from the principle that no one may justly be punished by the privation of any natural good, except for voluntary personal wrong-doing, St. Thomas argues that no reason can be given for exempting children who die unbaptized from the external pains of sense that does not hold good, even *a fortiori,* for exempting them also from internal spiritual suffering, since the

[9] *De Peccat. Merit.* I, 21 (*P. L.* XLIV, 120; *C. Jud.* V, 44 (*ibid.*, 809) &c.
[10] *De Concept. Virg.*, XXVII, XXIII. (*P. L.* CLVIII, 461, 457).
[11] *Sent.*, II, 33, 5 (*P. L.* CXCII., 730).
[12] Decret., l. III, tit. 42, c. 3 (*Maiores*).

latter in reality is the more grievous penalty and is more opposed to the *"mitissima poena"* which St. Augustine was willing to admit.[13] He denies, therefore, that they suffer any "interior affliction"; in other words, that they experience any pain of loss: *"nihil omnino dolebunt de carentia visionis Dei."*[14] In his Commentary on the Sentences, St. Thomas held this absence of subjective suffering in those concerned to be compatible with a consciousness of their objective loss. Knowing that what they have lost has been lost through no fault of their own, they are so perfectly resigned to the ways of God's providence that no vain regrets after what might have been disturb the joy they experience in the actual possession of those goods which go to make up the sum of natural happiness. But in *De Malo* he preferred to deny them any knowledge of the supernatural destiny they have missed, this knowledge being itself supernatural, and as such not included in what is naturally due to the separated soul; and this view is psychologically much simpler. Nor is their state merely one of positive happiness in which they are united to God by a knowledge and love of Him proportionate to nature's capacity; and, though St. Thomas does not say expressly that this natural happiness is as perfect and complete as it would be in a purely natural order of providence, he clearly implies as much.

St. Thomas was followed by almost all succeeding teachers. The few writers who, with Gregory of Rimini, opposed the common view were known by the opprobrious name of *tortores infantium*.[15] New details were added to the current teaching by Savonarola[16] and Catharinus,[17] who held that the souls of unbaptized children will be united to immortal bodies at the resurrection, and that the renovated earth of which St. Peter speaks (2 Pet. III, 13) will be their happy dwelling-place for eternity.

Such was the state of Catholic opinion when the Reformation came, and with it a return by Protestants and Jansenists to a more than Augustinian harshness. The immediate result was to disturb the previous unanimity of the schools and set up two Catholic parties, one of whom either rejected Aquinas to follow the authority of St. Augustine or tried vainly to reconcile the two, while the other remained faithful to the Greek Fathers and St. Thomas. After a long struggle the latter party, if it has not won a decisive victory, has at least the balance of success on its side.

[13] *De Malo*, V., 2 and 3.
[14] *In Sent.*, II, 33, q. 2, a. 2.
[15] See Norisius, *Vind. August.* III, 5 (in *P. L.* XLVII, 651 sq.).
[16] *De Triumpho Crucis*, l. iii, c. 9.
[17] *De Statu Parvulorum sine Bapt. Decedentium.*

The condemnation by Pius VI. of the 26th proposition of the Synod of Pistoia was the death-knell of extreme Augustinianism, while the mitigated Augustinianism of Bellarmine and Bossuet has been rejected by the great bulk of modern Catholic theologians.

But what is to be said in reply to the argument which possessed such weight in the eyes of Bellarmine and others—*viz.*, that Catholic tradition is committed to the teaching of St. Augustine and that the Council of Florence seems to teach the same thing?

Not a few modern theologians simply ignore the difficulty or try in various ways to avoid facing it squarely and candidly. The true answer is provided by insisting in the first place on what there has been a tendency to forget, that St. Augustine's private anthority is not to be confounded with the infallible authority of the Catholic Church, and by taking account in the next place of the confusion introduced into the Pelagian controversy by the want on both sides of any clear conception of the distinction between the natural and the supernatural order. St. Augustine was inclined to deny this distinction altogether, and though the Pelagians—or at least some of them—had a glimmering of it, they based their claim to natural happiness for unbaptized children on a denial of the fall and original sin. No kind of fault of penalty, according to them, had been inherited from Adam, so that, even granting that the glory of heaven is not intended for the unbaptized, their exclusion from it is no proof of original sin. Moreover, the Pelagians further confused the issue by identifying with "life eternal," as spoken of in Sacred Scripture, this state of natural happiness of which there was question. In these circumstances there was no consistent way of defending original sin except by condemning the *locus medius* of the Pelagians; and, even if it be allowed for the sake of argument that the Canon of the Council of Carthage acquired the authority of an infallible definition, one must interpret it in the light of what was understood to be at issue by both sides in the controversy, and therefore add to the simple *locus medius* the qualification which is added by Pius VI when he speaks of "*locum illum et statum medium expertem culpae et poenae*" in the constitution "Auctorem Fidei."

In regard to the definition of the Council of Florence, it is to be observed that whatever may seem *prima facie* to be the most natural interpretation of the words used, one must consider it incredible that there was any intention to define a question so remote from the issues on which reunion with the Greeks depended; a question, too, which was recognized at the time as being open to free discussion, and continued to be so regarded by theologians for several centuries after-

wards. And taking the words as they stand, it is clear that what they principally intend to deny is the *postponement* of final awards till the day of judgment. Taken even in its most literal meaning, the Council of Florence does not deny the possibility of *subjective* happiness for those dying in original sin; and this is all that is needed from the dogmatic view-point to vindicate current Catholic teaching.

When all has been said, there remains an element of mystery in the Catholic doctrine of original sin. But the burden of the mystery is very much lightened by the freedom we enjoy to interpret so mildly the effects of this inherited sin.

MINOR TOPICS

JOY

Joy is the life of life; no sorrows keep
Sad vigil in the realms of living Light.
Joy was the life of man ere sin's dread night
Led forth all sorrows from death's yawning deep.

And here where life is but a troubled sleep
Against the happy dawn of God's delight,
Joy visits us with dreams in fitful flight,
From that dear life, where we no more shall weep.

Come, then, O Joy, and visit once again
Love's exiles in the caverns of the deep,
Where hope's dim lamp burns but to mark a grave:

Come, Joy, and bless the tears of them that weep,
And fill with light the yearning hearts of men,
And they shall meet thee, tender, true, and brave.

(Rev.) John Rothensteiner
St. Louis, Mo.

CRITICIZING THE COURTS AND JUDGES

So much printer's ink has lately been spilt in denouncing Theodore Roosevelt for his attacks upon the courts of law, that it is refreshing to see such an influential journal as the N. Y. *Independent* (No. 3232) protesting against the mental prostration of a large class of American citizens, who are "thoroughly frightened lest a vigorous denunciation and remorseless examination of the trend of court decisions and the prejudices of judges should disintegrate the form of political society known as the United States of America."

Our esteemed contemporary recalls how Judge Samuel Sewall in his latter years stood up in meeting once a year to do penance before man and God for his preposterous judgments in the witchcraft trials.

If "so good and sane a man as Judge Samuel Sewall was could make such frightful blunders on the bench as he himself in after life acknowledged that he had made, are the judges of the present day so much more wise, so much more sane, so much more righteous, that judicial blundering is no longer possible? If not, then

has the time come when an American citizen is barred from saying that he thinks they have blundered, even to the extent of saying it in impolite language, with a few unnecessary expletives thrown in? Again, when the Supreme Court of the United States handed down the Dred Scott decision, did all the people in this country who denounced it, in terms compared with which Mr. Roosevelt's language is an afternoon tea decoction, thereby make themselves assailants of society and destroyers of respect for law? Once more, is the institution superior to the sovereign that creates it? Is the law more sacred than the law-making and law-abiding people that make it and enforce it?"

APROPOS OF MIXED MARRIAGES

A parish priest whose labors have been "in communities where Catholics were few," writes to us on the subject of mixed marriages:

There are a few good mixed marriages, but the majority of them lead to indifference and loss of faith. In my opinion mixed marriages ought to be entirely prohibited, except where there are *very* few Catholics, and then religious instruction of the non-Catholic party should be made an indispensable condition for the granting of the necessary dispensation. When non-Catholics are properly instructed before marriage, they always have respect for the religion of their Catholic consorts and not infrequently become Catholics themselves.

Generally speaking, with our modern means of communication, Catholics can, if they will, easily become acquainted with other Catholics. It is because our people know that it is so easy to procure a dispensation that they frequently seek non-Catholics in marriage. If the law of the Church were rigidly enforced and Catholics were given to understand that they cut themselves off from the Church by marrying non-Catholics, the Church would not lose nearly as many of her children as she has lost in the past. No good Catholic would look upon a non-Catholic as a possible consort, without at the same time thinking of the consequences of a mixed marriage. Catholics would also make greater efforts to meet with other Catholics.

May God hasten the day when the Catholic position on mixed marriages is rigorously enforced! —A. S.

HOW TO REFORM THE STAGE

A writer in the *Dial* draws a hideous picture of contemporary stage productions:

"That the drama (in this country) needs to have something done for it is an opinion widespread among thinking people. That its present state is parlous is a fact too obvious to need any detailed demonstration. Its diseased condition is marked (among other things) by anaemia, high temperature, congestion, impeded circulation (of ideas), flatulency, and dyspepsia, to say nothing of malignant growths in the vital parts."

This congeries of ailments may make the physician smile, but the elasticity of metaphor suffices to

justify every one of the elements of this complicated diagnosis. On the positive side, the writer endorses the aim of the Drama League of America, "organized this year for the express purpose of organizing the theatre-going public in the interest of plays that are worth while." It is hoped that there will be created by the agency of this society "a body which shall faithfully support all plays, receiving the League's stamp of approval—a body which shall consider itself pledged to ignore all plays deliberately catering to indecencies or that are of no literary or structural value." The Drama League is, apparently, only one of several societies which the *Dial* would be glad to see formed.

Catholics could do a great deal towards reforming the stage. In nearly all our big cities they constitute a very considerable portion of the regular theatre-goers. If they lived up to their plain duty of avoiding and protesting against indecent plays, a change for the better would undoubtedly soon be noticeable.

A LEARNED JESUIT ON THE LEGEND OF LORETO

In the current (9th) Heft of the *Stimmen aus Maria-Laach* the Rev. Stephen Beissel, S. J., who is a specialist of international repute on subjects pertaining to the cult of the B. V. Mary, gives a careful survey of the books and pamphlets published in defense of the tradition of the Holy House of Loreto since the appearance of Canon Chevalier's work *Notre-Dame de Lorette* (Paris 1906).

P. Beissel resolves the question at issue in this animated controversy into two, *viz.:* (1) Did the dwelling-house of the Blessed Virgin Mary remain in Palestine up to the year 1291? and (2) Is there conclusive evidence for the translation of this house from Nazareth to Loreto?

After a careful analysis of all the available evidence, the learned Jesuit arrives at the following conclusion:

"The historical evidence shows that the room at Nazareth in which the Blessed Virgin Mary 'conceived of the Holy Ghost' is still extant to-day and in the same condition in which it was seen and described by many pilgrims previous to 1291. It is a grotto, and it has not been translated. Furthermore, there is nothing in the pilgrim's reports to show that there was at any time, from the fifth to the thirteenth century, in front of this grotto, a square building regarded as the place of the annunciation. Nor does any pilgrim before the middle of the fifteenth century refer to a translation of this particular house, which is constructed of stone and has a square shape."

As for the various ancient paintings which represent angels as carrying a house, Fr. Beissel shows that they can be satisfactorily accounted for apart from the legend of Loreto.

All of which goes to show that the pious tradition of the miraculous translation of the so-called Holy House of Loreto is absolutely untenable.

Fr. Beissel in the course of his

paper calls attention to several unsolved problems in connection with the Loreto legend. It is to be hoped that those who will undertake to solve these subsidiary problems will treat them with the same unbiased love of truth and the same critical acumen that distinguish Canon Chevalier's famous inquiry.

WHY GO TO COLLEGE?

There are still a few fogies left in this progressive country who hold that boys should attend college to learn and study. Thus we read in the N. Y. *Independent* (No. 3232):

"President Lowell, of Harvard University, in an address at the Regents' convocation in Albany the other day, made the surprising statement that it is, or should be, to study and learn that a young man should go to college. As we read the papers at this season, and at almost any season, we would suppose it was to gain muscular, not mental, training. The daily journals are giving columns and pages to college football, and at other times it is college baseball or college boat races. We know that most of the professors in our colleges act as if they thought that mental equipment is the purpose and aim of the college, but as we read the papers edited by the students themselves we should judge that the professor ranks below the coach....

"President Lowell says that at the present time the appreciation of scholarship among students is very low, that they honor 'sports' more than they do 'grinds.' It is a common saying among students, he tells us, that they believe, or say, that labor devoted to scholarship is no evidence of superior success later in life, and the honors they give are rather to athletes or to men of social prominence than to scholarly ability."

The *Independent* says that "this is too true of our large Eastern institutions" and voices its own conviction that "one should attend college chiefly and first to learn."

THE MORMONS AND THEIR PRACTICES

The *Missionary Review of the World* and *Everybody's Magazine* simultaneously call attention to the violation by the Mormons of the promises which they made upon the admission of Utah to the Union. In the former periodical the Rev. S. E. Wishard, who has lived and worked in Utah for twenty years, denounces the Mormons and their practices in scathing terms. In *Everybody's* it is ex-Senator Frank J. Cannon, the son of George Q. Cannon, First Councillor of the Mormon Church from 1880 to 1901, who asserts that Joseph F. Smith, the Mormon "Prophet," is flagrantly violating every pledge given at the time of the admission of Utah to statehood. Both writers state positively that polygamy is still rampant. Frank J. Cannon tells how the Mormon leaders have capitalized the religious faith of their followers, and are using the power of a religious tyranny to increase the dividends of a national plunder. The Mormon people, he says, pay a yearly tribute of more than two

million dollars in tithes to Joseph F. Smith, and he uses that income for his own ends without an accounting. Both writers state that the Mormon "Prophet" is president of the Utah branch of the sugar trust, and wields the power thus obtained in the furtherance of his own schemes.

MODERN JUDGMENT ON POPE LIBERIUS

Historians and critics have been much divided as to the guilt of Liberius. Stilting and Zaccaria are the best known among the earlier defenders; in the nineteenth century, Palma, Reinerding, Hergenröther, Jungmann, Grisar, Feis, and recently Savio. These have been inclined to doubt the authenticity of the testimonies of St. Athanasius and St. Jerome to the fall of Liberius, but their arguments, though serious, hardly a- Moeller Barby, the Old-Catholic these texts. On the other hand, Protestant and Gallican writers have been severe on Liberius (e. g. Moeller, Barby, the Old-Catholic Langen, and Döllinger), but they have not pretended to decide with certainty what Arian formula he signed. With these Renouf may be grouped, and lately Schiktanz.

A more moderate view is represented by Hefele, who denied the authenticity of the letters, but admitted the truth of Sozomen's story, looking upon the union of the pope with the Semi-Arians as a deplorable mistake, but not as a lapse into heresy. He is followed by Funk and Duchesne (1907), while the Protestant Krüger is altogether undecided.

The newest view, brilliantly exposed by Duchesne in 1908, is that Liberius early in 357 (because the preface to the "Liber Precum" makes Constantius speak at Rome in April-May as though Liberius had already fallen) wrote the letter "Studens paci," and, finding it did not satisfy the emperor, signed the indefinite and insufficient formula of 351, and wrote the three other contested letters; the Arian leaders were still not satisfied, and Liberius was only restored to Rome when the Semi-Arians were able to influence the emperor in 358, after Liberius had agreed with them, as Sozomen relates.

The weak points of this theory are as follows: There is no other authority for a fall so early as the beginning of 357 but a casual word in the document referred to above; the "Studens paci" is senseless at so late a date; the letter "Pro deifico timore" plainly means that Liberius had accepted the formula of 357 (not that of 351), and had he done so, he would certainly have been restored at once; the story of Sozomen is untrustworthy, and Liberius must have returned in 357....

No one pretends that, if Liberius signed the most Arian formulae in exile, he did so freely; so that no question of his infallibility is involved. It is admitted on all sides that his noble attitude of resistance before his exile and during his exile was not belied by any act of his after his return, that he was in no way sullied when so many failed at the Council of Rimini, and that he acted vigorously for the healing of orthodoxy through-

out the West from the grievous wound. If he really consorted with heretics, condemned Athanasius, and even denied the Son of God, it was a momentary human weakness which no more compromises the papacy than does that of St. Peter.—Dom J. Chapman in Vol IX of the *Catholic Encyclopedia.*

THE CHIEF WEAKNESS OF "CHRISTIAN SCIENCE"

Complaints reach us from time to time of the high-handed way in which the devotees of "Christian Science" go about imposing their theories upon the unsuspecting and try by fair means and foul to drag "converts" into the net spread by the late Mrs. Eddy. If we return to this subject today it is not to bring new arguments against shallow sophistries. We merely wish to call attention to the remarkable similarity between two crushing criticisms of "Christian Science" which have been lately published, but which approach the subject from different points of view. The one is by a Protestant divine, the other by a Catholic theologian. The remarkable point is that both find the cult based *on a mass of contradictions and groundless assertions.* We reviewed the Rev. Dr. M. W. Gifford's book in the CATHOLIC FORTNIGHTLY REVIEW (Vol. XVI, No. 14) and there wrote: "In the first chapter, 'The Question Stated,' the author shows that Mrs. Eddy bases her theories on a mass of false assumptions, that she uses terms now in one sense and now in another directly opposite, that she shrewdly takes to herself the credit of the discovery of certain familiar laws governing the interaction of mind and body especially in certain kinds of disease, etc." And here is what Fr. Lambert finds it necessary to say in *Christian Science Before the Bar of Reason:* "We have not seen a clear, comprehensive and coherent statement of the fundamental principles of Christian Science. What we have seen of the founder's writings is vague, hazy, indefinite, and unsystematized, and in many instances contradictory." And again, in Chapter II: "Correlationship and coherency we find not in Christian Science as presented by its expounders. On the contrary, we find a congeries of vague, non-consistent, incompatible doctrines, sometimes as incomprehensible and illusory as Delphic oracles, and about it all a pious tone and a Christian manner of speech well calculated to affect those who are inclined to follow the impulses of sentiment rather than the dictates of reason."

If the fact of the utter inconsistency of this perverse cult were given wider publicity, there is no doubt that many would be prevented from falling victims to its apostles and zealots.—A. M.

HISTORICAL WRITING IN THE EARLY MIDDLE AGES

In Heft 13 of the *"Abhandlungen zur mittleren und neueren Geschichte"* (Berlin: Rothschild) Marie Schulz, Ph. D., inquires into the ideas current among medieval historians with regard to the historical method [*Die Lehre von der historischen Methode bei den*

Geschichtsschreibern des Mittelalters (7. bis 13. Jahrhundert). vi & 144 pp. large 8vo. M. 5,60]. From a notice of her work in Herder's *Literarische Rundschau* (1910, No. 11) we gather the subjoined interesting points.

Dr. Schulz does not concern herself with the actual productions of the historians of the early Middle Ages. The question she attempts to answer is: What was their conception of historical writing?

So far as these historians have expressed themselves on the matter, their chief aim and object was to tell the truth. In order to be enabled to tell the truth they strove diligently to ascertain it. One mistake they made was that they attached too great weight to written records. It was only towards the end of the eleventh century that they began to appreciate the special value of documentary evidence in the technical sense of the term. With regard to oral tradition they were more sceptic. In accepting it for a trustworthy source some of them appeal to the example of SS. Mark and Luke, the Evangelists. In their treatment of mere rumors the historians of the early Middle Ages assume varying attitudes; Widukind, e. g., attaches to it very slight importance, while Hincmar of Rheims adopts a more sympathetic attitude.

The practice of eliminating doubtful and uncertain accounts is quite common from the ninth to the thirteenth century. Some writers did copy unauthenticated statements, but they expressly left it to their readers to decide as to their truth or falsity. On the veloped.

Most medieval historians claim to be perfectly objective in their statements. Their interpretation of the facts, however, is exceedingly subjective.

Style and form were sorely neglected up to the twelfth century, though long before that time Eginhard had laid it down as a canon of historical writing that the form should be adapted to the subject-matter.

FLOTSAM AND JETSAM

In a letter to the editor of the C. F. Review the Rev. Dr. Thomas F. Coakley, of Pittsburg, says that he is not willing (as might be inferred from a note in our No. 21, p. 662) to let the State set the educational standard to be attained in our parochial schools, conduct the examinations, approve the buildings, and certify to the fitness of teachers, in return for a pro rata share of the public school tax. The quotation in the beginning of our "Minor Topic," like the body of the little article itself, was taken from and expressly credited to the New Orleans *Morning Star*, and we did not mean to attribute it to the Rev. Dr. Coakley, whom we merely cited as one of

the leading present-day champions of the idea that we Catholics should agitate a just division of the public school fund. We merely quoted the *Morning Star* in support of the contention, which we have so often made in the course of the last twenty years, that such a division, under existing political conditions, could be obtained only at a sacrifice which would ultimately mean the laicization of our Catholic parochial schools.

*

Several of our contemporaries feelingly refer to the Rev. Antony Walburg, of Cincinnati, recently deceased, as "a generous benefactor of the Catholic University of America and the founder of its chair of German language and literature." Which reminds us that this chair, so generously endowed by Fr. Walburg, has not yet been filled by the university authorities.

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For sale, volume X (1903) of the REVIEW, bound, in good condition. $3 prepaid. Apply to B. C., care of Mr. Arthur Preuss, Bridgeton, Mo.

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The Milwaukee *Catholic Citizen* (Vol. XLI, No. 2) says it would "like to publish a symposium on 'Losses of the Faith,'" by "Gov. O'Neill of Alabama, Gov. Deneen of Illinois, Gov. Carroll of Iowa, Gov. McGovern of Wisconsin, Gov. Brady of Idaho, and Gov. Burke of North Dakota. The last named is the only Catholic among them."

The list of contributors could be very much enlarged. Apostate Catholics and descendants of apostate Catholics are unfortunately as plentiful in our public life as blackberries in summer time.

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For naïve self-conceit commend us to the *Western Catholic*, an obscure weekly published at Quincy, Illinois. In Vol. XVI, No. 4, the editor pats himself on the back in this fashion:

> We observe that some of our confreres are "crowing" over Teddy's downfall. Yes, but when the mighty hunter was the idol of the hour, we, almost alone, with well directed aim punctured the wind-bag. We pursued him from the Vatican steps to Peoria. Yea, to his Waterloo, Tuesday.

On another page of the same issue the *Western Catholic* announces that it will discontinue its local news page, because "hundreds of out-of-town subscribers have been complaining that the local page was useless and gave a local character to a paper that had attained a national reputation."

The local page was far and away the most interesting feature of the paper, in fact about its only *raison d'être*.

What the editor of the *Western Catholic* needs is just a modicum of the saving grace of humor.

*

A paper for Catholic deaf-mutes is published at Richmond Hill, N. Y. It is called the *Catholic Deaf-Mute*, and the *Ave Maria* (LXXI, No. 21) says that it is well-edited and doing excellent work.

BOOK REVIEWS AND LITERARY NOTES

—Elsewhere in this issue we print a few extracts taken from the ninth volume, recently published, of the English translation of Dr. Ludwig Pastor's *History of the Popes* (*The History of the Popes from the Close of the Middle Ages. Drawn from the Secret Archives of the Vatican and Other Original Sources. From the German of Dr. Ludwig Pastor. Edited by Ralph Francis Kerr of the London Oratory. Volume IX.* xxx & 524 pp. 8vo. London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder. 1910. $3 net). It would be carrying coals to Newcastle to praise this monumental work, the successive volumes of which we have reviewed upon their appearance in the original German. Would that we had more Catholic historians of the stamp of Professor Pastor! The English translation of the great work, fortunately, has been entrusted to competent hands.

—In a very readable paper in the first two issues of Pustet's new monthly magazine *Der Aar* (cfr. C. F. Review, XVII, 21, 668) Anton Paris tries to show, from the *Comédie Humaine* and his published correspondence, that Honoré de Balzac never lost faith in the truth and beauty of the Christian Catholic conception of the universe. While we are not prepared to subscribe to all of Mr. Paris's statements, he is no doubt right in asserting that Balzac's novels contain very many true and beautiful and thoroughly Catholic passages and that they are not all condemned by the well-known decree of the Roman Index. (Cfr. Hilgers, *Der Index der verbotenen Bücher*, pp. 106 sqq., Freiburg 1904). Nevertheless these novels as a whole can certainly not be recommended. Among those which may safely be given to young readers are: *Ursule Mirouet, L'Envers de l'Histoire Contemporaine, Un Épisode sous la Terreur, Le Medecin de Campagne, Eugénie Grandet, Le Curé de Village, Memoires de Deux Jeunes Mariées, Le Colonel Chabert, La Maison du Chat qui Pelote,* and *La Bourse.*

—*Christ and the Gospel, or Jesus the Messiah and Son of God. By the Rev. Marius Lepin, S. S., D. D., of the Theological Seminary of Lyons. Authorized English Version.* (xi & 558 pp. 12mo. Philadelphia: John Jos. McVey. 1910). Here we have an excellent translation of an equally excellent work, of our Lord and Savior Jesus Christ against the attacks of such modern critics as Stapfer, Harnack, Bernard Weiss, H. Wendt, Oscar Holtzmann, Paul Wernle, Johannes Weiss, W. Wrede, and especially A. Loisy. The author's general basis is the Gospel of St. Mark, because this is commonly viewed as the earliest. The chief points of discussion are (1) the Messiahship of Christ, and (2) His Divine Sonship, as it appears from the sum-total of the Gospel texts. M. Lepin's method is thoroughly modern and scientific and his doctrine absolutely sound.[1] We have no doubt that also in its Eng-

[1] The proofreading has not been done so carefully as one might wish. Thus, *e. g.*, note 1 on page 88 is a veritable bundle of misprints.

lish dress the little volume will confirm many in the faith. (Price, $2.15 net).

—*One Christmas Eve at Roxbury Crossing and Other Christmas Tales. By Cathryne Wallace* (Frederick Pustet & Co., 75 cts.) Four stories for children. They are unpretentious and are simply told, as a rule, and will serve very well for reading aloud. The preface is obscurely and incorrectly worded. As far as the printing and binding are concerned, the book is open to criticism.

—The successive volumes of *A Documentary History of American Industrial Society,* edited by Prof. John R. Commons and others, (Cleveland: The Arthur H. Clark Co.) contain a mass of important and hitherto unpublished documents, especially on the origin and growth of the labor movement in the United States. "Their appearance," says the N. Y. *Independent* (No. 3232), "must cause the rewriting, to a considerable extent, of American industrial history." We hope Catholic students of the social question are not neglecting this valuable source work.

—*Modern Biology and the Theory of Evolution. By Erich Wasmann, S. J. Translated from the Third German Edition by A. M. Buchanan, M. A.* (xxxii & 524 pp., with eight plates. London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder. 1910. $4.50 net). Fr. Wasmann himself notes (p. xii) that his now famous work *Die moderne Biologie und die Entwicklungstheorie,* of which the present volume is an authorized translation, was reviewed in this REVIEW on Nov. 24th, 1904, and he is kind enough to refer to our notice, which was written by an expert and meant a reversal of the position this journal had previously taken on the subject of evolution, as the first and one of the of the most important accorded to his epoch-making work outside of Germany. The reason we did not hesitate to express concurrence in the learned Jesuit's conclusions, even though they contravened current Catholic ideas, was the cogency of the arguments which he adduced for the thesis that the doctrine of evolution as a theory in natural science is perfectly compatible with the Christian cosmogony, and that there is convincing evidence, derived from the department of biology, in which Fr. Wasmann is an acknowledged authority, to prove that the theory of evolution is really better supported than that of permanence. Fr. Wasmann's view has since gained all but universal assent among Catholic scholars, and we cannot but rejoice that its full exposition has at last been made accessible to the English-speaking public. For a synopsis of the book we refer to the REVIEW of Nov. 24th, 1904.[1] Of Mr. Buchanan's translation we can only say that it is very well done indeed. We trust the work will run through as many editions in English as it did in the original German. No educated Catholic can afford to ignore it.

—The Rev. Anton Huonder, S. J., editor of the *Katholische Missionen,* in a brochure just published under the title *Katholische*

[1] Cfr. also the REVIEW, Vol. X (1903), pp. 389-392: "Wasmann and Evolution."

und protestantische Missionsalmosen (28 pp. 8vo. B. Herder. 14 cts. net) discusses the topic of alms given for the foreign missions. It is not at all certain that Protestants generally contribute more towards the establishment and upkeep of foreign missions than do Catholics. It is impossible to form a relative estimate of the gifts, because there are no statistics upon which to base it. If the Protestant mission alms exceed those contributed by Catholics, Fr. Huonder thinks this is mainly due to the fact that the chief contributing Protestant nations (England and the United States) control about seventy per cent of the world's commerce and spend a great deal of money for the missions because it helps their trade. Fr. Huonder's main conclusions may be summarized as follows: (1) It cannot be proved that the sums contributed for missionary purposes by Protestants exceed those contributed by Catholics; (2) Large portions of Protestant missionary funds are used for purposes other than the preaching of the Gospel in pagan lands; and (3) There can be no doubt that the funds contributed by Catholics for missionary purposes are insufficient and should be increased.

—*Ven. P. Ludovici de Ponte S. J. Meditationes...de novo in lucem datae cura Augustini Lehmkuhl S. J.* Pars IV ($1.45), Pars V ($1.25.), Pars VI ($1.80.) (B. Herder). Father Lehmkuhl has completed the reissue of de Ponte's Meditations in six volumes. Choice souls, whose sweetest delight is converse with God, and all who are anxious to progress in prayer, will find in de Ponte a master of the ascetical and mystical life. The psychology of prayer is admirably set forth in these meditations. The colloquies with God inserted after each point indicate the real essence and fruit of mental prayer and form the choicest portion of the whole work. The genius of the great mystic is especially apparent in these fervent outbursts of a heart on fire with the love of God.

—*Footsteps in the Ward and Other Stories. By F. M. Capes* (B. Herder. 50 cts.) The three stories in this volume are interesting and smoothly written. "The Curse of the Branscombes" is well worked out and would lend itself to dramatization. It is too bad that the illustrations were not omitted. They are a cruel libel of the characters.

—*The Sunday Epistles. By Dr. Benedict Sauter. O. S. B., Abbot of Emaus, Prague. Translated by J. F. Schofield* (B. Herder. $4.50). Since the appearance of this noble volume the revered and beloved "Master" has died. His instructions remind us of the "green pastures" of the Psalmist, which, while we frequent them for the sake of food, are also pleasant places. To follow the Sunday lessons for a year with such a guide is a very great opportunity of which we hope many will avail themselves. The translator has acquitted himself so well of his task that one is unconscious of his mediation.

—It is impossible within the space at our disposal to do justice to Msgr. Adolph Franz's magnificent two-volume work *Die kirchlichen Benediktionen im Mittelalter* (xxxviii & 648 and vii & 764

pp. 8vo. Freiburg and St. Louis: B. Herder. 1909. $9.40 net). It is the first systematic attempt ever made to treat the blessings employed by the Church during the Middle Ages in their origin and development up to the publication of the *Rituale Romanum,* A. D. 1614, and in some instances even beyond that term. It is particularly interesting to note the part played by ancient traditions, national customs, and social and scientific notions in the formation and use of the sacramentals of the Church. The learned author also shows what an important factor these blessings were in the daily life of the faithful. Incidentally he furnishes many valuable contributions to the history of medieval religion and civilization, especially in Germany. Almost one-fifth of the contents of the two stately volumes consists of hitherto unpublished texts of various benedictions, and in this respect alone (not to speak of its more critical treatment) Franz's work denotes an immense advance over Martène. How exhaustively the different sacramentals are treated may be inferred from the fact that the chapter on Holy Water comprises no less than 177 pages. Altogether it is a work of stupendous erudition and research and one which, far from inspiring the reader, as so many modern books do, with doubt or distrust, is apt to kindle in him increased love for holy Church, who has been and is such a kind and tender mother to her children.

—It is interesting to note that a Calvinist theologian, the Rev. Dr. G. Sayles Bishop, in a book recently published under the title *The Doctrine of Grace* (New York: Gospel Publishing House), devotes a chapter to "proving" that the Hebrew vowel points of the Old Testament books are inspired and were used from the beginning.

*

Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

ENGLISH

Christ and the Gospel, or Jesus the Messiah and Son of God. By the Rev. Marius Lepin, S. S., D. D., of the Theological Seminary of Lyons, Francheville, Rhône, France. Authorized English Translation. xi & 558 pp. 12mo. Philadelphia, Pa.: John Jos. McVey, 1910. $2 net.

The Dominicans. Letters to a Young Man on the Dominican Order. Translated from the French. To Which are Added Letters on the Sisters of the Second and Third Order of St. Dominic, and on Tertiaries Living in the World. Edited by the Very Rev. Father John Procter, S. T. M., Provincial of the English Dominicans. viii & 88 pp. 16mo. London: R. & T. Washbourne, Ltd.; New York, Cincinnati, and Chicago: Benziger Brothers. 1909. 20 cts. net (Paper).

Watchwords from Dr. Brownson. Chosen and Edited by D. J. Scannell O'Neill. (With a Portrait of Dr. O. A. Brownson). 111 pp. 16mo. Techny, Ill.: Society of the Divine Word. 1910. 50 cts.

Newman Memorial Sermons by Rev. Fr. Joseph Rickaby, S. J., and Very Rev. Canon McIntyre. 44 pp. 12mo. London: Longmans, Green & Co. 1910. St. Louis, Mo.: B. Herder.

More Short Spiritual Readings for Mary's Children. By Madame Cecilia. 213 pp. 12mo. Benziger Brothers. 1910. $1.25.

Corruptions of Christian and Scriptural Names. By Rev. Francis Mershman, O. S. B. 22 pp. 8vo. Collegeville, Minn. 1910. 10 cts. postpaid (Paper).

Freddy Carr and His Friends. A Day-School Story by Rev. R. P. Garrold,

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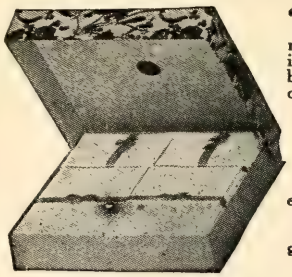

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Modernism. By Cardinal Mercier, Archbishop of Malines. Translated from the French by Marian Lindsay. 56 pp. 16mo. London: Burns & Oates; St. Louis: B. Herder. 1910. 50 cts. net.

Catholic Religion. A Statement of Christian Teaching and History. Illustrated With Sixty-Three Engravings in Half-Tone. By the Reverend Charles Alfred Martin, Member of the Cleveland Apostolate. xvi & 476 pp. 12mo. Cleveland, O.: The Apostolate Publishing Co. 1910. Cloth, $1 net; paper, 35 cts. net.

The Catholic Encyclopedia. An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church. Edited by Charles G. Herbermann, Ph. D., LL. D., etc. *In Fifteen Volumes. Volume IX: Lapr—Mass.* New York: Robert Appleton Co.

Melchior of Boston. By Michael Earls, S. J. 176 pp. 12mo. Benziger Brothers. 1910. $1 net.

As Gold in the Furnace. A College Story. Sequel to Shadows Lifted. By Rev. John E. Copus, S. J. 216 pp. 12mo. Benziger Brothers. 1910. 85 cts.

From the Catholic Truth Society, 69 Southwark Bridge Road, S. E., we have received a batch of pamphlets, of which the following have not yet been reviewed in this REVIEW: *The Catholic Doctrine of Property,* by the Rev. J. B. McLaughlin, O. S. B. 32 pp.; *Catholic Principles of Social Reform,* by A. P. Mooney, M. D., 32 pp.; *Catholic Social Action in France,* by Irene Harnaman; 16 pp.; *Social Work in Catholic Schools,* by the Rev. C. D. Plater, S. J., 32 pp; *Rome and the Social Question,* 24 pp; *Plain Words on Socialism* (9th Thousand), by C. S. Devas, 32 pp.; *The Church and Socialism,* by Hilaire Belloc, M. P., 16 pp.; *Socialism* (9th Thousand), by C. S. Thousand), 15 pp.; *Socialism,* by the Rev. Joseph Rickaby, S. J. (4th revised edition), 24 pp.; *Some Ethical Criticisms of Socialism,* by Alexander P. Mooney, M. D., (6th Thousand), 24 pp.; *Some Economic Criticisms of Socialism,* by Alexander P. Mooney, M. D., 24 pp. All of these are penny pamphlets.

GERMAN

Ohio Waisenfreund-Kalender für das Jahr 1911. Mit zahlreichen Illustrationen. Gedruckt und herausgegeben im Päpstlichen Collegium Josephinum, Columbus, Ohio. 35 cts.

Ethik und Ästhetik. Von P. Dr. Magnus Künzle, O. M. Cap., Professor der Philosophie am Lyzeum St. Fidelis in Stans. xv & 387 pp. 8vo. Freiburg & St. Louis, Mo.: B. Herder. 1910.

Das Brot des Lebens. Erklärung und Anleitung zur homiletischen Verwendung der neutestamentlichen Texte über das allerheiligste Altarssakrament. Von Emil Seipel, Religions- und Oberlehrer am Lehrerseminar in Alzey. x & 247 pp. 16mo. B. Herder. 1910. 90 cts. net.

P. Martin von Cochem—1634-1712. Sein Leben und seine Schriften nach den Quellen dargestellt von P. Joh. $2.45 net.

Chrysostomus Schulte, O. M. Cap., Lektor der Theologie. (Freiburger Theologische Studien. Unter Mitwirkung der Professoren der Theologischen Fakultät herausgegeben von Dr. Gottfried Hoberg und Dr. Georg Pfeilschifter. Erstes Heft.) x & 207 pp. 8vo. B. Herder. 1910. $1 net.

Der Pessimismus und das Tragische in Kunst und Leben. Von Albert Vögele. Von der Tübinger Universität mit dem 1. Preis gekrönte Schrift. Zweite, bedeutend vermehrte Auflage. x & 317 pp. 12mo. B. Herder. 1910. $1.25 net.

Weltgeschichte in Karakterbildern. Herausgegeben von Franz Kampers, Sebastian Merkle und Martin Spahn. Zweite Abteilung: Mittelalter. Die Germanen im Römischen Reich. Theoderich der Grosse. Von Georg Pfeilschifter. Mit Mosaikdruck-Titelbild und 100 Abbildungen. 137 pp. large 8vo. $1.10 ne. — *Dritte Abteilung: Uebergangszeit. Die Zeit der Hochscholastik. Thomas von Aquin. Von Jos. Ant. Endres. Mit 64 Abbildungen.* 107 pp. large 8vo. $1.10 net. Mainz: Kirchheim & Co. 1910. (American agent: B. Herder, St. Louis, Mo.)

Die tägliche hl. Communion. Von L. F. Schlathoelter, Priester der Erzdiözese St. Louis. 32 pp. 6x3 in. Milwaukee: Columbia Publishing Co. Per copy, 5 cts.; per dozen, 40 cts.; per 100, $2.

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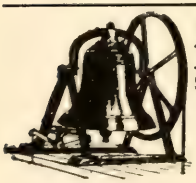

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